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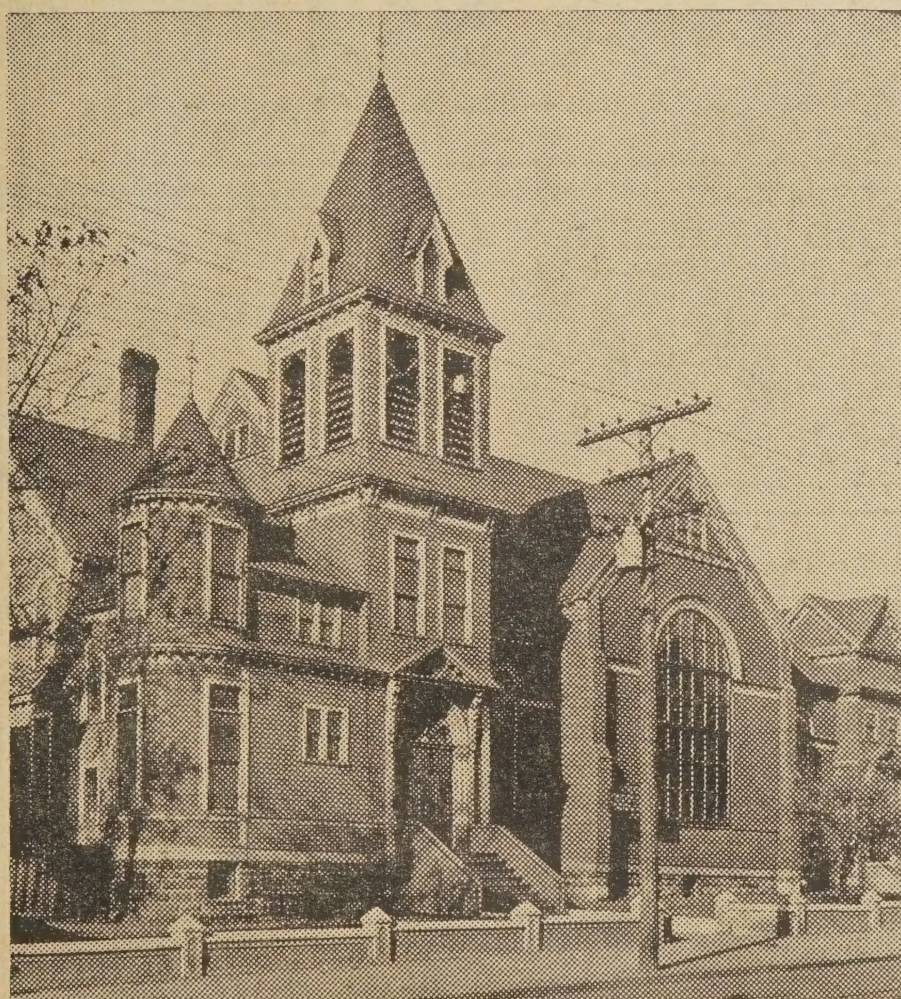
# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, JANUARY, 1943

No. 1



ST. PAUL'S CHURCH, GLACE BAY, N.S.



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### NATIONAL DAY OF PRAYER

The Dominion Government has proclaimed Sunday, 3rd of January, as a national day of humble prayer and intercession to Almighty God.

### CLERK OF PRESBYTERY

Rev. C. E. Fisher, Corunna, Ontario, has been appointed Clerk of the Presbytery of Sarnia.

What world-wide benefactors these imprudent men are! How prudently most men creep into nameless graves while now and again one or two forget themselves into immortality.—Wendell Phillips in Church Times.

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# The Presbyterian Record

VOL. LXVIII

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No. 1

## OUR DWELLING PLACE

1943

By the Editor

**I**N reading the ninetieth Psalm, even in casual fashion, we come at once under a spell, and it is the spell of the sublime. It is like drawing near to a great mountain, with this difference that the emotions aroused by the Psalm are varied, there is not only that of awe but there is induced a sense of rest and comfort. Of the whole Psalm, one has said that its power is perhaps unequalled in literature, a high commendation. Another, affected by the lofty thought and stately language of the whole Psalm, speaks of it:

"As perhaps the most sublime of human compositions, the deepest in feeling, the loftiest in theological conception, the most magnificent in its imagery. True, it is in its report of human life as troubled, transitory and sinful; true in its conception of the Eternal Sovereign Judge."

The special feature of this wonderful composition is that its stately grandeur is relieved by tender and comforting words. The Eternal is not presented to us merely in his glory and might but also as the "Refuge and hope of men who, notwithstanding the most severe trials of their faith, lose not their confidence in Him." Yes, "the Eternal God is our refuge and underneath are the everlasting arms," and this is the truth expressed in the opening words. Before we read "Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God," the comforting fact has been proclaimed:

**Lord, Thou has been our dwelling place in all generations.**

That is the comfort that the years bring us and it is real and substantial. It is a much more meaningful declaration than that which we so often hear, that time is a great healer. In the case of the latter, comfort arises from the fact that as an experience recedes into the past it becomes dim. It fades and, with the fading, impressions originally made are dulled. This, however, is superficial comfort, the healing of the wound lightly. On the other hand, the comfort of the years is deep, satisfying and sustaining.

These words intimate the close relationship between us and God, a fact which stands out so prominently in the Scrip-

tures. It is "In Him we live and move and have our being." The same truth is vividly set forth when Jesus, as recorded in John's Gospel, uses the symbol of the vine and its branches to impress us with that intimacy of our relation to Him; "I am the vine and ye are the branches" and the symbol employed here, the dwelling place, is but another illuminating emphasis of the same fact. We are in Him and we are completely enveloped by Him.

The passage, therefore, proclaims that because God is our dwelling place our safety is assured. It is an old saying that an Englishman's house is his castle, a place of safety. He feels as safe there as behind the stout walls of a great castle. In God we find a refuge from the storm, a covert from the tempest. That is what the years proclaim, that he has been "Our dwelling place in all generations," and as He is the Unchangeable One, abiding so strong and true through all the changes of human life, the same yesterday, today and forever, we may be confident that what He has been He will be.

In our conception of a dwelling place there is something more than mere refuge or shelter. A dwelling place is not a house but a home and there is fellowship with its accompanying delights. It is this more than anything else constitutes a home and such fellowship is a marked feature of our relation to God. It is written, "I will come in and sup with him and he with me."

The comfort of the years is ours also with respect to the future. Who shall separate us from the love of Christ, is a question raised by the apostle but with no doubt as to the answer. He is assured that such separation is impossible, that love is eternal. The comfort of the years then carries us even beyond the grave. That conviction is confirmed so positively by Christ Himself when He says: "In My Father's house are many mansions." God, therefore, is our dwelling place beyond the bounds of time and sense.

It is good, therefore, to look upon that aspect of the years, not allowing ourselves to be affected by what is undoubtedly true but not the whole truth, namely: "Change and decay in all around I see." It is worthy of note that the author of that



hymn did not permit the sense of change and decay to control his emotions for he supplements that saying with the prayer:

"Oh, Thou who changest not, abide with me."

We may well, therefore, enter upon 1943 with the assurance that in the Fear of the Lord there is strong confidence, and His people shall have a place of refuge.

The author of that great musical composition, known as Handel's Messiah, though he had a measure of trouble hardly to be exceeded in human experience, yet opens his oratorio with these words, "Comfort Ye, Comfort Ye my people, saith your God," and an English philosopher has given us his interpretation of the Words, "Lord, Thou has been our dwelling place," in:

O Lord, thou art our home, to whom we fly,  
And so hast always been, from age to age;  
Before the hills did intercept the eye,  
Or that the frame was up of earthly stage,  
One God thou wert, and art, and still shall be;  
The line of time, it doth not measure Thee.  
—R.

## WARTIME SUNDAY ENTERTAINMENT The Lord's Day Alliance

**T**HIS question arises frequently, and in each province of our Dominion. Two general lines of activity may be noted.

### 1. Entertaining our Active Forces:

In many centres across Canada that are adjacent to military, naval, and R.C.A.F. camps, training schools, etc., many commendable efforts have been undertaken to brighten and enrich the Sunday life of the men and women in our uniformed forces and the merchant marine. Many homes have extended wholesome hospitality. Many Churches, Y.M.C.A., Y.W.C.A., Salvation Army, Knights of Columbus, and other organizations interested in the social and moral welfare of members of our active service units, are rendering excellent service from week to week, both within the bounds of camps and in cities and towns in the proximity of these camps.

Recently the National Executive Committee of the Imperial Order Daughters of the Empire passed the following resolution:

"Whereas the welfare of the fighting forces is our first concern, and whereas the lack of facilities for the care and entertainment of such men and women on Sundays is very evidently causing countless numbers to wander the streets aimlessly with results detrimental to personnel and the war effort, and whereas conditions have developed to make immediate action imperative, be it recommended by

the National Executive Committee that, as a wartime measure only, theatres in certain Canadian cities be opened on Sundays to men and women in uniform and the merchant marine, subject to certain arrangements being made with authorities in the various provinces."

In discussing their proposal with representatives of the I.O.D.E., the Alliance expressed its opinion on these points:

1. No violation of the Lord's Day Act of Canada was involved in Sunday entertainment where admission fees were not charged, or commercial transactions involved.

2. But it is desirable that all entertainment undertaken on Sundays should conform, not only to the legal restrictions set forth in the law, but also to the ideals and standards we have sought to maintain in Canada for the Lord's Day.

3. The problems cited in the I.O.D.E. proposal are confined to a very limited number of cities across Canada, inasmuch as most, if not all, camps have facilities for entertainment within their own bounds.

We should guard most carefully against this project being made the occasion, by other interests, for promoting commercialized entertainment on Sundays.

### 2. Raising War Funds on Sundays:

Patriotic citizens are interested in supplying funds for the relief of war victims, and to supply comforts to those engaged in the several branches of our active service forces. We suggest that voluntary contributions to worthy war funds are preferable to attempts to raise funds by concerts, raffles, etc. Good citizens should not require these incentives to awaken willingness to contribute to patriotic and benevolent projects.

Where Sunday entertainments are arranged, there should be full recognition given to the provisions of The Lord's Day Act of Canada. Admission fees to Sunday entertainment are illegal throughout Canada, even though admission tickets are sold other days of the week. Any commercial gain to the entertainment interests and entertainers likewise is illegal on Sundays.

While we are engaged in a world struggle for the overthrow of Nazi and Fascist tyranny, we must guard against the relaxation of our Sunday standards at home. We are engaged in a conflict for freedom to develop a Christian democracy, and our Sundays provide needed opportunities for emphasis upon vital spiritual realities. As Christian citizens, therefore, we have responsibilities in our respective communities to help maintain due respect for our laws in these perilous war days.

GEO. G. WEBBER,  
General Secretary.



## PRESBYTERIAN FOUNDATION FUND

We are in receipt of the following letter concerning this, from Dr. Inkster, whose responsibility in this connection is disclosed in the letter:

Dear Dr. Rochester,

Following our conversation re the campaign to clear off our deficit and put our beloved Church on a sound financial basis, I am writing to say that now we have at last begun work.

The first thing is: we will write the Moderators and Clerks of Assembly, Synods, Presbyteries and Congregations, telling them we are started on this campaign, authorized by the Assembly, and instructed to raise a fund of at least \$500,000—half a million—in order to clear off all our liabilities and put our Church on a sound financial basis. In that letter we shall tell these officials something of our method, shall appeal to them for their co-operation. We are planning to supply our members with information re our objective and methods, etc. We want every member and adherent of The Presbyterian Church in Canada to have a share in this laudable object.

A special appeal will be made to the older people and those who are able to give larger amounts, but our idea is to enlist the younger people who can only contribute a dime or a dollar. The Commission of Assembly met and gave the Committee (which will be called the "Presbyterian Foundation Fund" Committee) full power to act and proceed. They also appointed Dr. Inkster "The Fund Director" to visit the five Synods and as many of the Presbyteries and Presbyterians as he is able and also to appoint men in each Synod to organize the Synods and Presbyteries. This Committee has been fortunate in securing J. A. McLeod, Esq., President of the Bank of Nova Scotia (and also Chairman of the Presbyterian Board of Trustees and Knox College Board) as Treasurer of the "Foundation Fund".

This is essentially a Laymen's Committee and all the members, active and advisory, are laymen. Their names will be published on the campaign stationery.

Yours ever,

J. G. Inkster.

Christian character or a balanced life means faith without credulity, conviction without bigotry, charity without condescension, courage without pugnacity, self-respect without vanity, humility without obsequiousness, love of humanity without sentimentality, and meekness with power.

To starve the inner life is to suffer sooner or later from shallowness and disillusionment.

## CHAPLAINCY SERVICE

H/Major S. Farley has been transferred from Regina, where he has served some considerable time, to Military District No. 1, London, Ont.

\* \* \*

In the recent campaign to stimulate recruiting within Military District No. 12, Major Farley delivered an address by radio, which was broadcast over all Saskatchewan stations.

## The Religious and Spiritual Life of a Soldier in the Army

To those who think the religious and spiritual life of a soldier in the Army is neglected, let it be said such is not the case. Every provision is made by National Defence Headquarters for its preservation and cultivation. Speaking, as District Chaplain of Protestant Personnel, to those of my audience who have sons in the Army, let me say it was my privilege recently in a personal interview with Colonel Ralston, Minister of Defence, to inform him: "Nothing could excel the co-operation and encouragement of our District Officer Commanding, and his officer personnel, in the work of the Chaplains' Service." Far from there being no religion in the Army, nothing is left undone to promote it. The Chaplain is regarded just as indispensable as the Medical, Dental, or Auxiliary Service Officer.

In addition to weekly Church Parade, a voluntary service is held each Sunday evening, the attendance at which would make glad the heart of many a discouraged minister. Nor are those in Detention Quarters forgotten. They too have a weekly service, and personal calls during the week. Service of Holy Communion is held in every camp area, and the soldier encouraged to attend, where possible, the Communion Service of his own Church.

One reason for the success of these voluntary services is the desire to know what religion has to say about the problems confronting them in time of war. They want to know what place, faith, worship, and God have in the new way of life in which they now find themselves. They seek the truth. While such matters did not concern them in days of peace, now they do. Things today are different. They are entering on uncharted ways. They want to know. One wonders what their parents are now thinking. That many failed in their responsibility by sending their sons to face the realities of war without hope for the future, any foundation of faith, cannot be denied. This parental failure is the padre's opportunity and it is being embraced.

It is not, however, at Church or Volun-

(Continued on page 8)



## THE BUDGET AND THE NEW YEAR

**L**EADERS and people, with a deepening interest, are looking forward to a better order of society. Christian faith must be its keystone. Even now, it must be safeguarded and nurtured more zealously if it is to play its desired part. Recently, a young airman said:

"Unless there are those who try to retain and utilize the great spiritual values, while all else is being shattered, there is little hope for humanity."

Therefore, while the new year brings its opportunities, and crowding demands for service to country and to the armed forces, it is short-sighted to overlook the urgent need of the Church. No service will bear richer fruit. Every contribution of talent or of substance will prove a blessing.

Make your offering regularly, week by week, and you will be surprised at the amount reached by the end of the year. Let it be in keeping with the blessings you enjoy, or, as God hath prospered you, and you shall experience a new joy and satisfaction in the use of your money. Go further and give an intelligent attention to the work your dollars make possible in Canada and elsewhere.

In view of the careless and the unchurched in every community, it appears that a greater evangelical effort, accompanied by warm congregational fellowship, is necessary. Your attendance at public worship, and your gifts, will help immensely towards this end. Unless the Church speedily arouses itself to a deep concern for them, the present indifference of many may harden into a sinister hostility.

One result of the war thus far is the complete shattering of the policy of isolation. In a world where nations are thrown together, and yet remain suspicious of one another, the Gospel of Jesus Christ is the one power that will unify and restore faith. Is it not imperative, therefore, that there should be a great expansion of missionary effort?

Many hope for, and we are praying for, a great spiritual awakening, such as the Reformation. Some, even now, see on the distant horizon the cloud that shall soon rain refreshment and newness of life. In the meantime, let our congregations become revitalized by faith, courage, and prayer. An impressive number of spiritually vigorous congregations would hasten the longed-for revival, leaven the nation with Christian truth and morality, and help save the world.

May God lead The Presbyterian Church in Canada into such fulness of service.

J. M. Laird,  
Convener Budget and Stewardship Committee.



## The Financial Position of the Church in Relation to the Budget as at November 30th, 1942

Amount set by the General Assembly to raise, for Budget purposes for the 12 months ending January 31st, 1943 .....	\$500,000.00
Proportion for the 10 months to November 30, 1942 .....	416,666.66
Amount received from congregations for Budget purposes to November 30th, 1942 .....	176,482.97
Amount short .....	240,183.69

Amount of revenue received from congregations for:—

Budget Purposes for 10 months ending November 30/41 .....	160,396.97
Budget Purposes for 10 months ending November 30/42 .....	176,482.97
INCREASE .....	16,086.00

Expenditures for 10 months to November 30th, 1941 .....	242,234.70
Expenditures for 10 months to November 30th, 1942 .....	235,956.66
DECREASE .....	6,278.04

The following shows comparisons of revenue by Synods for 10 months ending November 30th, in each of the years 1940, 1941, 1942.

	1940	1941	1942
Synod of Maritimes .....	\$ 9,906.16	\$ 11,486.26	\$ 11,390.03
“ “ Montreal and Ottawa .....	35,628.95	29,523.95	32,124.57
“ “ Toronto and Kingston .....	66,485.99	62,797.12	67,753.77
“ “ Hamilton and London .....	40,912.48	39,219.52	45,394.61
“ “ Manitoba .....	2,339.54	2,783.11	3,102.26
“ “ Saskatchewan .....	2,635.47	2,112.65	2,660.37
“ “ Alberta .....	5,817.73	5,688.55	5,828.48
“ “ British Columbia .....	5,288.67	5,433.59	6,704.42
	<u>\$169,014.99</u>	<u>\$159,044.75</u>	<u>\$174,958.51</u>
Sundry .....	1,896.11	1,352.22	1,524.46
	<u>\$170,911.10</u>	<u>\$160,396.97</u>	<u>\$176,482.97</u>

The spending Boards are asked not to expend in any year an amount in excess of the revenue of the previous year. Therefore, if there is to be expansion in our work our people must contribute much more generally and generously to reach the above objective of \$500,000.00.

H. P. WANZER, Sec'y Special Com.  
E. W. McNEILL, Treasurer.



## CHAPLAINCY SERVICE

(Continued from page 5)

tary Service alone the padre gets his opportunity. Divine Service is only a small part of his duty. After the day's work is over, he contacts his men in their billets and talks to them individually, or in groups. While given honorary rank, he is best known as Padre, and a true padre soon becomes the men's friend. Many are the confidences he gets, many the opportunities to lead a lad to a new understanding of what faith means, or to a definite acceptance of the Christian way of life. The padre's job is to prepare for peace by building men in the faith of Christ.

But the padre's sphere is not confined to religion alone. The Army is a family, the barracks are the men's home. It is part of his duty to minister to their happiness and comfort. This involves visiting hospitals, assisting the Auxiliary Services, encouraging men to write home, dealing with personal and domestic problems, ministering to the homesick, the lonely, and those in trouble; not to mention comforting the relatives of the dead and missing, and other casualties of war.

In every military area there are a Roman Catholic and Protestant chaplain, or part-time chaplain. Every facility is provided for the cultivation of the things of the soul. If this opportunity is neglected the army is not to blame.

To all parents with eligible sons I have this to say: You need have no fear regarding the religious welfare of your lads when they enlist to serve their country, their King, and their God. Encourage them to do so now. If the forces of darkness in this conflict should triumph nothing will be left worth living for. The issue is Freedom or Slavery.

"Young men of Canada! This is your Golden Hour!

For you the Fates have held this choice in store—

To be deliverer of Mankind . . . or

To dwell in slavery for evermore!

To you the call comes loud and clear, "ENLIST!"

Not for your country and its honor's sake alone,

But to redeem the Freedom of all men—

For theirs is but the measure of your own."

\* \* \*

Some years ago we made the acquaintance of a young man visiting Toronto, a musician with a special hobby of securing pictures of churches. This acquaintanceship has been maintained by correspondence ever since and this gentleman annually sends a subscription to The Presbyterian

Record. In a personal letter he informs us of a phase of camp work in the United States, which seems to us to be very special and likely to prove most fruitful.

Since August 1st I have been in the U.S. Navy as an assistant to a chaplain. My work is choir directing and is a source of great satisfaction to me. Perhaps you have heard of the Great Lakes Choirs—all told we have some 700 voices. I direct full choir company of 130 men in daily rehearsals and it's really a thrill to hear them respond.

On Sundays we have 49 simultaneous services in the different camps. I direct the music at two services, 9.30 and 10.45 a.m. About 2,000 sailors attend each service. I lead them in the singing of the great hymns of the Church and it is surely inspiring to hear them. Our Holy Communion service on the first Sunday of each month is a very impressive sight. . . . I am associated with one of our Presbyterian chaplains. His name is Blackwood and he is from New Jersey. He is excellent with the men and I admire him very much. I consider it a high and holy privilege to have a part in such a glorious work. You probably know this is a very large training centre. We have about 75,000 men in training and the new buildings cost eighteen million dollars.

I also sing in the Retained Choir of 50 selected voices. We appear over radio and at all the large public functions in Chicagoland. We sing at War Bond Rallies and churches, using only the great hymns of the Church, in what our chaplain terms authorized arrangements. Our setting of *Onward, Christian Soldiers* is our prize number. You can readily see how exciting my work is.

\* \* \*

## Soldiers in India

The Foreign Affairs Bulletin of the Board of Foreign Missions of the Presbyterian Church in U.S.A. reports upon work in India.

"American Air Force boys are in Allahabad, and I feel we have a duty there, too, helping to keep them in good spirits, etc. The head of the American Forces in India wrote a letter to Dr. Sam Higginbottom thanking him for the way the Institute people were helping to keep up the morale of the boys in Allahabad. I want to see to it that the American boys make friends with some of the nice Indian fellows we have at the college.

"Just before coming up, I had the privilege and fun of helping Dr. and Mrs. Higginbottom entertain two batches of American airmen who had recently come to Allahabad. They were forty strong in each batch, and a fine lot they were. Many of them were homesick. All appreciated the wee bit of America that we tried to give them. Poor boys, I hope they will be going



back safe and sound soon. We need them to help bring this world back to sanity. Please pray for them as they suffer in the heat of Allahabad where they are fourteen thousand miles away from home and loved ones, and have very little to keep them entertained.

"One morning I suddenly realized that both the government bungalows across the road from us were full of British officers. Of course, we wondered what that meant. But it wasn't long before we knew. I had a letter from the Colonel stating that a refugee camp had been set up here in Hoshiarpur and the women and children were needing help and attention. Could I give him some information about our Women's Voluntary Service Group, and could we help at the camp? As yet, we haven't in India tasted real war, but in the past days, since this camp was set up, we have seen the ravages of war and the awful trail of sorrow and suffering it leaves behind. These are parts of the Burma army and some of their families. Also, there are other refugees from Burma, men, women and children. They got out of Burma by an overland trek through jungle and waste swamp. British officers were with them and did what they could. But many died on the way and many have succumbed since in the various camps in India. They fled with nothing, or just about, and if they did have anything, it was stolen from them on the way. The military has charge of these camps and everything possible is being done for them. They are getting good, ordinary food but so many of them need extra milk and eggs and medicine. We are seeing that each person has two good outfits of clothing. We are giving combs, soap, and such things. We have bought glucose for those who are weak from fever and other illnesses. It is no small job, for it has to be done with care and precision, so that each is treated fairly. We have groups who go in for games, help with sewing, and assist in any other way they can. There are doctors there, but two lady doctors are going out and giving their time to the women and children only."

\* \* \*

### Honor Rolls

The Department of National Defence has prepared an Honor Roll of beautiful design for the use of industry, churches, schools, etc., as a fitting recognition for those loyal men and women who have volunteered for active service in the armed forces of Canada.

In this connection, we hoped to present in the form of a photograph the design of this roll. It has not, however, been forwarded to us, and we are forced, therefore, to be content with the announcement. Any organization of the Church desirous of having

one of these rolls should apply to Department of National Defence, Third Floor, Laurentian Building, Ottawa, Ontario; or to the Headquarters, Local Military District.

\* \*

### God Bless My Boy

When shining stars their vigil keep  
And all the world is hushed in sleep,  
'Tis then I breathe this prayer so deep  
God bless my boy tonight.

I know not where his head may be,  
Perchance beneath the open sky,  
But this I know God's watchful eye  
Can see my boy tonight.

As pass the days, the months and years  
With all the change, the hopes and fears,  
God make each step of duty clear  
And keep his honor bright.

And when at last his work is o'er,  
And earthly toil shall be no more,  
May angels guard him to the shore  
Where there shall be no night.

—From the Huntingdon Gleaner.

### SYNOD

#### Alberta

THE place of meeting this year was in the north and First Presbyterian Church, Edmonton, had therefore the privilege of welcoming the Synod in the evening of October 27th. The Moderator, Rev. Alfred Bright, B.D., of Grace Church, Calgary, presided at the opening services and preached from Psalm 61:5, the words being: "Thou hast given me the heritage of those that fear Thy name". He pointed out the extent of this rich heritage in the educational, political, moral and religious spheres and the relation thereto of the Gospel of the Lord Jesus Christ.

After reviewing briefly the activities of his term of office and constituting the Synod, he called for the election of his successor. The choice fell upon Rev. E. L. Garvin, of Lethbridge, who upon taking the chair thanked the Synod for their expression of confidence and asked the support of all in the duties of his office.

The retiring Moderator was thanked heartily for his good work during the year and for his appropriate sermon.

Rev. W. M. MacKay, to whom has been assigned temporarily the oversight of the missions within the Synod, being in attendance, was heartily welcomed and asked to sit as a corresponding member.

The session on the following morning was marked by the observance of the Lord's Supper. The Moderator was assisted in this service by Rev. J. MacBeath Miller, the minister of First Presbyterian Church, and by Mr. John Quigg and Mr. Hugh MacIntosh, elders.

The missionary report, which was pre-



sented by Rev. A. Walker, concluded with the following recommendations:

1. That the Synod of Alberta place on record its appreciation of and gratitude to the Women's Missionary Society for the valuable services rendered by the deaconesses, and also the nursing staff of Rocky Mountain House Hospital.

2. That the Presbyteries of this Synod avail themselves of the services of Rev. W. M. MacKay, who will be in the Synod during the month of February, and that they arrange his itinerary.

3. That the Synod make application to the Board of Missions, for Dr. Hill, Chairman of the Board of Missions, to visit the mission fields of this Synod at a time most suitable to himself.

Rev. R. S. Stevens, D.D., of Brownvale, Alta., who was called upon to speak, graphically presented the great opportunities awaiting our Church in the Peace River area, referring particularly to Brownvale, Dixonville, with adjacent lumber camps; Grande Prairie, Wanham, Fort St. John and the camps on the Alaska highway. The need for workers in this area is very urgent.

In this connection Rev. W. M. MacKay addressed the Synod. He emphasized the truth of the old saying that "man's extremity is God's opportunity". Out of the present suffering and sacrifice there will come a renewal of religious experience and Christian effort.

In considering further the missionary report at the afternoon session the question of employing missionary superintendents was debated and the Synod concluded:

1. That the Board of Missions appoint a missionary supervisor for the Synod of Alberta, the man to be chosen by the Synod.

2. That a committee composed of an elder and minister from each Presbytery, with power to act, be appointed to nominate the man for this post.

The members of the committee were then named: Rev. A. Walker, Convener; Messrs. Walker and Hazlett, from the Presbytery of Edmonton; Messrs. Sinclair and Quigg, of Red Deer; Messrs. Bright and Clark, Calgary; and Dr. Stevens and Mr. Philp, of Peace River.

In response to a request of Peace River Presbytery, the following were chosen as assessors: Rev. A. Walker, minister, and Mr. George Hazlett, elder.

The S.S. and Y.P.S. report, in the absence of Mr. Burton, Convener, was submitted by Rev. R. A. Sinclair.

A recommendation was carried that the Synod instruct its representative on the interdenominational committee to press for religious instruction as an integral part of the curriculum in the public and high schools, as well as in the normal schools of the province.

The evening meeting of this day took the form of a public gathering in which the Edmonton Presbyterial of the W.M.S. participated. There were three most interesting addresses, the first by Miss Margaret Webster, who submitted four recommendations to cope with the alarming falling off of Sunday School attendance. The next address was by Flt.-Lieut. W. MacClean. Mr. MacClean, who is in the Chaplaincy Service, spoke appreciatively of the attitude of the men toward the Padre, whether church-goers or non-church-goers, and declared that in response to this the Chaplain must have a high standard of patriotism, must deal sympathetically with human problems and present clearly the fact that peace for the world cannot be secured apart from sacrifice.

The third address was by Rev. W. M. MacKay, Synodical missionary for the prairie provinces. He presented vividly the encouraging situation in the field of Northern Ontario which has been his special care, and appealed for effort and sacrifice for the furtherance of Christian work everywhere under the auspices of our Church.

At the next session Rev. R. A. Sinclair presented the Treasurer's report, showing a balance in hand of \$34.39.

The new plan for paying travelling expenses to the Synod was adopted, as follows:

1. All payments to members of Synod in attendance, to be made by the Treasurer of Synod in full.

2. The necessary money to be provided by the various Presbyteries within said Synod, such moneys to be collected from the congregations by the Treasurers of Presbyteries.

3. The allocation to the Presbyteries to be made by the Synod Treasurer in proportion to the number of ministers and elders attending from any given Presbytery.

The Budget report was also laid before the Synod by Rev. R. A. Sinclair. To the end of August there was a decrease in Budget contributions of \$570.00. Since the allocation to the Synod is \$4,000.00, the same as the previous year, Mr. Sinclair indicated how little this was per member and urged upon every member of Synod the duty devolving in this connection.

The report on Church Life and Work, in the absence of Mr. Hart, the Convener, was laid before Synod by Dr. F. D. Roxburgh. He reported the following message to the Prime Minister of Canada, sent on the 8th of October:

"As Clerk of the Synod of Alberta of The Presbyterian Church in Canada, which meets on the twenty-seventh of October, I am taking the responsibility of assuring you, after consultations with some of my





fellow members, that the Synod of Alberta, of The Presbyterian Church in Canada, is completely behind the Government in its proposed legislation with regard to the turning of all alcohol over to war industry, and with regard to the curtailment of the hours of sale.

"In this critical hour, no one can question the wisdom of using for essential war industry, the alcohol that was formerly used for beverage purposes."

The Convener's action in this particular was approved by the Synod.

An alternate assessor for Peace River Presbytery was named, namely, Rev. W. M. MacKay, to act if necessary for Rev. A. Walker.

Occasion was taken by the Synod to express its great appreciation of the fact that Rev. Dr. R. S. Stevens had been received into the ministry of our Church by the General Assembly, meeting in Montreal in June of this year.

The Synod has been concerned for the religious welfare of a group of Indians in the vicinity of Rocky Mountain House. An encouraging reply was received in answer to an appeal to the authorities which indicated that they were prepared to take action. The matter was left in the hands of Messrs. Walker and Dodds.

At the conclusion of the business the Synod adjourned to meet in Grace Presbyterian Church, Calgary, on the fourth Tuesday of October, 1943.

### A SHIP LAUNCHING

This picture shows Lieut.-Colonel Rev. J. Bruce Hunter, Chaplain of Military District No. 4, conducting the religious ceremony attending the launching of the U.S.S. Danville at the yard of Canadian Vickers Limited, Montreal. Sponsored by Mrs. Jay Pierrepont Moffat, wife of the United States Minister to Canada, this launching had historical significance being the first warship made in Canada for the account of the United States Navy.—MacLaren Advertising Company, Editorial Service.

### MODERATOR-DESIGNATE

#### United Free Church of Scotland

The Standing Committee of the General Assembly commissioned to nominate one as Moderator-designate has invited Rev. James Barr, B.D., M.P., to accept nomination and received Mr. Barr's acceptance. This is the second time the honor has been bestowed upon Mr. Barr for he occupied the chair in 1929.

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#### Church of Scotland

The Nomination Committee charged with the responsibility for nominating the next Moderator has chosen Rev. Professor John Baillie, D.D., D.Litt., Professor of Divinity in Edinburgh University.



## Among the Churches

Toronto, Ontario.

The auditorium of Patterson Church, Toronto, was well filled on Wednesday evening, December 2nd, when the members and friends of the congregation gathered to honor their minister, Rev. J. C. Herbison, at the beginning of the third year of his ministry.

Mr. Jas. Robertson, Chairman of the of Managers, introduced Rev. J. M. McCurlie, of Walkerton, as Chairman for the occasion. After the singing of a hymn and prayer, Mr. Wm. Isbister, the senior elder, was called upon to state the purpose of the gathering. Briefly he referred to the high regard in which the minister was held by the congregation and to the splendid work he had done during the past two years. He then presented Mr. Herbison with a beautiful Geneva gown and cassock, as an expression of the appreciation of the congregation. Mrs. Hedderwick, one of the oldest members of the church, placed the gown on the minister's shoulders. Flowers were presented to Mrs. Hedderwick and Mrs. Herbison. Mr. Herbison expressed his thanks for their gifts and good wishes and for the many kindnesses extended to him during the past two years, also for the splendid spirit of co-operation shown by the congregation and all its organizations in the work of the Church.

The choir, under the capable leadership of Miss Ross, organist and choir leader, rendered several selections, and a quartet, the Misses M. Scott and M. McKnight and Messrs. J. Noddings and Bert Rae, contributed to the program. Mr. Gordon Brown, of Wychwood Church, also took part and gave several vocal numbers.

The ladies of the congregation served light refreshments and a hearty vote of thanks was extended to all those who had made this occasion one of the happiest and most successful in the history of the church. The evening was brought to a close by the singing of the National Anthem.

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An event of great interest, both in musical and church circles, was the Organ Recital given by Mr. David Ouchterlony, organist and choirmaster of St. Andrew's Church, Toronto, in aid of the Church of Scotland Bombed Scottish Churches Fund. The place of assembly was the Eaton Auditorium and the date was the evening of December 1st. Assisting Mr. Ouchterlony was the St. Andrew's Church quartet. This recital was under distinguished patronage and, needless to say, was of a very high order and was appreciated accordingly.

On Sunday, October 18th, an interesting service was held in Queen Street East Church, Toronto, at which the minister the Rev. S. Johnston, B.A., dedicated a memorial window to the late Mr. and Mrs. Harry Cousins and their daughter Amelia.

The Cousins family have been members of this church since the days when it was known as Leslieville Presbyterian Church, and their influence on the life and work of the church and the community has been very marked and covers a period of some sixty years of unbroken membership in the congregation.

When Miss Amelia Cousins followed her parents, who had predeceased her by a number of years, it was felt that some suitable testimony should be made to the work which they had done. From this desire on the part of the congregation there emerged the thought of a memorial window, a thought which has become a reality through the generosity of members of the Cousins family and the congregation.

At the service Mr. Johnston took as his subject The Influence of Saints, and sought to remind his hearers of the splendid service which these servants of God had rendered and of the desirability of following them as they followed Christ.

Mr. William Cousins, on behalf of the family, performed the act of unveiling the window after which the minister accepted the gift on behalf of the Session and members.



ST. ANDREW'S CHURCH, GERALDTON, ONT.

Geraldton, Ontario.

On Sunday, October 25th, the seventh anniversary of St. Andrew's Church was observed with special services, morning and evening, conducted by the minister Rev. J. G. Murdock, B.A. The preacher for the occasion was Rev. Daniel MacIver, M.A., B.D., M.C., of Fort William, who delivered inspiring sermons at both services. He congratulated the congregation on the progress made during the past year. A choir has been organized and



fitted with gowns, the gift of St. Andrew's United Church, Sault Ste. Marie, and presented through a former member of the choir, of that church, Mrs. Verdun Deraugh. A Session has been formed, the church has been enlarged to twice its former capacity and new lighting fixtures installed. The manse has been moved from the rear of the church to a residential lot and enlarged. The cost of these improvements amounted to \$2,200, the only unpaid portion of which is an indebtedness to the Women's Missionary Society (W.D.) of \$250, to be repaid at the convenience of the congregation. Though still drawing considerable aid from the Mission Board, the congregation is gradually increasing in strength and would be near to self sustaining, if not altogether so, were it not for the war and its effect upon the gold mining industry. The regular services are well attended, averaging about one hundred and an average of seventy in the Sunday School.

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Paris, Ontario.

We have been informed that Rev. R. Moorhead Legate, D.D., now residing at Penmarvian, has been notified by the Department of Defence at Ottawa that, in view of his thirty years with the Australian and Canadian forces and his service in the last war, he has on his recent retirement been promoted to the rank of Lieut.-Colonel.

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Brandon, Man.

The following report of an interesting event has been forwarded to us: The honor roll of First Presbyterian Church was dedicated with impressive ceremony on Sunday evening by the Rev. J. K. Ross Thomson. The roll, containing the names of ninety men and women of the congregation now in the armed forces, was draped with flags in front of the pulpit. Two standard bearers, Leslie Munro and Jack Kullberg, marched down the centre aisle followed by Mrs. P. Guthrie and Mrs. C. Thompson, whose families have each given four immediate members to the active services. The roll was unveiled by the two women, dedicated by the minister, and then in honor of the members who have already fallen in this war, and in the last one, a bugler sounded the Last Post and Reveille.

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Barrie, Ont.

In observance of its forty-first anniversary, that is of the erection of the present church building, Esaa Road congregation, of which the Rev. Dr. N. R. D. Sinclair is minister, welcomed Rev. James Ferguson, of St. Andrew's, Barrie, as the preacher both morning and evening. The services were well attended and much interest shown.

The Evening Auxiliary of the W.M.S. of St. Andrew's had the pleasure of welcoming to its Thankoffering meeting on Tuesday, 24th September, the former minister of St. Andrew's, Rev. Dr. J. S. Shortt, who gave the address on this occasion.

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Alvinston, Ont.

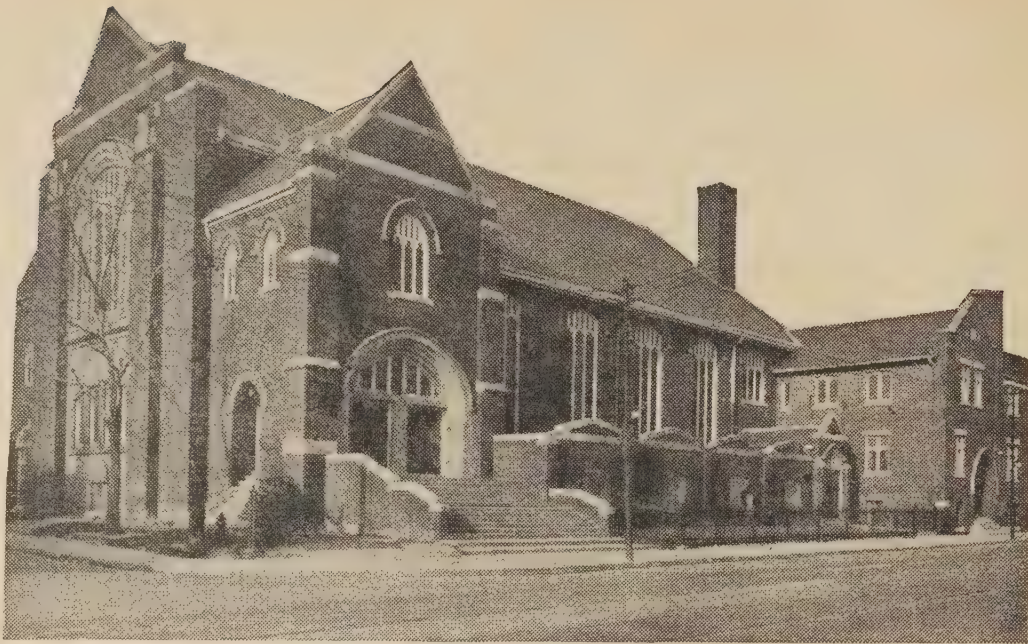
Rev. R. T. Rutherfordale, the minister of Guthrie Church, having accepted a call to Port Colborne, was tendered a reception by the congregation on the evening of November 30th, prior to his departure for the new charge. A banquet was given in honor of Mr. Rutherfordale and family, the church basement presenting with its decorations a very beautiful scene. The head table was decorated with ten candles, representing the period of Mr. Rutherfordale's ministry and this was further accentuated by a large cake with ten small candles. The decorations were in gold and mauve, the colors of the W.M.S. Rev. Wm. Reynolds, of Watford, was chairman. Rev. J. C. Davies, of Kilmartin, in his address spoke highly of Mr. Rutherfordale dwelling upon his sterling qualities and the efficiency of his ministry. The members of Session also spoke briefly, expressing regret at parting from Mr. and Mrs. Rutherfordale and their family, and directed attention to their influence in the congregation and the community. Mrs. Rutherfordale was presented with a beautiful gold cameo brooch, and little Mary with a locket, by the ladies of the congregation. The choir had their turn and gave Mr. Rutherfordale a beautifully engraved hymn book. This was followed by the gift of a substantial purse from the congregation. On the Sunday previous the two boys, Jack and Gordon, were each presented with a beautiful pencil while Olive was the recipient of a chest of stationery from the Sunday School. Mr. Rutherfordale's reply in acknowledging these gifts indicated that he felt very keenly the separation from the congregation. During the evening the choir rendered select numbers and for the pleasure of Mr. Rutherfordale chose some favorite Irish songs.

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St. Thomas, Ont.

Knox Church celebrated its one hundred and fifth anniversary on Sunday, November 29th. Rev. J. M. Macgillivray, D.D., of St. Andrew's, Sarnia, a former minister, occupied the pulpit for the day and also addressed a social gathering in the lecture room on Monday evening. The Board of Managers was much gratified to receive a large offering on Sunday. With this, the special messages and the opportunity provided for fellowship on the Monday evening, the anniversary was a source of much encouragement.





RIVERDALE CHURCH, TORONTO

Toronto, Ont.

Rev. Dr. John H. McComb, minister of Broadway Presbyterian Church, New York City, was the preacher at the 35th anniversary services of Riverdale Presbyterian Church, Pape Avenue, Toronto, on October 25, and his inspiring messages were heard by large congregations, morning and evening. The following evening, the annual congregational supper was held, when the speakers were Rev. A. Gordon Macpherson, B. D., who has served successfully as minister for seven years and is at present Moderator of the Presbytery of Toronto; T. L. Church, K.C., M.P., a friend of the congregation; W. W. MacPhee and William Wallace, elders and W. H. Stoddard, Chairman of the Board of Managers, who presided.

It was recalled that Riverdale Church, which originated as a Sunday School away back in 1893, held its first services as a congregation, in a tent, in 1907. The church has more than recovered from the losses suffered in the disruption of 1925, and has a membership of 1,500. The Riverdale Sunday School is the largest in The Presbyterian Church in Canada, with an enrolment of 1,100 boys and girls. There are more than 150 members of the congregation away on active service. Besides the regular young people's organizations, a special feature at Riverdale is a thriving Returned Men's Association, composed of members of the church who served in the First Great War.

The annual Armistice Remembrance Service is always an important event at Riverdale Church, and is held under the direction of the Riverdale Returned Men's Association. Many other war veterans also participate, and this year there was an attendance of nearly 2,500 at the service, which was conducted by the minister.

Mr. Macpherson comes from one of the oldest Scottish Canadian families, is a native of Cape Breton, N.S., and a veteran of the Great War. In 1914 he enlisted as a private in the Princess Patricia Light Infantry, the first unit to go overseas. He was transferred to the Northumberland Fusiliers and promoted to the rank of Captain (a "fighting captain" and not a chaplain) and he served all through the war and for a year afterwards with the Army of Occupation in Germany.

Returning to Canada after an unusual military career for one who could have claimed exemption from military service as a student for the ministry, Mr. Macpherson completed his studies at Knox College. He was minister at New Westminster, B.C., and at Listowel, Ont., before coming to Riverdale over seven years ago. Under his ministry Riverdale Church is making steady progress.

Glace Bay, N.S.

St. Paul's Church celebrated its seventy-sixth anniversary in the late autumn. In the Halifax Herald we have a report of this by Evelyn S. Tufts:

"The beginning of Presbyterianism in what is today the important and prosperous colliery town of Glace Bay, and the seventy-sixth anniversary of the founding of their congregation, were recently celebrated here by St. Paul's Presbyterian Church, with special services of praise and thanksgiving, one of these being rendered in Gaelic. Officiating at the latter service was Rev. A. D. MacKinnon, of Little Narrows, the music being provided by a mixed Gaelic choir.

"The speaker for the day was Rev. E.



A. Thomson, of Toronto, General Secretary of the Board of Sabbath Schools, and assisting was Rev. W. Scott Duncan, who has ministered to St. Paul's since 1940, being seventh in line in that distinguished procession of devoted and scholarly ecclesiastics who guided the destinies of this Church through all the storms and difficulties of its long existence, and have seen it grow from humble beginnings to become the mother of four outside churches, started as missions, at Reserve, Donkin, Dominion and New Aberdeen, while in the town itself, Knox Church was established as a separate congregation, about 40 years ago.

"It was in 1895 that the name of St. Paul's was adopted by this congregation, some 28 years after it was first organized. It had originally included all the Presbyterians residing on both sides of Little Glace, from the Gardiner Mines on the west, to Schooner Pond, on the east.

"Rev. Hugh MacDonald was the first minister of this small flock, and a feeble folk, numerically speaking, they must have been, for we are told that at that time there were only 16 families all told between Lingan Bay and Schooner Pond. This was during part of the decade from 1850 to 1860, when such mines as there were, were operating only to a very limited extent.

"With the opening of the coal fields, in 1858, to private exploration, the picture changed completely. By 1870, no fewer than 21 collieries were operating on the Island. The first shaft of the famous Phalen seam, which is still an excellent producer, was sunk in 1858; and under the direction of E. P. Archbold, of Sydney, a number of other seams were opened in the Glace Bay district.

"The harbor was dredged, a railway built to Sydney, other facilities improved. St. Paul's, along with the other churches, reflected the general progress, and Rev. Alex Farquharson, who had been officiating at Leitches Creek, became the first regular minister, though as yet they still had no church building. The first was built on the corner of York and Commercial streets, not far from where the present commodious and stately edifice now stands. The latter was erected in 1895 by Rhodes Curry Company of Amherst, Hon. Senator David MacKeen, one of the prominent members of St. Paul's at that period, giving generous support to the project."

The latest report shows that St. Paul's has now a membership of 443, a Sunday School enrolment of 299, a revenue of \$11,585, and contributions to the Budget \$1,268. This represents quite an advance from the pioneer days.

One hundred and twenty of the young men of the congregation are in the ranks of the various branches of the military forces and already St. Paul's has experienced the sombre tragedy of the loss of some of these youthful adherents in action. These include Acting Squadron Leader James Ogilvy, killed over England; Sergeant Donald Cameron, missing after operations over enemy territory; Private Lauchlin Malin, accidentally killed while on duty in Canada, and Sergeant Eric MacDonald, killed in air operations over enemy territory. These names add further lustre to the long roll of St. Paul's honored dead, who, like them, fought the good fight and kept the faith.

A further loss keenly felt was suffered by the congregation in the recent death of Mr. Alexander MacDonald, Senior Elder.

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#### Merigomish, N.S.

St. Paul's Presbyterian Church laments the death of Mrs. John W. Dunn on November 2nd. Mrs. Dunn was in her eightieth year. She was a life-long member of this community. She was a devoted member of St. Paul's Presbyterian Church and the Women's Missionary Society, and for several years was organist and leader of the choir. She was also interested in and an active worker in every good cause in the community. A woman of rare Christian character, she will long be remembered for her kindly and neighborly deeds. She is survived by her husband, three daughters and two sons.

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#### Edmonton, Alta.

The death of Mr. William Irvine took place at his residence, 10579-76th Avenue, on September 18th, 1942. He was a native of Alyth, Perthshire, Scotland, and had been a resident of Edmonton for over thirty years. Mr. Irvine was the senior member of the Session of Rupert Street Presbyterian Church, and was one of the two original elders elected by the congregation during the ministry of the late Rev. D. J. Graham. He held this office for over twenty-three years, and for a still longer period was Treasurer of the congregation. Mr. Irvine was in his eightieth year at the time of his decease. He leaves a widow and grown-up family. One son served in the Great War and two grandsons are serving in the present conflict.

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#### Brownvale, Alta.

A further letter from Rev. Dr. R. S. Stevens informs us as follows:

We have been just as busy as could be since coming up here. We have not only visited our own fields but have visited vacant fields as much as possible.

Strange to say, we have had better



weather up here than they have in the Edmonton district. These new roads, one to Alaska and another to Fort Norman, will change conditions in the Peace River country.

If we could only get the right quality of men for this work, our Church would grow. The need is great, the people are here and have ideals. They need spiritual food. "How can they preach except they be sent."

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#### Maxville, Ont.

All communications from Great Britain depicting war conditions are of special interest and particularly those that come in personal correspondence. One such we have had placed at our disposal by Rev. R. W. Ellis. To us, of course, it is of special attraction because it refers to the Record:

It is so kind of you to send us The Presbyterian Record. We are all so interested in the numbers received. The other Sunday in a sermon my husband read out a long extract from the first one you sent—I think it was to do with something the Mayor of Manchester had said and we had never seen it printed in our daily papers. We have the Times and Daily Mail). One of our congregation, Lady Sydenham, was so interested she asked if she might borrow the paper.

We have had such a bad summer from a weather point of view, though it seems a marvellous year for fruit and vegetables and the harvest. It's our Harvest Festival tomorrow and I and two or three friends were decorating the Church all the morning. We had a lovely lot of fruit, flowers and vegetables sent and about twelve large bunches of grapes. The Church really does look lovely. We have made two enormous heaps of vegetables in the porch. All the fruit and vegetables are to be taken to the hospital on Monday. We are wondering how to get them in, as the hospital is eight miles away. Hardly anyone has a motor now.

I have been so busy lately gleaning for our hens. Now I am helping the gardener pick and store the apples and pears. We have large cellars and they are perfect for storing fruit, but in one of them I have put all my good china and glass, as if we get bombs near the vibration is so likely to break everything. We have got so much fruit I am wondering if I dare risk bringing the china and glass up again. I feel if I do Hitler will be sure to hear and send his bombers over!

We have got two large walnut trees and I am getting hundreds of walnuts. It's a race between me and the squirrels! We have never had such a big crop before. I have got boxes of them drying. As soon as we have got the apples all in I must collect beech nuts and acorns for the hens. After that, I must collect all the wood I

can as we shall have to more or less rely on wood fires this winter. We have bought a great deal of wood and the gardener sawed it up. We feel we are lucky to be able to get it.

I went to see Mrs. Miniver last week and so enjoyed it. My husband liked it so much he went twice. This week I am going with two friends to *Gone with the Wind*.

The other day I was motoring with my husband (He is allowed a little petrol for going to the hospital and getting about his parish). A big board was on the side of the road *Air Raid Warning*. One takes hardly any notice in these days. In the beginning of the war it was quite different. Everyone left the streets. We are expecting heavy raids when winter starts in Russia but though everyone is very well prepared life in a village goes on much the same. It's a great thing to try to keep the people happy. Our W.I. met on Tuesday and had a very happy afternoon. (I am president). The Mothers' Union meets on the last Friday of every month. We close all the summer as the women are nearly all working on the farms, but we begin again this month. Hopping has just finished and is very good.

My girl is still a F.A.H.Y. and at present a driving instructor. She is a corporal! She is only twelve miles the other side of Tunbridge Wells so she often gets home for Saturday night.

I heard from Mr. Macdonald last week. He was in a convalescent home in Devonshire. Please send any of your friends to see us, we can't do too much for them.

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#### Brockville, Ont.

First Church, Brockville, has lost by death a very highly esteemed member of Session, Mr. Fred A. Stagg, whose death took place on the 1st of December at the age of eighty-one years. His birthplace was Brockville, so that he has been a lifelong resident of that city. He was a prominent citizen, deeply interested and active in the affairs of the community. For many years he was a member of the Session of First Church, and for the past twelve years its representative in Presbytery. In discharging the duties devolving upon him in this connection he was most faithful.

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#### Northern Ontario.

The following is from one of our workers, a lay missionary furnishes this report about his field and work:

This place is in the wilds of Northern Ontario, amid picturesque surroundings, the bush crowds us in. Ours is the only Protestant Church in a very wide area. The R.C. priest gives service in his chapel once a fortnight. Sabbath Law is honored more in the breach than in the observance. May God grant us revival in spiritual things.



Most of those attending our church claim to be members of the United body, but as this is the only Protestant place of worship, they needs must attend. I have only found three bona fide Presbyterians among the number attending. It seems that the Presbyterians have been moving to other spheres.

North Sydney, N.S.

Following the recent induction of Rev. H. L. Jost as minister of St. Giles Church, a reception was tendered to Mr. and Mrs. Jost by the congregation. This was largely attended by members of the Church, and there was also a representative group of local clergymen.

Rev. F. Clarke Evans, of Sydney Mines, presided at the gathering and Mr. and Mrs. Jost occupied seats of honor. The guests were received by Mrs. James Lovell, President of the Ladies' Aid, and Mrs. George MacLean, President of the Ladies' Guild. Following a brief address of welcome by the Chairman, those present were introduced to Mr. and Mrs. Jost by Mr. and Mrs. Neil MacLean. The musical program was of a high order. Rev. M. D. Patterson, of St. Matthew's Wesley Church, and Rev. Mr. Trites, of the Baptist Church, joined, in behalf of themselves and their congregations, in the welcome. A beautiful bouquet was presented to Mrs. Jost by little Dorothy Lou Cameron. The hall was most tastefully decorated with flowers for the occasion.

## BOOKS

### One Act Plays from Canadian History

By Hilda Mary Hooke. Preface by Professor J. F. Macdonald, Department of English, University College, Toronto. Published by Longmans Green & Co., Toronto. Price 60c.

As Professor Macdonald points out, these are Canadian plays, with one exception, the first bearing the title *Brown Lady Johnson*, the scene of this story being in New York. Some events in Canadian history as it is known and other tales handed down in letters, diaries and by word of mouth, are presented in dramatic form. Interest is thus accentuated and they should be popular among Canadian youth by virtue of the facts that they are Canadian history and story and that they are portrayed in character.

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### World Reconstruction

By Percy Price. Published by The Thorn Press. Price 35c.

We have not been able to give this pamphlet careful consideration but glancing over it it seems to us to be a worthy addition to the literature, which is now becoming quite voluminous, on world reconstruction following the war.

## THE GATE OF LIFE

Being the Popular Report (1941-42) of the British and Foreign Bible Society, by the Rev. John A. Patten, M.C., M.A., Literary Superintendent.

Many in former years have pronounced the Popular Reports of the British and Foreign Bible Society to be the finest of their kind in the English language. This is a just verdict, and never more deserved than when given on the 1941-42 Report, "The Gate of Life." As its author writes: "World events have moved so swiftly that it has been difficult to keep pace with them. Paragraphs written one day were out of date the next, and had to be rewritten.

The note of hope rises in every page, and the key-note of the Report is contained in a sentence from Dr. C. E. Raven that it is "in face of death that the gate of life is opened."

Literary references are as timely and as telling as ever, but the Holy Scriptures seem to furnish the deep and solemn illustrations for a survey of Bible publication and distribution in a world at war. The chapter titles as usual open up phases of the Society's work: "The Gate of Life"; "Unlocking the Gates"; "Go Through the Gates"; "The Gates are Never Shut"; "The Gate of the Year."

The work of Continents is reviewed, and naturally Asia and Europe furnish the most thrilling details and most moving stories. Australasia takes her place under the Cross of War, and Africa and the Americas are seen as affected thereby. References to Canada's increased contribution to world work, and the Society's service to the Dominion, are generous indeed. Scripture Presentations to those on Active Service receive honourable mention, and the war activities of the Society generally.

The bravery and endurance of many of the Society's Agents and Colporteurs are sketched very clearly. Few passages are more affecting than the meagre reports from the tortured lands of Europe.

Plans for work on a world scale after the war are envisaged; the co-operation of other World Societies is looked forward to with keen anticipation. The help of the American Bible Society is gratefully acknowledged. A trumpet call for increased support is also sounded forth.

There is a feeling reference to the loss sustained by the Society in the passing of its President, H.R.H. The Duke of Connaught, a former Governor-General of Canada. His successor, the Rt. Hon. the Viscount Sankey, a former Lord Chancellor, is cordially welcomed.

No one can lay down this Report after careful reading without being constrained to say, even in days like these, "The Lord hath done great things for us whereof we are glad."



### REV. J. S. PATTERSON

Mr. Patterson, whose death took place on November 23rd, had been a resident of Victoria for twenty years. He was a native of Scotland, his birthplace being Leith, Edinburgh. He came to Canada in his early manhood and served our Church in various pastorates in Saskatchewan and Alberta. In British Columbia he ministered to St. Andrew's, North Vancouver, and St. Columba and Livingstone in Vancouver. His chief ministry, however, was spent in Victoria, where for some years he was minister of St. Paul's and Knox. In the general work of the Church he served as Moderator of the Presbytery of Victoria and the Synod of B.C. He is survived by Mrs. Patterson, a daughter, Mrs. R. A. Foulis, Pt. Grey, Vancouver; and two sons, Harvey and John Gordon, of Saanichton. The funeral service was conducted by Rev. Dr. Samuel Lundie in St. Andrew's Church.

### HON. GEORGE P. SMITH

Mr. Smith's death took place on November 29th at his home in Dundas, Ontario, where he had resided for the past twelve years. He had attained the age of 69 years. He was a man of great gifts and his life was marked by industry and strong resolution in carrying into effect his plans. He was also deeply interested in the Church and maintained his connection with The Presbyterian Church following the disruption of 1925. When he returned to the East in 1921, he took up residence in Hamilton and united with Central Presbyterian Church, where his membership was marked by loyalty and active participation in congregational service. This connection was maintained throughout his period of retirement in Dundas.

He placed himself also at the disposal of the whole Church when he became a member of the Board of Administration. He was made Chairman of the Budget Committee, and to raising the Budget he devoted himself with such enthusiasm and energy that the contributions for 1928 showed an increase of \$71,000 over the previous year, and for the two-year period, 1927 and 1928, the increase was over \$150,000. This was reported in the Record of April, 1929.

He was prominent in political life in Alberta for thirteen years and during that time held the offices of Deputy Speaker, Provincial Secretary, Minister of Health and Minister of Education in the Liberal Government. He organized the first Health Department in Alberta and reorganized the Department of Education.

Mr. Smith was born in Middlesex County, Ont., and graduated from the Strathroy High School and the Normal School, To-

ronto. In the former he was a classmate of the late General Sir Arthur Currie, and in the latter he was Prince of Wales Gold Medalist. For two years he was on the staff of the Ryerson School, Toronto. Embarking upon business, he went to Alberta in 1901.

In 1908 his public career began, when he was elected to the Alberta Legislature as member for Camrose. From the time of his return to Ontario he was active in business until failing health compelled him, in 1930, to dispose of his business. He then retired to Dundas.

Mr. Smith is survived by Mrs. Smith, formerly Miss Reta Moffat, of Calgary. His first wife, Miss Jean Gunn, of Toronto, died in 1907. Three children also survive, Hector Morison, of Aldershot; George Roddick, Lieutenant in the Royal Canadian Artillery, Overseas; and Margaret Christine, R.N., in Toronto; two brothers, Norman R. Smith, of Calgary, and David G. Smith, of Armstrong, B.C.; and one sister, Mrs. (Rev. Dr. Alexander) Forbes, Toronto.

The funeral service was held at his residence, Governor's Road, Dundas, and was conducted by Rev. Dr. Wm. Barclay, of Central Presbyterian Church, Hamilton, assisted by Rev. Dr. W. M. Rochester, of Toronto, representing The Presbyterian Church in Canada, and Rev. Dr. Alexander Forbes, of Toronto, Mr. Smith's brother-in-law. Dr. Barclay spoke of his intimate religious fellowship with the deceased and recited some of his favorite passages of Scripture. Following the expressed wish of the deceased, the 23rd Psalm was sung. In the company assembled to join in the last rites of respect were many of Mr. Smith's close friends, eminent in business and public life.

### Death Another Birth

Let us not think of our departed dead  
As caught and cumbered in these graves of  
earth;  
But think of death as another birth,  
As a new freedom for the wings out-spread,  
A new adventure waiting on ahead,  
As a new joy of more ethereal mirth,  
As a new world with friends of nobler  
worth,  
Where all may taste a more immortal  
bread.  
—Edwin Markham.

Nothing is more expensive than penuriousness, nothing more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh duties at its back.—Charles Kingsley.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for that day.—A. Lincoln.



## MISSIONS

### A DAY OF GOOD TIDINGS

An address by Rev. Clifton J. Mackay, Minister of Victoria Presbyterian Church, Toronto, to the Senior Auxiliary of the Women's Missionary Society, on the occasion of the Fall Thankoffering.

We do not well: this day is a day of good tidings and we hold our peace.—2 Kings 7:9.

WE take the liberty of taking our text out of its setting where it refers to the miraculous lifting of the siege of Samaria and apply it to the Church's work in so far as missions are concerned. These words present an urgent appeal to each one of us today. Too long have we been lackadaisical and indifferent in our world proclamation of the good news of Christ. We are vastly different in that respect from the early Christians because they did not hold their peace but rather shared their glorious tidings with the world. They realized that in the good news of Christ there is good news for all, there is that which the world needs and not only their little world but the whole world, with no exception.

Now in view of that example set by the early Church and of Christ's great commission we cannot be content to live in our own little home, our own little church, or our own country and hold our peace.

To do so is inconsistent with the whole spirit of Christianity. Missions have no meaning unless we have a deep understanding of what the Church of God is in Jesus Christ and when people say they are interested in the Church but not in missions they fail to realize that not only their words are inconsistent but also the whole tenor of their Christianity. All too often we fashion a Christ after our own lives, one who will fit into our own setting and planning whereas there is only one Christ and our life must fit into His.

The Cross tells us we are one in the same condemnation, black and white, yellow and red, Jew and Gentile. We are all born in sin; early theologians called this depravity Original Sin. Some moderns call it other things such as the Id, or a Social Inheritance. In the long run it doesn't matter what we call it, but the early theologians are right. There is something rolling down from generation to generation ruining all the fair hopes of men and wrecking the world and whatever fancy names we give it, it is still sin, and sin is a reality, a deep seated depravity in human nature which from birth we all share and from which only the grace of God in Christ can save us. And so the Cross not only tells us we are one in the same condemnation but it tells us we are one in salvation because of the grace of God justified by faith. Saviourhood is the essence of Christ. The Church

of God is a unique thing. Paul says that to belong to it a man is "in Christ". He has been baptized in Christ, crucified in Christ, risen in Christ. Christianity is not simply a theory of ethics or a set of ideals or a scheme of humanitarianism or one religion among many. If we are Christians we belong to the apostolic succession. Now the apostolic succession isn't merely a list of Popes that follow after Peter but every man who sees God as did Peter when he said "Thou art the Christ, the Son of the living God", is in the apostolic succession. We are Christians when we face our deep needs in earnest, when we repent sincerely and seek forgiveness and power through Christ.

Some laymen say, and possibly ministers too, that missions are just a waste of money. They point to Japan and tell us of all the money that was spent in missions and they ask "What good did it do?" For one thing, all the money that was spent in missions is but a drop in the ocean compared with what was spent in Japan for embassies, and consulates, for good-will tours, and diplomatic alliances and other such things, and if you are going to say that missions have failed you must also admit that these other things have failed more miserably. Chiang Kai Shek, Generalissimo of China, is a Christian. Were he the only convert in all China all that has been spent on missions there would still be justifiable. Think of what it has meant to the democracies to have China on their side resisting the aggression and tyranny of the Japanese. If the Chinese leader aided instead of opposed the methods and ideals of the Axis powers we of the Anglo Saxon world would be in a worse position than we are today. We can give thanks to Almighty God that the Chinese leader and his charming wife have had a living experience of Christ and justify beyond all arguments, political, economic or religious, the work of missions among people of other lands. The trouble with many of us is we judge by what we see; we judge success and failure by the visible. The Kingdom of God is not like that and the Christian witness is not simply one saying this works or that works; I think this or I think that, but rather "I believe". We can have all the missionary education we want, all the missionary speakers possible, but you can't as someone has said "Drum up missions unless the roots are there; you can't drum up Christian faith for the simple reason that you can't drum up the Holy Spirit". In other words missions are not something you put over like a War Loan, rather they are something which takes place when men and women have seen Christ and then look at the world through the eyes of Christ.

Today we are at the cross roads and



men speak of national crisis or democratic crisis and there are those who speak of a crisis in missions. It is true many of our mission fields are closed, but if there is a crisis in missions it means there is a crisis in our faith because Christianity and missions go hand in hand. We know that it will be a different world after the war. Old values will have become obsolete; old systems will be outlawed; old truths may seem to disappear, but the Truth which the Church proclaims will not change and it alone feeds the soul. The new world will present an opportunity as possibly never before to the Christian Church and the problems facing us will be immense but we must remember that our task is not merely to build a new and better Canada or a new and better British Empire, not even a new National Church, because Christianity knows no nation, and the Christian Church is not a national church, it is the Church of Jesus Christ. When we carry the good news to other lands we do not go there simply to bring white man's culture, or white man's ideals, or white man's humanitarianism, but to bring Christianity, to make the Christian witness, to tell the Good News of God.

Now this applies not merely to the missionary in foreign lands, not merely to the preacher in the pulpit, but to each one of us who professes to be a Christian. Let us remember this that a religion which remains unshared loses its impelling force, whereas a religion that is shared goes forth witnessing, confirming itself, and gathering strength and vigor and momentum. Can we hold our peace when good tidings are in our heart? Have the works of God become for us drab and common and uneventful? Have we lost the sense of Divine Presence and the missionary zeal and ardor? For us to tell the good tidings, whether as ministers or as laymen, whether by word or deed or gift, and to share them with the world that needs them, is to keep the flame of wonder and praise alive and burning on the altar of our own spirit. We are ambassadors of Christ and as such we must express the will of the King. Therefore send the good tidings on. If The Presbyterian Church in Canada were witnessing with all her might and in all her members to the things she most surely believes and by which she lives, she could revolutionize this Dominion. If every professing Christian were an ambassador of Christ how the royal banners of His Kingdom would go from strength to strength!

How solemn is our responsibility! To win the war and lose the peace that follows would mean an empty, hollow victory. To win the peace we will have to try and bring all nations to the feet of Christ, the Redeemer. This is the task of the Church. Above our individual and denominational, yes, and even national loyalty, we will have

to pray and work for a higher loyalty in Christ. That will mean that all the lines which separate us now will have to be transcended. Treaties, conferences, leagues, Atlantic charters, are all fine in-so-far as they go, but a real lasting peace will only come through the followers of the Prince of Peace in every land. The Church today must assume its responsibility or carry the onus of weakness and failure. It alone is international in the real sense because it is first of all **supernatural**. We must show to the world that above all nations is humanity and above all humanity is God. This is a day of good tidings in Christ. We dare not hold our peace, but must, if we would be faithful to our trust, send the good tidings on.

### THE FOREIGN MISSION CONFERENCE IN ANNUAL SESSION

Rev. W. A. Cameron, D.D.

**T**HE membership is composed of the Foreign Mission Boards of most of the Protestant Churches in Canada and the United States. The principal Canadian Churches are constituent members. In our own Church both the General Board and the Women's Missionary Society have membership in this missionary organization.

The Annual Meeting was held this year at Cleveland, Ohio, from December 6th to 10th, when our General Board of Missions was represented by the Chairman and the Secretary. During the same week and in the same city, some seven other international organizations were meeting. On two of the days all organizations met together in joint session. Some fifteen Canadians were present as representatives at one or other of these organizations' meetings.

Canon L. A. Dixon of Toronto, presided at all of the meetings of the F.M.C. and at one of the general sessions. The general theme might be said to be **The Opportunity of the Church in a Time of World Conflict**. Leaders from the pulpit, and from the executive office, spoke on different phases of the general theme. One afternoon was devoted to messages from the fields of missionary service, throughout the war-stricken world, followed by a consideration of the personnel required for caring for the work now, and re-establishing it after the war, where it has been interrupted. A minister of the Church of the Brethren made an earnest plea that a place should be found in this task for the sincere Christian conscientious objector.

Methods of increasing the interest of the home Church in this world task occupied attention for most of one evening. From the platform and from the audience, accounts were related of efforts that had met with success. The use that could be made of the moving-picture was illustrated by



the showing of the film *The Forgotten Village*.

At the General Sessions when all organizations joined, the addresses were given by leaders of exceptional ability. Possibly the most striking were those given by Philip Randolph, International President of the Union of Sleeping Car Porters, on the Negro Problem; by Hon. Chas. P. Taft on Camps and Industrial Communities; by Hon. Francis B. Sayre on The Rebuilding of a Shattered World; and by Rabbi Silver on Minority Groups.

The proposal to amalgamate all eight organizations into the Council of Churches of North America was presented and referred to the various organizations and denominations for action. A very fine interlude was occupied by the presence of the colored radio choir, Wings over Jordan, and their rendition of three numbers. While as Canadians we were aware that the United States almost monopolized the thought both in addresses and in discussion, yet all were conscious that we had gained much through this visit.

#### UNIVERSITY CHRISTIAN MISSIONS

Rev. Hugh MacMillan

UNIVERSITY Christian Missions have recently been held in Queen's University, Kingston, Ontario, and at University of Western Ontario, London, Ontario. At each place, the events filled four days, beginning on a Thursday morning and ending Sunday night. The opening hour of the Mission, at both universities, took the form of a large student gathering in the largest college hall. Then followed class periods, group discussions, formal and informal, luncheon and dinner talks, and personal interviews.

Missions to the universities seek to present the Christian faith in its newly recognized relevance to present day needs, in particular in relation to higher education, and in its ever fresh and ever clear call of emergency to new apostles to perform new acts of life dedication. Faculty members and students of all faculties responded to the Missions in attendance at meetings, in participation in discussion-group periods, and in a new resolve to follow up the events with greater zeal for the Gospel. The materialistic age, through which the world has been passing, shows signs of breaking up and leaving dissatisfaction with life as formerly lived. The situation calls for a renewed presentation of Christian teaching. These Missions have demonstrated that the Gospel of Jesus Christ, challengingly presented to students, brings corresponding response.

At Queen's University, the Mission team was composed of the following well-known Canadian leaders: Professor Gerald

Cragg, United Theological College, Montreal; Professor C. P. Martin, Department of Anatomy, McGill University, Montreal; Dr. James Smart, St. Paul's Presbyterian Church, Peterboro; Miss Gertrude Rutherford, Principal of the United Church Training School, Toronto; Wing Commander G. W. F. Gregson, padre of the R.A.F. in Canada. Mr. Murray Brooks, of the Student Christian Movement, led in singing.

At the University of Western Ontario, those taking part were: Rev. E. H. Johnson, Presbyterian missionary from Manchuria; Dr. Marion Hilliard, practising woman physician in Toronto; Rev. Gerald Cragg and Professor C. P. Martin, of Montreal; Professor Lyndon Smith, of Trinity College, Toronto; Rev. C. G. Stone, of Park Road Baptist Church, Toronto.

Rev. Hugh MacMillan, Secretary of the National Committee, attended the Missions at both places.

The University Christian Mission Committee works in close co-operation with the Canadian Committee of the World Council of Churches.

#### TERCENTENARY

##### Presbyterian Church in Ireland

In our columns several references have been made to this most interesting event. We are in receipt however of a copy of the Belfast Weekly Telegraph in which a somewhat full report is given of the proceedings, and from this we quote.—Ed.

IT was on June 10, 1642 that the Presbytery was constituted in Carrickfergus, by the chaplains of five regiments which formed part of the Scottish Army in Ulster and on Wednesday Presbyterians from all parts of Ulster and Eire travelled to celebrate the event.

"The General Assembly had adjourned to enable members to attend and every seat in the church, which was founded twenty years before the constitution of the first Presbytery, was filled.

"The occasion was marked by the presence of the Duke of Abercorn, Governor of Northern Ireland and the Duchess of Abercorn. The service was conducted by the Moderator of the General Assembly, Rt. Rev. Dr. W. M. Kennedy and in the devotional service two chaplains took part, one representing the British forces and the other the army of the United States of America. Chaplain Rev. W. Boyd, B.A., was a member of the former, and Chaplain Rev. W. R. Floyd of the latter. The sermon was preached by Rev. Professor R. L. Marshall, M.A., L.L.D., whose text was 'Do good in Thy good pleasure unto Zion; build thou the walls of Jerusalem'.

"In this notable and impressive address Professor Marshall surveyed 'the Church's development from days of persecution and boycott to the present time of respect and encouragement'.



"The elders and ministers who constituted that first Irish Presbytery were establishing no new ecclesiastical institution. This Church of ours did not begin in 1642. Eldest daughter of the Church of Scotland it is no growth of a day but a branch of an ancient tree. . . .

"The record of this branch of the Church is one of growth and persecution; of long sustained efforts on the part of the State and of the Protestant Established Church to exterminate it; of boycott and social ostracism; of legal exclusion from offices of State, from Corporations, from the Bench, and from all positions under the Crown.

"Presbyterians could starve and die in the siege of Derry, and such a service was permitted and even grudgingly acknowledged, but no Presbyterian was fit to be that city's hired servant. All over the land they were haled before the Bishop's Courts for taking part in Presbyterian worship or communion; their preachers were jailed and fined; some of their humble meeting-houses, built not by the State, but by their own sacrifice, their children were branded as illegitimates and their wives with an evil name.

"Under that long continued storm of persecution some surrendered and conformed, and of these a few secured for themselves place and profit and a title amongst the great ones of the earth, but the overwhelming mass refused to cringe or break for either bribe or punishment, and they remained free men in the household of their God, leaving to their children a heritage not of gold nor of gilded greatness, but of faith and endurance and allegiance untainted to the King of Kings.

"Very many in the 18th Century sought a refuge, beyond the tyranny of men or prelates' rage, in the colonies of America. They went with a lively sense of injustice in their hearts, and with the unquenched and unquenchable flame of freedom burning in their breasts. It was they and their children who formed the backbone of Washington's army in the War of Independence. It was they on whom he had to rely when prospects of victory were black and defeat seemed inevitable. For the American Colonies were lost neither at Saratoga nor Yorktown; neither in London nor Boston; they were thrown away long years before in the towns and fields of Ulster.

"The time would fail to tell the tale of these past 300 years, but in spite of the long bleeding drain of emigration and loss, the single Presbytery of 1642 has grown to 33; the five ministers have become 580; the four elders, 3,284; the number of congregations 558, and the number of families 99,151.

"The days of legal persecution are over; the spirit of hostility is vanishing away; as compared with our fathers we are at ease in Zion, and we do not seek to rekindle any

fires of rancor or of hate. But we have no right to forget the past; no right to be unmindful of those who in the face of oppression and bludgeoning kept the Faith."

Professor Marshall said further, "Faults this Church has and will have, but tell your children that it has ever been the well-loved Church of men and women of whom this world has not been worthy. Tell them that it is built on spiritual foundations which cannot be shaken. Tell them that it has fought the battle of the common man against principalities and powers. It has made men, and it has made men and women glad to live and not afraid to die. . . .

"They have every right to know these things, and that knowledge will heighten their sense of duty and obligation to this Church of their fathers; it will strengthen their hearts to endure in every day of bitter trial; it will increase their faith in God and man so that the walls of the earthly Jerusalem may arise still higher and stronger and the will of God be done more gladly on earth. . . .

"The past is rightfully with us today, a past it is our right and duty to recall with deep and profound thanksgiving. 'The Bush still burns, nevertheless it is not consumed'.

"So we go forth from this place of sacred memories assured once more that He who never failed our fathers in any evil day will  
Spread His love's broad banner o'er us,  
Give us strength to serve and wait  
Till the glory breaks before us  
Thro' the City's open gate.  
And with God be the rest."

Following the service a reception was held in the Town Hall by Mr. and Mrs. W. J. McCullough. Mr. McCullough is Chairman of Carrickfergus Urban Council. At this reception a very notable company was present.

Extending a welcome to the guests Mr. McCullough said the people of Carrickfergus were highly honored in having with them that day their Graces the Governor and the Duchess of Abercorn, and being their first visit he extended to them a very hearty welcome. They were also delighted to have with them the Prime Minister and representatives of the Presbyterian Church of England, the Church of Scotland, and of Eire and other distinguished visitors.

#### Contribution from Abroad

One of the pensioners of our Church, now in retirement in Ireland, annually requests certain deductions from his pension as a contribution to the Church. This year he writes as follows:

"Would you please ask the Secretary of the Pension Board to deduct \$26.00 from my account and appropriate \$25.00 for Budget and \$1.00 for the Presbyterian Record. The Record comes regularly but is long in transit."



# The Quiet Hour

## THE MINISTRY OF MUSIC

By Rev. J. Keir Fraser, D.D.

Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.—Colossians 3:16.

**I** REMEMBER some years ago, when a student in New York, going into a great cathedral with a friend. As we entered the building and walked along the stately aisles we heard the distant sound of music. It was sweet and low and seemed to come from some place far away. We stopped to listen, and then the music gradually increased in volume until it filled the nave and transepts and alcoves of the great building. The organ was high above the floor and was not noticed at first. The organist was breathing out his soul in music, and my friend and I were the only listeners. I have often thought of the impression made on me by that incident, and of the feeling I had that the soft strains of music at first heard might have come from heaven. I have always felt that music is a connection between heaven and earth. We instinctively associate it with Heaven for music is native there. Take for example the hymn:

Gracious Spirit, Love Divine,  
Let Thy light within me shine.

The tune to which we sing this hymn, *The Last Hope*, was composed by Louis Moreau Gottschalk while he was living down in Cuba. It is said he played it every evening at twilight. He called the air his *Evening Prayer*, and said it was the expression of his last hope of earthly happiness, but, to use his own words, *The dawning of a new hope looking to the celestial sphere where music was born*".

There is something in music that lifts the soul up to Heaven and gives it a foretaste of its joy. The atmosphere of Heaven is filled with sweet music, and some of it must reach the soul on earth. It is a call to come home where music dwells.

During my first year in the South I spent a couple of weeks in Petersburg, Va., a place made memorable by some of the historic battles of the Civil War. My host, an old Confederate soldier, told me that one day in a lull in a battle a fellow soldier of his began to sing:

Home, Sweet Home.

A soldier in the Northern army, from his side of the battlefield, joined in the singing. Others followed him until there rose from the whole field a great chorus singing *Home, Sweet Home*. My friend said that years afterwards a Northern veteran told him that he distinctly remembered the incident. The words, as we know, are by John How-

ard Payne, and the tune was composed by an English hymn-writer, and our forefathers of nearly a century ago sang to it: Mid scenes of confusion and creature complaints,

How sweet to my soul is communion of Saints;

To find at the banquet of mercy there's room,

And to feel in the presence of Jesus at home.

Home, home, sweet, sweet home,  
Prepare me, Dear Saviour, for glory,  
my home.

So the ministry of music lifts up our thoughts to Heaven.

We have perhaps all heard the old tradition that King David of Israel used to place a harp over his bed; and as the midnight breezes swept over the strings he would rise, and in the early hours before dawn would compose psalms of praise to God under the inspiration of the music which came from the harp.

So music makes us think about God and the pure things of His Kingdom. Its ministry sets our thoughts upon the things that are eternal in the heavens.

If I am not mistaken all the finer sentiments of the human breast must find an expression in rhythm and music, and must have a religious counterpart.

For example when we have confidence in our friends, and trust them for their help and sympathy and companionship, we instinctively think of the Lord Jesus, our best friend, and it is but natural for us to sing:

What a friend we have in Jesus,  
or

My faith looks up to thee  
Thou Lamb of Calvary.

And when we hope for future blessings, and anticipate brighter days to come, our thoughts go to the realms beyond and we find ourselves singing:

Jerusalem, the golden,  
With milk and honey blest,  
Beneath thy contemplation,  
Sink heart and voice oppressed.

or

Jerusalem, my Happy Home,  
Oh, How I long for Thee.

And when we love one another, and are loved in return, we think of that purest and greatest of all loves, and we sing:

My Jesus, I love Thee,  
I know Thou art mine,  
For Thee all the follies  
Of sin I resign.  
My gracious Redeemer,  
My Saviour art Thou,  
If ever I loved Thee  
My Jesus, 'Tis now.

One evening I was passing a Salvation Army barracks, and something moved me



to drop in. A young woman was speaking, and I was impressed with a remark she made. She said she felt sure that more souls were sung into the Kingdom of God than were preached into it.

If I am not mistaken, Moody made the same remark about Sankey's singing.

And they were probably right, because while the preaching of the word may inform the intellect and stir the conscience, it often takes a Gospel hymn to lift the heart and carry it to the Saviour's feet.

I recall a young Y.M.C.A. Secretary some years ago who passed through one of our towns from the West to become a Missionary in Africa. He spoke in the Y.M.C.A. in the afternoon on Sunday and he sang as a solo the old Gospel hymn:

Not my own, but saved by Jesus.

And I believe it was the sentiment expressed in that hymn that brought him from his distant home and sent him across the Atlantic to work for his Lord and, as I afterwards heard, a few months later, to die for Him.

We all remember the great Welsh revival some thirty years ago. Well, I have frequently heard it said that that revival would have been impossible without the singing of the *Glory Song* which stirred the hearts of the whole nation for Christ and His Kingdom.

A few months ago we were commemorating the landing of the Pilgrim Fathers, and an account of that story which I read said that the Mayflower put out from Plymouth with the Pilgrims singing the Psalms of David, and that it was the inspiration of this music which gave them courage to venture upon the vast ocean to reach an untried continent.

And of course we all know that the soldiers of Oliver Cromwell always went to battle singing hymns and psalms. And this made them invincible. At Marston Moor the army of Cromwell faced the Cavaliers. After the first cannon was fired the Parliamentarians emerged from a cornfield singing a psalm, and they swept everything before them.

You all know the importance the nations attached to music during the Great World War. The soldiers were encouraged to sing. Why? Because our governments knew that a singing army is always a conquering army. And how the hearts of our men were thrilled when they heard the inspiring strains of our National Anthem!

There are many who think that the Marseillaise is the grandest of all the martial airs, and one can understand its effect upon the French people when they heard the words:

Ye sons of France, awake to glory!

The hymn *Onward, Christian Soldiers*, is the Marseillaise of the Christian soldier,

and wouldn't it be a fine thing if we could be emboldened by it to do battle for our Captain and win victories for Him!

I have always loved to read the story of the Covenanters in Scotland when the people were willing to lay down their lives for the cause of religious liberty. I chanced only recently upon an account of the martyrdom of one Hugh McKail who, while standing on the scaffold, waiting to be hanged, sang the 31st Psalm:

In Thee, O Lord, do I put  
My trust; let me never  
be ashamed.

The account also tells of two Scottish girls who chanted on the scaffold a few minutes before their execution the sweet strains of the 23rd Psalm.

And we also know that the Huguenots made a great deal of music in their days of persecution, and it is said that their girls went gaily to their death as if they were going to their weddings.

We are all more or less sensitive to music. Possibly the love of it comes from impressions made on us so early that we cannot recall them. We can all bring back memories of our childhood when our mothers bent over our beds, and while our little eyes were heavy with sleep, sang softly:

Hush, my child, lie still and slumber,  
Holy angels guard thy bed.

So let us yield ourselves to the influence of this hour. The text says:

Teaching one another in psalms  
and hymns and spiritual songs  
singing with grace in your hearts  
to the Lord.

That means among other things that we should join heartily in the music of the sanctuary, and enjoy the blessed ministry of music in our lives. In this way we can help one another as well as ourselves, and at the same time glorify the Lord who has given us this sacred influence.

A good listener or hearer is one who expectantly and earnestly listens for the voice of God, not to my utterances merely, who purposefully hears the Word of God in order to prepare the better to do it, whose mind is trained to interpret and whose will is girded to apply, and who is able to relate what he hears to the whole Christian experience and the need of the day.

Dissatisfaction abides unless one achieves a certain spiritual mastery over life.

Let nothing unfit to be said or seen enter those thresholds where youth inhabits.

Religions show the attempt to find something fixed in the midst of change and death.



# Children and Youth

## DO IT

**T**HIS is a good motto to guide us not only at the opening of the new year but throughout all its days and it has the merit of being very brief. One cannot easily forget it. It comes to us from one who seems to have had a wide knowledge of life and a full experience. In full, his message was: "Whatsoever thy hand findeth to do, do it". The same words fell also from another's lips, as you will find if you read the second chapter of the Gospel according to St. John. Wine was wanting at the marriage feast and Mary, the mother of Jesus, stated the case to him. Jesus answered in a very direct and apparently unsatisfactory fashion. Mary, however, saw beyond the mere words and turning to those who were concerned, she said to the servants, "Whatsoever he saith unto you, do it". The servants promptly obeyed and Jesus performed his first miracle. It is doing that fills life, not dreaming, not dallying, not postponing, but doing.

In that judgment scene portrayed by Jesus it is clear that doing is the standard for life. So some were judged favorably and others unfavorably, as they were active in service or as they refused to do the work of the Lord. In the one case He says, "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not unto me" and in the other, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me". Note the verb, "did". Elsewhere we are told that it will be by the deeds done in the body that our life will be weighed in the scales of God. It is after that manner that one speaks of the life of Jesus saying "Who went about doing good". Of course, speaking is a part of doing. If called upon to deliver a message we should do so, or perform an act, we should put our hand to it.

There is an old saying, Do it now, and this many have made a rule of life. That word "now", does not need to be added for that wise man who speaks in the book of Ecclesiastes clearly intended that what is to be done is to be done **now**. His words imply promptness, without hesitation or delay. To avoid all misunderstanding the saying just quoted adds "now". Between finding something to do and doing it there should be no interval. What a great amount of time is wasted in life by hesitating and postponing, putting off till tomorrow what might be done today. If some busy person is consulted by us because we look at the greatness of his accomplishments and we question him we shall discover that he brooked no delay; he did at once what should be done. He didn't speculate about it and he didn't consult his fears, whether

the doing of it would be successful or popular; he simply did it. This idea is expressed in words with which perhaps many have become familiar,

What you can do, or dream you can, begin it,

Boldness has genius, power and magic in it.

Yes, **Do it now**. If we do not promptly perform our tasks they begin to get in the way of each other. Life becomes cluttered. It does not go on steadily and smoothly from one duty to another; in the vivid speech of a great and good man, "Every duty bidden to wait returns with seven fresh duties at its back."

Another helpful thought embraced in these words is that what we should do is that which we find to do. Duties come in order and there is a time for everything, one, two, three, etc. Well, there is a saying First things first. Someone has put it another way by saying, "Do the next thing". But it is simply, "What thy hand findeth to do, do it". We shouldn't perplex ourselves about the duties that lie in the distance, the tasks that are far ahead of us. Let us make each day sufficient for itself and give attention to the immediate duty, as if it were the only one to be undertaken. Then the way opens up for us. Jesus spoke many wonderful words but among the most helpful is this: "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself." We learn of Him by doing at once what seems to be in keeping with His will. Doing sheds light on life's pathway. Looking ahead the way seems to be blocked but if we steadily push on we find that the road has been concealed by a turn and the way is once more plain. The doors, therefore, are rewarded. A wonderful degree of content steals over us when we have done our work promptly and thoroughly. In this way we become master workmen.

The things to be done are usually best known to ourselves and if we would do our best throughout the coming year we shall not look too far ahead and we shall not dally over our tasks and we shall not put one aside looking for a better time to undertake it.

There is also another thought which makes this counsel, "Do it", more impressive and that is that time even for the young is very short. In youth we do not think of this but it is well, even early in life to remember that our days are not forever, and they are uncertain. Read the striking words in James: "For what is your life, it is but as a vapor that appeareth for a little time and then vanisheth away".

In almost every cemetery there is among the monuments a broken column. This has been erected over the grave of some youth and it brings to all who pass by the thought



of someone who has been taken away in the midst of his days. If we do not do our duty now, we may never do it because, of course, other duties will push it out of the way and also because none of us has any guarantee that there will be another time or another day. Of course we must not let this thought so affect us that our zest for life shall be taken away but it is something to keep in mind and it need not interfere with our good cheer, but it should make us "Diligent in business, fervent in spirit, serving the Lord". Jesus was governed by this consideration for He said, "I must work the works of him that sent me while it is day; the night cometh when no man can work."

So for 1943 what about making these two little words our guide, as they are found in that verse:

"Whatsoever thy hand findeth to do, do it."—R.

## MISSIONARY RALLY

Presbytery of Toronto

By Herbert Christie

THE young people of this Presbytery arranged for a special missionary rally, which was held in Knox Church, Toronto, on the evening of November 26th. This was designed to be the first of a series of rallies in the interest of missions. The speaker was Rev. Stanton Lautenschlager, former professor of Modern History and Sociology, Cheeloo University, Chengtu, China, and his theme was Communism in China. This address engaged the close attention of the audience. Mr. Lautenschlager is a missionary of the Presbyterian Church in U.S.A., now on furlough. He is the author of several articles on the war in China, and from his pen have come China's Northwest and Student Evangelism.

In Mr. Lautenschlager's view, the great open door of opportunity for the Christian Church today is China, a country whose people represent one-quarter of the world's population, and if he were to live his life over again the field in China would be his first choice. This he stated in his earnest appeal to the young people. The conditions in China not only provide the opportunity but the Chinese welcome the missionaries who, in the dire distress of the war, have been their help in time of sore need. It is not enough for our youth that they contribute to the support of work there but that they give themselves to the service of Christian missions. The Chinese have a welcome not only for the missionaries but for their message. They receive the word with gladness.

Mr. Lautenschlager paid a high tribute to Chiang Kai Shek and to his gifted,



REV. STANTON LAUTENSCHLAGER.

zealous, consecrated wife. Readers of the press must have noted the fact that she is now in the U.S. for medical treatment and will be glad to learn that under the treatment of physicians here she is obtaining needed rest and is given a promise of a speedy recovery.

Miss Chrissie Booth was the soloist for the evening, and at the close of the meeting the president, Mr. F. Williamson, in the name of those present, tendered thanks to both Mr. Lautenschlager and Miss Booth.

## A HEROINE

Not only men and women but children and youth are shown in history to have displayed true heroism. Some time ago we gave the story of Grace Darling, famous for her rescue of shipwrecked mariners. In the instance that we now mention it is not people who were concerned but animals and the person who showed courage and resource was a girl of eleven years, named Judy Haines. Her home is near Toronto, in North York. It is well known that it is difficult to get animals, especially horses, to leave a burning building. This plucky youngster, as the newspaper describes her, was successful in saving the lives of three horses.

The people were at lunch when she observed from the window smoke in large volume coming from the barn. Without hesitating she ran to the building to rescue the horses and pigs confined there. She hastily untied two of the horses and led



them to safety. The third animal becoming frantic, kicked wildly at the partitions of the stall and seemed unmanageable, nevertheless Judy brought the frightened animal to safety. A few seconds after a large beam dropped where she had been standing, and the horse was scorched by the flying embers. An effort to save the pigs was in vain but it was made. A fallen beam blocked the way, then afterwards another beam killed these animals. In her own language, there was nothing else she could do but keep the cow away from the burning building.

## INTERNATIONAL S. S. LESSONS

### LESSON—JANUARY 10

#### Jesus Instructs a Great Teacher

John 3:1-16

Golden Text: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

### LESSON—JANUARY 17

#### Jesus Winning Souls

John 4:27-42

Golden Text:—He that reapeth receiveth wages, and gathereth fruit unto life eternal.—John 4:36.

### LESSON—JANUARY 24

#### Jesus the Great Physician

John 5:2-17

Golden Text: Wilt thou be made whole?—John 5:6.

### LESSON—JANUARY 31

#### Jesus the Bread of Life

John 6:8-14, 30-35

Golden Text: Jesus said unto them, I am the bread of life.—John 6:35.

### LESSON—FEBRUARY 7

#### Jesus Affirms His Deity

John 8:12, 25-36, 56-59

Golden Text: He that hath seen me hath seen the Father.—John 14:9.

In the darkest night, my child,  
Canst thou see the right, my child?  
Forward then, God is near.  
The right will be light for thee,  
Honor and might for thee.  
Forward then, never fear.

## Our Church Calendar

### Vacancies

Alberton and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.  
Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Walkers P.O., Ont.  
Atwood, Ont., Mod., Rev. W. E. Kelley, Listowel, Ont.  
Auburn, Etc., Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.  
Baddeck and Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.  
Beamsville, Smithville, etc., Ont., Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.  
Belfast, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St. Charlottetown, P.E.I.  
Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.  
Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
Brigden, Bear Creek, Ont., Mod., Rev. R. J. Hay, Petrolia, Ont.  
Bristol, Que., Mod., Rev. Robert Johnston, D.D., 197 Carling Ave., Ottawa, Ont.  
Caledonia, P.E.I., Mod., Rev., T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
Calgary, Alta., Knox, Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.  
Cobourg, Ont., Mod., Rev. Horace Kaye, Colborne, Ont.  
Cromarty, Ont., Mod., Rev. J. K. West, Monkton, Ont.  
Fergus, Ont. (Stated Supply for duration), Mod., Rev. J. D. Wilkie, Elora, Ont.  
Hamilton, Ont., New Westminster, Mod., Rev. W. I. McLean, 136 Mountain Park, Hamilton, Ont.  
Harriston, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.  
Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.  
Melfort, Sask., Mod., Rev. E. S. MacKay, Tisdale, Sask.  
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Morrisburg, Ont., Mod., Rev. W. FitzSimons, Cardinal, Ont.  
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 Tillsonburg, Ont., Mod., Rev. Gordon Peddie, Norwich, Ont.  
 Toronto, Ont., Avenue Rd., Mod., Rev. J. A. Hilts, 1183 Davenport Rd., Toronto.  
 Toronto, Ont., Westminster, Mod., Rev. S. Johnston, 69 Rumsey Rd., Toronto. Stated Supply.  
 Uptergrove, etc., Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
 Vancouver, B.C., Robertson, Mod., Rev. Alex. Esler, D.D., 1944 Parker St., Vancouver, B.C.  
 Vernon and Russell, Ont., Mod., Rev. A. N. Reid, Richmond, Ont.  
 Wallacetown and West Lorne, Ont., Mod., Rev. Neil G. Smith, Rodney, Ont.  
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 Wood Islands, etc., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

#### Calls

Beauharnois, Que., to Rev. A. Leggett, Norval, Ont.  
 Hawkesbury, Ont., Rev. M. H. Sewell, Montreal, appointed Stated Supply.

Leamington, Ont., to Rev. David K. Perrie, Hastings, Ont.

Toronto, Ont., Emmanuel, to Rev. J. P. McLeod, Weston, Ont.

#### Inductions

Caledon East, etc., Ont., Rev. A. M. Boyle, Sept. 24th.

Kensington, Freetown and Malpeque, P.E.I., Rev. James McGowan, Nov. 24th.

Leamington, Ont., Rev. D. K. Perrie, December 30th.

Manotick and Kars, Ont., Rev. C. A. Mullin, Nov. 26th.

Orangeville, Ont., Rev. J. L. Burgess, Dec. 10th.

Sonya, Cresswell and Wick, Ont., Rev. R. G. Stewart, Nov. 25th.

Toronto, Ont., Runnymede, Rev. J. M. MacQueen, Dec. 3rd.

#### Deaths in the Ministry

Rev. John Smith Patterson, Victoria, B.C., Nov. 23rd, 1942.

Rev. W. J. Forbes Robertson, Creston, B.C., Nov. 11th, 1942.

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## THE PRESBYTERIAN RECORD 1943

Orders have been coming in but we should like to see the list complete for the current year. Would secretaries and others concerned do their utmost in this connection and also undertake any special effort necessary to increase the number of subscribers. A few additional subscriptions in every congregation mean many in the aggregate. Could we not for 1943 increase the number of subscribers over the whole Church by at least 25%? Some have already sent in increases.

**Let us do our utmost.**



# FACTS...

## You Should Know!

- 739,194 motor vehicles are registered  
and
  - 986,773 drivers are licensed in Ontario
- 
- 7,230 persons have been killed
  - 125,835 persons have been injured in motor  
vehicle accidents in Ontario since  
September 1, 1930  
or an average of
  - 50 persons have been killed  
and
  - 874 injured every month
  - \$18,395,779.00 is the estimated amount of  
property damage caused by these  
accidents
  - 53,940 persons have been required to give  
proof of financial responsibility

---

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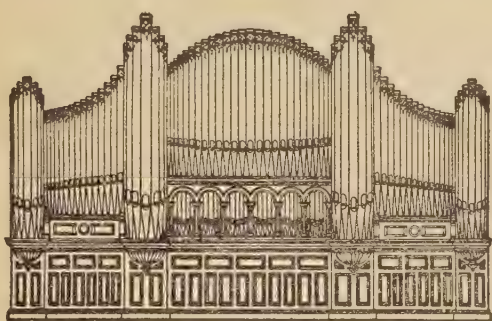
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2	1	" 5 and 6 years old
0	1	" 6 and 7 years old
2	0	" 7 and 8 years old
0	1	" 8 and 9 years old
2	1	" 9 and 10 years old
3	1	" 10 and 11 years old
2	0	" 11 and 12 years old
1	0	" 12 and 13 years old
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No man is hurt but by himself.

Man cannot live by bread alone.

Learn first to show piety at home.

He who envies admits his inferiority.

Slackness is a sin difficult to forgive.

God looks to pure hands, not full ones.

He who does not advance loses ground.

What is not wanted is dear at a penny.

The dangers gather as the treasures rise.

Unless what we do is useful, vain is our glory.

Tell no one that which you do not wish repeated.

In too eager disputation we lose sight of the truth.

An armed peace is the best guarantee against war.

Death is the one quite certain experience of everyone.

It is praiseworthy even to attempt a great action.

Nothing is a misery, unless our weakness apprehend it so.

Let a regard for what is honorable ever govern your mind.

The new politics should be essentially co-operative not competitive.

Yield not to misfortunes but meet them with still greater firmness.

The first of all Christian truths is that truth must be loved above all.

The Christian life is God's purpose and therefore it triumphs over death.

Nothing more is needed to make one wretched than to fancy himself so.

Remember that in all miseries lamenting becomes fools and action, wise folk.

Forgiveness is no end in itself but an opportunity for social service to "seek justice, relieve the oppressed, judge the fatherless, plead for the widow".

Make religion the every day business of life and not a thing of fits and starts.

Against that which each should avoid, no man takes sufficient precaution at all hours.

Men show their character in nothing more clearly than by what they think laughable.

What is harder than stone and more yielding than water? Yet hard stones are hollowed by yielding water.

Pride helps us; and pride is not a bad thing when it only urges us to hide our own hurts, not to hurt others.

A blindness with which we are all afflicted is that in regard to the feelings of creatures and people different from ourselves.

To learn to suffer without rebellion and to live calmly and in harmony with one's own spirit is a high degree of attainment.

Surely it is almost unforgivable for a Christian to be stodgy and dull and content just to shuffle along.

Be sober and distrustful; these are the sinews of the understanding; or, as St. Paul states it, Prove all things.

We should learn from the misfortunes of others that there is nothing singular in those which befall ourselves.

The strong man must of necessity be the one who knows his failures and limitations and trusts only in the limitless power of God.

The best investment is to be found in a serviceable, awakening, stimulating education, the development of a keen, lively, exploring mind, and in cleanliness and rectitude of character.

In this is the excellency of man, that he is made capable of communion with his Maker, and, because capable of it, is unsatisfied without it.

By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of Heaven.

Instead of saying that man is the creature of circumstances it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstance.



NEC TAMEN CONSUMEBATUR

*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, FEBRUARY, 1943

No. 2



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# The Presbyterian Record

VOL. LXVIII

TORONTO, FEBRUARY, 1943

No. 2

## Don Quixote and Robinson Crusoe

By President John A. Mackay, Princeton, U.S.A.

Illustrating Two American Civilizations and Their Implications for Reformed Theology.

An Address before the Alliance of the Reformed Churches, Western Section, in February last.

I PROPOSE to study from a religious point of view, or if you like, a doctrinal point of view, our two main civilizations in the western world, the civilization that was moulded by Roman Catholic medievalism, and the other which was moulded by Genevan Calvinism. I am particularly interested, of course, in the latter and it is the influence of the latter and of the Reformed tradition in general, whether it stemmed from Geneva or not, that is most germane to what has engaged our attention in this session of the Alliance. There is no literary procedure more helpful and fruitful than that of contrast, and so I propose to use the civilization that was moulded by Roman Catholic medievalism as a foil for the study of some leading aspects of that other American civilization which was largely moulded by Calvinism.

I shall approach this subject through a study of two symbolic personages, characters of fiction, one belonging to the Spanish world, the other to the Anglo-Saxon world, both of them profoundly representative of what was deepest in their respective civilizations. I confess an increasing partiality for the biographical problems. I only hope that what I am now going to say may not be charged with undue ingenuity and the sin of romantic allegory.

The two symbolic personages are Don Quixote, the Spanish knight, and Robinson Crusoe, the English sailor. I submit quite seriously that these two personages of fiction are the most representative figures of Spanish and Anglo-Saxon civilizations respectively, especially in the great formative period of both. Bear in mind that for Spaniards the figure of the knight, Don Quixote, is not a merely comical figure as we English readers have been inclined to make him. He is for them, as he is in fact, a profoundly representative figure, one whose ideas, life, and attitudes incarnated the Spanish spirit. No less a person than that greatest of Spanish writers, who is also one of the greatest figures in modern literature, Miguel de Unamuno, wrote a commentary on the life of Don Quixote and his retainer, Sancho Panza, which some re-

gard as his very greatest work. In this famous creation of Cervantes, Unamuno saw the personification of the spirit, aspirations, and ideas of the Spanish race.

We shall consider these two personages from three points of view: the beginning of the adventure; the aim of the adventure; the inspiration of the adventure.

### I

The beginning of the adventure. Both men were adventurers. Don Quixote rode forth on his great adventure just as the sun was flooding the earth with light on a July morning. He passed from his home to the highway, a knight fully armed, to restore the lost spirit of medieval chivalry, and as the last crusader of an age that had passed. Robinson Crusoe began his adventure in very different circumstances. He was carried upon the crest of a billow to a savage shore, in which experience he recognized from the beginning the dispensation of Divine Providence.

Quixote rode forth that July morning from the back door of his house on his knightly steed in order that he might restore the glory of knight-errantry in a decadent period. His appearance upon the Spanish highway is a profound symbol of the origin of the Spanish empire. No external force, no unhappy circumstance obliged Spain to embark upon her imperial mission. In 1492 the country became united after centuries of division. Granada had fallen. The banner of Castile now floated from the turrets of the Moorish Alhambra. The Cross had vanquished the Crescent. In the fall of that same year Columbus discovered America. It seemed to Spain that a new world had been given her because of her militant loyalty to the Cross in the old world. In Columbus himself we have a man of profoundly Quixotic type. What inspired him to set out on his mission to discover the Indies was that he believed himself to be a man of destiny, fulfiller of the prophecies of Isaiah, one whose mission it was to discover new lands for Christ and for Spain. We know also from history that it was his desire that the gold of the In-



dies should be used to provide money to launch a new crusade that the Holy Sepulchre might be rescued from the pagans who possessed it. In other words, Spain rode forth to meet her destiny with an imperial sense of mission. The Catholic kings, inspired by the earlier crusades, were interested in the conversion to Christianity of the newly discovered peoples, as much as they were interested in gold being brought back from the new world to fill the coffers of Castile. It is also a fact of history that from the time of Spain's imperial adventure to the time of the great modern revolutions, the Russian revolution, the German revolution, and the Japanese revolution, with their tremendous sense of destiny, no other empire was founded in the modern world as a deliberate, spontaneous, imperial gesture in response to a sense of destiny.

How different was the case of Crusoe and what he represented! Shipwrecked in the normal course of a seafaring life, he was carried upon the crest of a wave to a savage and inhospitable shore. Upon his arrival there he recognized that a dispensation of Divine Providence had been responsible for his coming. Despite the views of E. Sutherland Bates and others in these days who would deny that the most significant people that came to these shores were forced out from their native countries, I still incline to the traditional view, and I think history supports it more than the other. The most representative and important figures among the early colonists came here because a billow had lifted them upon its crest and obliged them to reach the American wilderness. One thinks immediately of England and the struggle for liberty which obliged so many representative Englishmen to come to America. There was Richard Mather, for example, founder of the great Mather dynasty, among whose members were Increase and Cotton. I think in this connection of Canadian history. My thoughts go back to the fortune of the clan Mackay. Early in the nineteenth century Strathnaver in the Reay country in the Scottish Highlands, was laid waste by the Duke of Sutherland, who demanded that the crofters who inhabited the glen, should leave their homes or have them burned over their heads. Because they refused to leave their ancestral soil the dire threat was executed, upon which scores of men and women left home and settled in Canada.

I submit to you for your correction and criticism what to me appears to be a deep truth, namely, that Calvinistic history has been less associated with the light of a July morning than it has been with adverse circumstances associated with stormy seas and inhospitable shores. That is to say, it deals largely with adverse circumstances which threw people upon God and made them feel that the Sovereign God was at work. You

take, for example, such profoundly Calvinistic figure as Oliver Cromwell. He was a quiet country gentleman. He did not seek public office. It had never occurred to him to serve God in politics or in the army. It was only when adverse circumstances struck England like a hurricane that Cromwell felt a providential call to abandon his seclusion and assume responsibility for his country. We can never understand the genius of the Iberian civilization to the South and of the Anglo-Saxon civilization of the North unless we bear in mind their diverse origins. Spanish civilization in the western world was the fulfilment of an imperial dream, a dream of destiny. Anglo-Saxon civilization in the Americas, profoundly Calvinistic to the core, came to the birth through a series of hostile circumstances which made the people feel that a Sovereign God was speaking. They felt that it was He who made them ride the crest of the billow into the American wilderness to found a new order of life here. This is the first great difference between the two civilizations. To use the language of mysticism, the Spaniards were acting mystics, the Puritans reacting mystics.

## II

The aim of the adventure. Don Quixote, the knight, sallied forth in search of immortal glory by dispensing and regimenting justice wherever he went. Nothing is more striking in Quixote than his passion for glory, unless it be his desire to regiment life in accordance with the abstract principles of justice derived from the ancient knight-errantry. Robinson Crusoe, on the other hand, after he had come in his raft to the savage shore, aimed at setting forth the dignity of work as a divine vocation. He had no other lives to regiment so he regimented his own that it might be a more fitting instrument for productive labor.

Quixote, as I have observed, had a passion for glory, a passion to be remembered, a passion never to die. Some of you will recall that, in the view of Unamuno, this particular passion is the clue to Spanish history, as it is the clue to human life; this urge for immortality, the desire to live for ever. According to Unamuno, it has animated the world's greatest philosophers, as it has animated the Spanish people. It was this passion for glory that brought the Spaniards to the western world. They sought immortality for themselves and their people by imposing their own conception of justice upon the indigenous population, regimenting the lives of the latter and of all who formed part of the Spanish colonial empire even to the most intimate and minute details. The classical example of this procedure is the Jesuit Empire in Paraguay. The historic figure who more than any other reproduced Don Quixote in his own life was Ignatius Loyola,



the founder of the Jesuit order. Jesuitism, especially Loyola himself, is profoundly Spanish. In the famous Jesuit Empire in Paraguay, life as a whole, even the intimacies of the home and the relationship between husband and wife, were regimented. It was the regimentation of life, in accordance with abstract ideals, that led to Spain's failure as a colonial power. People were shackled and entrammelled in the most preposterous way.

The Spanish overlords felt, as Quixote himself felt, that the only divine vocation was the vocation of knighthood, and that it was the task of knighthood to impose its own ideals upon others. Thus, in the course of time, there grew up in Latin America, a purely professional class, steeped in the old Spanish tradition, that it was the part of the gentleman not to work himself but to execute justice among those who did. There is an old Spanish saying which runs, "It is a shame for a gentleman to work, but it is not a shame for him to beg". This is one of the keynotes of Latin American civilization, the glorification of professionalism in law, in medicine, in literature, in politics, coupled to a supreme disdain of everything that relates God and the majesty of human nature to manual labor. This trait has been, as a matter of fact, one of the great tragedies of civilization to the south of us. There is also little doubt that the hierarchical principle inherent in this professionalism is latent in the viewpoint of Spanish Catholicism and, to a certain extent, in Roman Catholicism as a whole. And yet the knightly Quixote would have starved unless he had been accompanied wherever he went by his retainer, Sancho Panza, who did the foraging. Sancho represents the other side of the Spanish nature, its lust for gold and its craving for low material things.

But Robinson Crusoe did not reach shore with any retainer. If he had come unprepared and unwilling to do his own foraging, he would have starved. But, having recovered from the shipwreck, he brought ashore all he could rescue from the battered craft and proceeded to make the wilderness blossom as a rose, setting up his own homestead. This is a symbol of the fact that through the Reformation, and especially through the influence of Calvinism, of whom Crusoe was a symbolical representative, work was glorified as a vocation equally divine to that of any religious profession. Ordinary civil vocations came to be regarded as also ordained by God. It may be said, of course, that herein lies the origin of capitalism. It was most certainly from this new sense of vocation that the success of the children of the Reformation as colonists in this country was derived. Their religious sense of work led in the end to the greatest measure of material productivity that the world has ever known.

It is no indictment against this new sense of the glory of work that the evils of the capitalistic system have followed in its train. As a matter of fact, the successors of Don Quixote in Latin American lands of today recognize that the most glorious pages in the North American epic, whereby the wilderness was turned into a garden, center around the fact that the people were not ashamed to work. A further fact which has occasioned the admiration of many distinguished Latin Americans is that so many men of wealth in North America have a profound sense of stewardship. They amass wealth not for selfish ends, but in order to be able to give it away for great causes. Latin Americans never cease to marvel that private generosity is responsible for the support of so many institutions in this country. This has no parallel in Latin American civilization. The kind of professionalism that was inspired by the spirit of Don Quixote led logically to the state as the great mother and bestower of all blessings. People became accustomed to look to the state for everything. Herein lies one of the greatest differences between the two civilizations: the one has glorified the professional and encouraged the expectancy of state bounty; the other has glorified work and made private production serve great causes, both secular and religious.

### III

The inspiration of the adventure. All his life Quixote had been a great reader of books of knight-errantry. So many of these did he read and so seriously did he take them that by the time he was fifty years of age they had completely turned his head. Under their influence he was inspired to leave his home and to take to the road as a knight-errant to restore the glorious age that was past. In other words, a whole library of books, ideals, romances, and ethics, so affected his brain that he became himself the incarnate representative of a glory that was past.

Here is another parable of the civilization of Spain and her daughter countries. In no part of the world are more books of idealism read than in the Latin American countries. The great book palaces of Buenos Aires, Rio de Janeiro, and other Latin American capitals, are each of them a Brentano, where one finds books in many languages and translations from many more. Cultural universalism is one of the glories of the Iberian race, as it is, to a certain extent, of the Latin race as a whole. Recall the influence that the Renaissance had upon Spain, and, in particular, the influence of Erasmus. Spain wanted Erasmus, but it did not want Luther. Erasmus was the true Spanish hero because he was interested in idealism and ideals and in the outward reformation of life, whereas Luther, starting from a sense of sin, was



interested in a change of heart. The Spanish people have never had a sense of sin. There is no trace of it in Don Quixote or in Spanish literature or history, in the deep sense that it appears in the "Crime and Punishment" of Dostoevsky or in "The Scarlet Letter" of Nathaniel Hawthorne. The cultural universalism, together with the interest in outward reform, express themselves in the constitutions of Latin American countries. Many of these are syntheses of the most ideal constitutions of the world. Their only trouble is that they are unadapted to the spirit of the people whom they are supposed to rule.

Robinson Crusoe was a man of one Book, which transformed his life. One day when he was suffering from a severe tropical fever he went in search of tobacco to cure his distemper. In his search for it he found a Bible in an old sea chest which he had salvaged from the wreck. Here are his words. "Now, as the apprehension of the return of my distemper terrified me very much, it occurred to my thought, that the Brazilians take no physic but their tobacco for almost all distempers; and I had a piece of a roll of tobacco in one of the chests, which was quite cured, and some also that was green, and not quite cured."

"I went, directed by Heaven no doubt; for in this chest I found the cure both for soul and body. I opened the chest, and found what I looked for, viz.: the tobacco; and as the few books I had saved lay there too, I took out one of the Bibles which I mentioned before, and which to this time I had not found leisure, or so much as inclination to look into."

After he had recovered from his sickness he records a few days later, "In the morning I took the Bible; and beginning at the New Testament, I began seriously to read it; and imposed upon myself to read a while every morning and every night; not binding myself to the number of chapters, but as long as my thoughts should engage me. It was not long after I set seriously to work, that I found my heart more deeply and sincerely affected with the wickedness of my past life. The impression of my dream revived; and the words, All these things have not brought thee to repentance, ran seriously in my thoughts. I was earnestly begging of God to give me repentance, when it happened providentially, the very same day, that, reading the Scripture, I came to these words, 'He is exalted a Prince and a Saviour; to give repentance, and to give remission'. I threw down the book; and with my heart as well as my hands lifted up to heaven, in a kind of ecstasy of joy, I cried out aloud, 'Jesus, Thou son of David! Jesus, Thou exalted Prince and Saviour! give me repentance!' This was the first time in all my life I could say, in the true sense of the words, that I prayed; for now I prayed with a

sense of my condition, and with a true Scripture view of hope, founded on the encouragement of the word of God: and from this time, I may say, I began to have hope that God would hear me." . . .

"My condition began now to be, though not less miserable as to my way of living, yet much easier to my mind: and my thoughts being directed, by constantly reading the Scripture and praying to God, to things of a higher nature, I had a great deal of comfort within, which, till now, I knew nothing of; also, as my health and strength returned, I bestirred me to furnish myself with every thing that I wanted, and make my way of living as regular as I could."

These passages from the unabridged edition are among the most striking in Defoe's great book, for they record a profound evangelical conversion. Here we have a deep sense of sin, and an awareness of the need of repentance. The latter becomes actual when Crusoe obtains a sense of the saviourhood of Jesus Christ. I do not believe that secular literature has any finer example than this of an evangelical experience of conversion, or of anything more fully in accord with the best Reformed tradition. And how significant to read that Crusoe's new life in Christ led him to the ordering of his daily conduct! How striking the words, "As my health and strength returned, I bestirred me to furnish myself with every thing that I wanted, and make my way of living as regular as I could." A "new man" becomes a worker, and the worker seeks to order his life in accordance with the Book—perfect picture of New England Puritanism and the influence of the Reformed religious tradition in the United States and Canada.

Robinson Crusoe on his desert isle, converted through reading the Book, is a parable of North American civilization at its best. This civilization has been in a very real sense a civilization of one Book. The Bible has profoundly influenced its people, its homes, its institutions, its laws, its literature, its philanthropy, its religion. The most rabid anti-American that I have ever known was deeply impressed during a visit to this country by the influence that the Bible had had upon the homes of the common people in Michigan and Connecticut. He attributed some of the differences which he found in North American homes to those obtaining in the homes of the same class of people in Latin American lands, to the influence of the "old book on the window sill", which, he said, he had seen appear upon the breakfast table before the white cloth was removed.

Those who know Latin American civilization best are aware that its great tragedy has been that the Bible has not been known by the people. A whole multiplicity of books of idealism have engaged



the attention of the classes and the masses, but the one Book has been lacking. What has been the consequence of this lack? Laymen in Latin American lands, despite their wide knowledge of secular literature and their interest in every phase of idealism, have never thought it worth their while to write about religion. It is only in these last years that men of letters are beginning at last to write about Christ and the Bible. It is one of the glories of North American letters, on the other hand, that the Bible has inspired much of this country's literature and that so many of the great books on religion have been written by laymen.

All this may appear to be a little ingenious and overwrought reminding one of a certain Englishman who was being driven from Northfield, Massachusetts, to New York in the glory of a New England fall. "What do you think of our New England woods?" he was asked by a fellow traveller. "Oh", he said, "don't you think it's a bit overdone?" There is, of course, a great peril in symbolism. I do feel, however, that just as we have in the great periods of history representative figures whose lives and attitudes are microcosms of the period to which they belong, so here are two figures of fiction that are worthy of close study. By steeping ourselves in the Don Quixote of Cervantes and the Robinson Crusoe of Defoe throughout a summer vacation, we shall not only revive memories of the desultory reading of our boyhood, but shall find ourselves being introduced to the two great civilizations that make up life in the western world. At the same time we shall obtain fresh insight into the true genius of our Reformed faith as the flower of the Protestant religious tradition.

The variableness of Christian moods is often a matter of great and unnecessary suffering; but Christian life does not follow the changes of feeling. Our feelings are but the torch; and our life is the man that carries it. The wind that flares the flame does not make the man waver. The flame may sway hither and thither, but he holds his course straight on. Thus, oftentimes, it is, that our Christian hopes are carried as one carries a lighted candle through the windy street, that seems never to be so nearly blown out as when we step through the open door, and in a moment we are safe within. Our windblown feelings rise and fall through all our life, and the draught of death threatens quite to extinguish them; but, one moment more, and they shall rise and for ever shine serenely in the unstormed air of heaven.—Beecher.

As is the custom in some lands to leave one's shoes at the door before entering the house, so should we shed our work-a-day troubles before we enter our homes.

## Editorial

DR. HOWARD A. KELLY

THE announcement was made through the press of the death on January 12th of a man who had risen high in the medical profession, Dr. Howard A. Kelly, of Johns Hopkins Medical School, Maryland, U.S.A. His death took place within eight days of completing his 85th year. He was one of four distinguished men in that institution, known as **The Big Four**, one of whom was a Canadian whose fame was world wide in his profession, Sir William Osler. To **The Big Four** credit is paid for having brought Johns Hopkins to the top rank of medical schools. Dr. Kelly was the last survivor of this distinguished company. He was a brilliant surgeon, one of the most famous in America. He was also an authority on radium and a widely known naturalist. He was a member of scientific organizations in several countries and the author of many medical books and hundreds of articles in medical journals. A veteran newspaper man spoke of him as "the most versatile genius I ever met". His interest in natural history was described by a sister, a woman celebrated for her good works, by reciting a boyhood incident. In this we found special interest because in one of his last appearances in Toronto his subject was Reptilia and was illustrated by a number of snakes which he carried in a bag and brought forth as exhibits. These he handled quite freely and fondly. The story from boyhood days was to the effect that when swimming with some other lads his companions were frightened by seeing a snake in the water so that they immediately swam to the bank and made haste to get away. When their fear had subsided they noted that Howard was missing and they rushed back to the pool thinking the worst had happened. Howard, however, instead of avoiding the snake, had dived and after an exciting effort had captured the reptile and to show his companions that it was harmless he brought it to the bank. She said further that many years ago she went with her brother to Switzerland on one of his "rest" tours. He had been working hard and was quite exhausted and one would have expected him to sit down in the utter enjoyment of idleness. Instead, however, they tramped 700 miles and all along the way he devoted himself to the study of flowers. As new specimens were found he would stop, produce his book and lens and go to work. Those plants that he had not time to examine carefully he brought to his lodging place and there studied them closely. Thus he acquired a good practical knowledge of the flowering plants of Switzerland.

His industry was phenomenal, as those who were his guests in Northern Ontario,



where he had his summer home and quite an estate, knew full well. His recreation was a change of occupation and his guests were expected to spend a good portion of their time in improving themselves in every way by the prosecution of some study for attainment in knowledge and development of character.

There was another aspect of his character and career, however, which likewise distinguished him. He was devoutly religious and very active in various forms of Christian service. We had the privilege of knowing him personally and had been associated with him to a modest extent. He was our guest on one occasion in Toronto and on two occasions we enjoyed his hospitality in Baltimore. It was then we learned directly of his strong religious convictions and his Christian work.

A writer in the American Magazine, of almost twenty years ago, stated that in an interview with the celebrated surgeon, which occupied three hours, no mention was made of science or surgery. The whole time was occupied by a talk on the Christian faith, what the Bible meant to him and how he regarded all his earthly interests of account only as related to his faith in God. This writer said that for more than twenty-five years Dr. Kelly spent from one to four hours a day in the study of the Bible and he has read widely in Christian literature. He stated that his faith was not a matter of blind inheritance. Since early boyhood he had been as much a student of the Bible as of science. With some of his Christian service, in our brief contact with him, we had become familiar. The evangelical truths of the New Testament commanded his attention, his sympathy, his faith, and his talents. In the city of Toronto he was heard on more than one occasion on themes from this realm.

He was a strong believer in the authority and worth of the Christian Sabbath. It was in this connection that we first made his acquaintance. Having known also the Secretary of the Lord's Day Alliance in Baltimore, we learned of his regular campaigning for the maintenance of the Weekly Rest Day and for its observance as the Lord's Day. With the multiplicity of his duties it was amazing that he should find so much time for this public service.

Another cause to which he was devoted was that of temperance and from his early years we remember an incident related of him that when he arrived at his destination at the close of a heavy day of tramping over the hills in the study of nature, to which he was so devoted, he was offered spirituous refreshment. This, he declined, but took the opportunity of proclaiming to the good lady, whose guest he was, the superiority of a glass of hot milk above all other stimulants.

He was, therefore, a profoundly religious

man and an ardent worker for the advancement of the Kingdom of God on the earth. This faith and this service were the crown of all other features of his character and were supreme in his professional career.

### THE MODERATOR

REV. Dr. N. A. MacLeod, the Church will be delighted to hear, has renewed his activities after a period of illness, having spent seven weeks in hospital and time afterwards in convalescence. He finds himself now in more vigorous health than for a period of at least four years. He entered the hospital in Sydney, N.S., on September 13th. Later he came to the Royal Victoria Hospital, Montreal, where he submitted to surgical treatment, and left on November 4th. Since the first Sunday of December he has been on duty.

The press reported that he had a narrow escape from being crushed by a train when travelling between appointments on a recent Sunday. His motor car had stalled on the railway tracks and a few minutes later was completely wrecked by the train. He said his escape was not quite so narrow as the press reported. He and his companion had ample time between the stalling of the car and the coming of the train to place themselves in a position of safety.

He is now residing in Toronto where he will be for some months, so as to be more advantageously situated for his work. All communications should be addressed to him c/o Rev. Dr. J. W. MacNamara, Room 806, 100 Adelaide St. West. He is anxious, to the limit of his strength, to render the best service possible to the Church.

What may our preaching not learn from the Prophets as to consciseness: as to the worth of phrase; as to concreteness in our teaching; as to the use of circumstance and events of our ordinary life; as to the use of nature and history; as to the duty of calling things by their right names; as to the effort to bring grace and music into what we say; as to the urgency which is upon all living truth and the passion to win men which is the heart of preaching. What preacher, who is a student of the Old Testament, can fail to be infected by the courage of the Prophets, and by their downright realism. —Sir George Adam Smith.

Meekness is imperfect if it be not both active and passive, leading us to subdue our own passions and resentments, as well as to bear patiently the passions and resentments of others.



## HOME RELIGION

By Assembly's Committee

THE General Assembly's Committee on Home Religion is well aware of the difficulties which confront it in the work which the General Assembly has asked it to undertake. There are large areas of indifference. If it were not so the Committee and its work would be unnecessary. There is, also, a prevalent "defeatist attitude" with regard to this and all our vital Church problems. Many whom one would hope to enlist in such a great project as deepening the religious life in the Home are ready to dismiss the whole idea with—"It can't be done." And again, there is the minister and his Kirk Session who are "allergic" to General Assembly Boards and Committees. Why, indeed, should a committee suggest how their work should be done, or that they undertake the things they have left undone?

Having these and many other obstacles to their work in clear view before they began it, the Committee was indeed gratified with the response to their first step, the circulation of the little devotional magazine *Today*.

In the Presbyteries from which the Committee had reports at its second meeting there had been interested and sympathetic discussion. It was reported that in one Presbytery a member had raised the objection that the Committee was placing this magazine between the people and their Bibles. But instead of this excellent magazine being a barrier raised between people and their Bibles, its purpose is to be a guide and interpreter, to lead people to their Bibles, encourage them to open and read them, and help them to interpret the message of the Bible, and, moreover, to teach them to pray.

One Presbytery suggested that we had too many magazines now, and that *The Presbyterian Record* might be used instead of introducing another magazine. But, to give the help that the Committee feels our people should have in order to make the Bible again a living book in the Home, the *Record* would have to devote at least one-half its space each month. What our homes need is not fewer magazines, but more magazines, books and Christian literature of all types. Besides, there is inestimable value in a magazine like *Today* in that it has one purpose, and one only, to give encouragement and aid in the daily reading and study of God's Word.

The response of many congregations was most encouraging. It was discovered that a number of them had anticipated the work of the Committee by the use of similar devotional literature. Some Kirk Sessions ordered sufficient copies of *Today* to place one in every home. A minister in the West,

at his own expense, ordered copies to place in the homes of his people who lived too far from the church to attend services regularly. Some Sessions placed sample copies in the Church vestibule or mailed them to the homes, inviting subscription. In one congregation the Y.P.S. undertook to make a canvass to secure subscriptions. One of the best methods of all to be adopted was the ordering of a number of copies to be placed in the vestibule of the church month by month, with a coin box to receive the subscription price.

From many quarters came the insistent question, "Why can we not publish a magazine of our own?" The Committee had expected this reaction and, to some extent, had anticipated it by appointing a sub-committee to investigate this very possibility. The sub-committee's report was favorable, and the Committee decided to recommend to the next General Assembly that such a magazine be published in October of this year. In the meantime, the Committee urges that the use of *Today* be extended in every congregation, so that, without delay, a beginning may be made in this task of reviving religious life within our homes. The future of the Church, and of the world, will depend on the type of home life that will predominate in the post-war era.

Subscriptions for *Today* should be sent to Presbyterian Publications, 165 Elizabeth St., Toronto, Ont. Single subscription, 75 cents per annum; in quantities of five or more mailed to one address, 5 cents per copy per month.

## S.S. AND Y.P.S.

## A REPORT TO PRESBYTERY

Rev. B. Simpson Black, B.D.

THE Presbytery is asked to keep in mind that our Sabbath Schools and Young People's Societies will require more prayer and planning this Fall and Winter than ever before owing to the exodus of so many of our young men who are giving full time to the service of the Empire, and the multiplied interests of our young women in the same great cause. Our ranks will be terribly depleted, and our working forces reduced. It will affect our Sunday School teaching staffs and executives, and may make many Y.P. Societies almost impossible to maintain. If in some cases there is not a young man left to appear at a Young People's weekly meeting, we shall appeal to our young women to meet the situation with cheerful courage and still "carry on", even if their type of programme takes on a somewhat different form. Your Committee will do all in its power to "keep the home fires burning" in this field and their work as near concert



pitch as changed circumstances will allow. We call upon every minister, representative elder, and all our workers to co-operate in this undertaking. Our difficulties are a fresh summons to devotion and enthusiasm, and whatever we do for the oncoming generation will have an "exceeding great reward."

Let us magnify the Sunday School in the coming Church year and seek by every possible means to make it the bright and happy place it ought to be, with a programme of Christian teaching of which we do not need to be ashamed.

Already, just as the Fall campaign in our Sunday School is beginning, we learn of teachers handing in their resignations from the teaching staff. They have taken on so much war work with its extra demands on time and energy that they think they must give up something,—and it is their voluntary service to the Church that suffers. As one Primary Superintendent puts it: "I really need my Sundays now to get rested". We shall be confronted with this more and more and our efficiency is going to be seriously threatened, and at the very time when we should have no retrenchment in church work. If the demand from headquarters for an "all-out" effort in the national sphere is considered so wise and necessary, the same is true in the Church. If I mistake not it is going to require all our persuasive powers to keep some of our people from putting war work first and feeling fully justified in doing so, whilst they renounce for the time the Master's prior claim upon them, assuming that they can return to His service later at "a more convenient season". It will require all the earnestness, the tact, and the grace of God within us to check this tendency at this critical juncture to ease up on church obligations. Withdrawals are not in order, and Gideon's loyal three hundred are more needed than ever. Ministers and superintendents should confer together constantly to see that every class has a teacher, and that the teachers are as devoted as possible, as reflected in their punctuality, regularity, and interest taken in their lesson presentation and in the lives of those whom they teach.

As to Sabbath School curriculum, a few points might be emphasized.

1. As a Committee of this Presbytery, we pass on to you a recommendation of the Board of Sabbath Schools presented at the last Assembly:

"Too great emphasis cannot be placed on the memorizing of Scripture and the Primary and Shorter Catechisms."

During 1941, 4,082 memory-work awards were sent out from the office of the Board of Sabbath Schools, a very gratifying circumstance, but many, many of our schools

are quite remiss in this. Make the memory work attractive, and then keep the pressure on. This emphasis will count incalculably in days to come.

2. We only re-echo the sentiments of the Assembly's Board when we urge again and yet again definite missionary instruction in every Sunday School, and the giving of the offering on at least one Sunday each month to the Missionary Budget. Every School, however, is asked to adopt some method that will be satisfactory. You will be interested to know that over \$17,000 was sent to the Church Treasurer in 1941 for Missions from our Sunday Schools in Canada. In the light of the War, and the post-war world, nothing can be more important, and surely no subject more attractive to young people, than the missionary enterprise and the world of tomorrow. Missionary teaching from now on should be full of thrills.

3. The importance of Temperance education in these days should be obvious to every one when the disastrous effects of alcohol are before our eyes all the time. It is to be hoped that the quarterly Temperance Lessons in our illustrated Sunday School papers will be definitely studied by teachers and their scholars, and the subject presented in a vivid and gripping way.

4. It appears that the number of Sabbath School pupils received into church membership on profession of faith is disappointingly small. Many schools report not one addition in the course of a year. Is this matter allowed to slip out of the focus of our teachers very largely? Surely it is a goal they should keep ever before them, remembering that the Sunday School is the most fruitful soil on which to grow church members. But if this responsibility rests upon the teachers in Sabbath School, the minister can assist by the very excellent method of the Communicants' Class. We think it can hardly be disputed that multitudes unite with our churches who are woefully ignorant of what they are doing, of its high privileges and responsibilities. It gives the minister an opportunity to share with this class all that Christ means to him, and to show them the strength and joy of Christian living.

As the season advances your Committee will endeavor to keep abreast of the problems presented by our Sabbath Schools and Young People's Societies, and will be glad to share what we have with Presbytery and have the benefit of your judgment and co-operation.

Knowledge is proud that he has learned so much;  
Wisdom is humble that he knows no more.

The spirit of Christianity is expressed in six words:

"I have compassion on the multitude."



## SYNOD

### Maritime Provinces

**T**HE place of meeting was the Church of St. John and St. Stephen in the city of Saint John, N.B. The minister of this church is Rev. J. C. St. Clair Jeans.

In the absence of the Moderator, Rev. Dr. L. L. Young, public worship was conducted by an ex-Moderator, Rev. G. Carlyle Webster, and the sermon preached by Rev. A. D. MacKinnon, another ex-Moderator, whose theme was **Christ the Hope of the World**, this being taken from 1 Timothy 1:1.

At the close of the diet of worship, Mr. Webster duly constituted the Synod with prayer.

The submission of the Roll of Synod to the court is made in very complete form by the Clerk, Rev. Frank Baird, D.D., and is incorporated in the Minutes. This is followed in the report by the list of changes during the past year. These are given under the headings, **Deaths in the Ministry, Licensures, Ordinations, Inductions, Translations, Resignations, Appointments, Added to Appendix, Removed from Appendix, Certificates Granted, Deposition, Leave of Absence, and Changes in Bounds of Churches.**

The election of the Moderator was the next order and the choice was Rev. Dr. Samuel Davies, of St. Andrew's-by-the-Sea, N.B.

New ministerial members were then welcomed, these being: Rev. Donald G. Archibald, Rev. Donald C. MacDonald, Rev. J. L. Self, Rev. A. E. Morrison, and Rev. E. G. MacDonald.

The Clerk's report entered very fully into important particulars. On the roll of ministers there are 64 with 20 on the appendix, making 84, which is four less than for the previous year. The number of families reported is 11,050, a decrease of 136 from the previous year, and under all of these heads decreases are shown as follows:

Received on profession of faith.....	155
Enrolment in Sunday Schools .....	620
Baptisms (children) .....	194

Contributions to the Budget are in advance of last year by \$3,778, every Presbytery but one showing an increase.

A decline of 52 in the membership is explained in part by the fact that many congregations have suffered heavily from enlistment both of young men and young women. The report makes this comment, "The wonder is that our loss is not greater and it is a loss that occasions some measure of pride because by enlistment and by engaging in war services so many have shown their loyalty."

At the second session resolutions of sympathy were sent to the Moderator of the General Assembly, Rev. Dr. N. A. MacLeod, in hospital at that time in Montreal,

to Rev. J. W. Paul, Woodstock, ill at his home, and Rev. James Middleton of Malagash, N.S.

A representative of the British and Foreign Bible Society was heard, in the person of the Secretary, Mr. J. M. Murchison, whose address elicited the following resolution:

"That the Synod has heard Mr. Murchison, Secretary of the Bible Society, with interest and appreciation, and hereby expresses its sympathy with the work of the British and Foreign Bible Society, and commends this Society to the liberality and support of all our congregations."

His Worship, the Mayor of Saint John, Mr. C. R. Wasson, was welcomed and addressed the Synod. He extended a hearty welcome to all the members and expressed his hope that the friendly relations which had always existed between the clergy and the civic government should continue. He expressed also his sincere sympathy with the work of the Church in general and hoped that this Assembly would be the means of good to the city.

Another speaker was Rev. William Bilson who also was warmly welcomed as the representative of the Ministerial Association.

A report of the **Old Choir Book** set forth the fact that 800 copies of an edition of 1,000 had been sold. It was agreed that the committee be continued with instruction to deal further with this matter to the best of their judgment. It was ordered that presentation copies be forwarded to the Librarian of Princeton Seminary, N.J., and to Dalhousie University, Halifax.

At the afternoon session Rev. J. Carlyle Webster reported progress in the effort to secure possession of the Bible of the late Dr. John Geddie.

Note was taken of the celebration of the 100th Anniversary of St. Andrew's Church, St. John's Nfld., and a message of congratulation was forwarded expressing the Synod's appreciation of the loyalty and zeal of this congregation throughout the century and conveying the Synod's best wishes for the days to come.

The French mission at Fontenelle was again committed to the care of the Presbytery of Miramichi.

In the evening two most interesting and helpful addresses were heard, the first by Dr. Norman A. M. MacKenzie, President of the University of N.B. He was introduced by Mr. Jeans, and spoke upon **The Church and Culture**. The service to be rendered in this connection by the Church, as well as by schools and colleges, was vital to the strength of the nation.

The next speaker represented the Chaplaincy Service, Dr. A. M. Gordon, Principal Chaplain (P) of Military District No. 7. Dr. Gordon, by the distinction he won in



the last great war and by the service rendered in this struggle, as well as by his personality, was highly competent to present the work of the Chaplains in behalf of the spiritual welfare of all in the forces.

The devotional service at the meeting on the following morning was conducted in Gaelic. Rev. Roderick MacLeod, Boularderie, presided, assisted by Rev. A. D. MacKinnon, of Little Narrows, N.S., with Rev. D. A. MacKinnon, Barney's River, and Elders Donald Nicholson, Little Narrows, Dr. H. A. Grant, of Big Bras d'Or, and J. J. MacVicar, of Mira Ferry, leading in the service of praise. Psalms 103 and 133 were sung.

The financial standing of the Synod was presented by Rev. Charles Foote. It showed a balance on hand of \$271.21, the surplus for the year being \$173.34. The Capital Fund showed a balance of \$593.32.

In speaking to the report of the S.S. and Y.P.S. Rev. Lloyd MacLellan, Convener, submitted certain recommendations which were carried:

1. That the flannelgraph and other project methods be commended to Sabbath School staffs as an effective method of teaching the young.

2. That in view of the alarming decrease in attendance at the regular Sabbath Schools, the Summer Bible Schools be commended to the ministers and Sabbath School staffs as an effective means of promoting the study of the Bible and increasing the attendance.

3. That Lesson Helps, illustrated papers and other supplies provided by the Board through Presbyterian Publications, be used by all our schools.

4. That the Synod place on record the sincere appreciation of the faithful services rendered by S.S. Teachers and Officers and leaders of Y.P.S.

After the afternoon session the first recommendation, dealing with teaching primary children, was illustrated by Rev. John Nute and the second recommendation was commended in a very effective manner by Mrs. P. M. Sampson by reciting what it accomplished in a widely scattered settlement in a rural area in the Presbytery of Miramichi. Rev. G. M. Lamont, of Pictou, also addressed the Synod on this recommendation and Rev. E. A. Thomson, General Secretary of S.S. and Y.P.S. was heard in this connection.

The Budget Committee reported through Rev. G. Carlyle Webster, Convener, and helpful contributions to the discussion were made by several of the members. The recommendations as adopted were:

1. That the Assembly's Allocation of \$38,000 be accepted.

2. That the Presbyteries within the bounds of the Synod be allocated as follows:

### Maritime Provinces

Newfoundland .....	\$ 2,200
Cape Breton .....	6,300
Pictou .....	11,450
Halifax and Lunenburg ..	5,515
Saint John .....	3,515
Miramichi .....	1,660
P. E. Island .....	5,000

Other recommendations commended to ministers educational effort in systematic giving; presentation of the missionary work at least twice a year to all congregations; the Every-Member Canvass, including the time Nov. 9-21, as fixed by the General Assembly; use of the duplex envelopes, early effort after the New Year to secure the full amount of allocation and that Budget contributions be forwarded regularly to the Church Treasurer at Toronto.

The Committee to consider and report on the next place of meeting fixed, tentatively, on St. James Church, Truro, and in dealing with travel and entertainment expenses presented the following resolution:

"That the Synod be responsible for the travel and entertainment expenses of the following only: the Moderator and Clerk, together with the conveners of the following committees: Bills and Overtures, Missions, Budget, Church Life and Work, S.S. and Y.P.S., Synod Fund, Committee to Strike Standing Committees, and one minister and two elders from each Presbytery, except Pictou, which shall be entitled to one minister and three elders."

To meet this expense the levy upon congregations was reduced from one per cent to one-half per cent of salary paid, the plan to be in effect for one year only.

An overture to the General Assembly affecting the constitution of that body, presented at an earlier session, was disposed of at the evening session. The prayer of the overture was to the effect that, in view of war's heavy call upon ministers and elders, there be a return to the former practice when all ministers in the active service of the Church were eligible as commissioners.

It was decided that the overture be remitted to Presbyteries for study and report to the next Synod and that a study be made of the expenses of commissioners to Assembly, with a view to the Assembly bearing such proportion of the travelling expenses as will not involve a larger outlay.

The Committee on Church Life and Work, of which the Convener is Rev. W. Scott Duncan, recommended:

1. That the sum of \$26 be again provided from the funds of the Synod to purchase devotional literature for the men of Dorchester Penitentiary, who claim adherence to The Presbyterian Church in Canada.

With respect to Temperance, the Committee expressed alarm at the apparent in-



crease in the consumption of alcoholic beverages despite the Government's restrictions and appealed to all the ministers and elders within bounds to use their influence in pulpit, press and private life to promote temperance, sobriety, and godly living and urged upon all the practice of total abstinence.

Juvenile Delinquency was regarded by the Committee as attributable to lack of parental interest and control. Regret was expressed with respect to profanity in radio broadcasting and a strong protest to the governors of the C.B.C. was made, urging upon them the necessity of maintaining radio programs on a high level.

The duty of care in Sabbath observance was commended and also fidelity to the Church's doctrines.

The importance of Public Worship and special preparation therefor on the part of ministers was the burden of the report of Rev. J. St. Clair Jeans, Convener of the Committee on Public Worship. Recommendations were:

1. That at the principal diet of worship each Sabbath two lessons be read, one from the O. T. and one from the New; that these lessons be carefully chosen and carefully scanned beforehand, that they be of substantial length, and that they be read without comment or exposition.

2. That the whole service be carefully prepared and studied including the music and that no minister permit the responsibility for any part, as for example, the choice of anthem, to pass beyond his control.

3. That in the deep thought and preparation that any devout man must give to the matter of public prayer, the best examples be studied including those suggested by our Church, so that, while practice of free prayer so beloved by our fathers is not hampered, the whole should move within a framework of good and regular order, an order that takes into account the varied needs of our people.

4. That intercession for the King and Queen and Royal Family, for the King's forces and those of our allies; for the British Empire, and for victory in the present struggle, be made every Lord's Day.

The Moderator read a telegram from Rev. F. Scott Mackenzie, Principal of the Presbyterian College, Montreal, in which he stated that the college session began with good prospects, despite adverse conditions, and asked for the sustained loyal support of the Synod, assuring the Synod also of his desire to be of greatest possible service to the Church.

A College Committee was appointed the members of which are: Rev. Howard A. Doig, Rev. Dr. G. S. Mitchell, Rev. T. G. M. Bryan, Rev. T. H. B. Somers, Rev. W. Scott Duncan, Mr. Duncan to be Convener.

In considering the matter of Religious

Education, Mr. Jeans reported for the Committee for New Brunswick that conference with the Government gave the assurance of progress. For Nova Scotia Mr. Doig intimated progress to the point of preparing a syllabus and Mr. Webster, from Prince Edward Island, said that a definite program had been drawn up, the Roman Catholic Church co-operating, and action by the Legislature was awaited.

At this session Rev. E. A. Thomson, the Secretary for Sabbath Schools and Young People's Societies, was heard with interest upon the work throughout the whole Church.

The Synod has always issued a deliverance upon war which invariably commanded attention. The report was presented by Rev. A. D. MacKinnon and it was resolved to give expression to the Synod's allegiance to the Great King, Christ, and to His Kingdom, also to His Gracious Majesty, George the Sixth, and to the British Empire throughout its bounds. Confidence in the triumphant issue of the present conflict was expressed, the Synod declaring its expectation that the allied nations will emerge victorious out of the present struggle but at the same time calls all people to renew dedication to the national effort urging them to guard against a complacent attitude at such a time of national and world crisis and enjoins all to invoke God's blessing on our armed forces and all others aiding in the war effort to the end that an enduring peace will be the result of a righteous victory.

Fidelity in the worship of God is commended as fortifying themselves and others in spirit to serve and endure, until God in his good Providence shall grant final victory and a lasting peace.

Appointments to the Board of the Maritime Home for Girls, Truro, were made. Rev. S. J. Macarthur of Stellarton, was appointed Governor in place of Rev. N. D. Kennedy, and Mrs. W. R. Campbell in place of Miss Isabella S. McCulloch, deceased.

The death of Rev. C. S. Miller, of Morrisburg, Ontario, who had spent a great part of his ministry in the Maritime Provinces, was the subject of consideration and it was agreed to send a message of sympathy to the family of the late Mr. Miller. Mr. Miller was held in high esteem for his person and work wherever he labored.

The Synod remembered one of the distant outposts under its jurisdiction and sent greetings "to our loyal and faithful people and their minister, Rev. Victor E. Ford, in Bermuda, assuring them of our interest in and our good wishes for them, as they carry on their work at the far distant southern outpost of our Church."

In attendance there were 75 ministers and 49 elders. Adjournment was made to "Meet in St. James Church, Truro on the first Tuesday of October, 1943."



## Among the Churches

Upper Melbourne, Quebec.

**S**T. ANDREW'S Presbyterian Church, Upper Melbourne, Quebec, celebrated its 100th anniversary on November 29th with a large congregation consisting of people from New York, Portland, Maine; Sherbrooke, Windsor Mills, Flodden, Richmond, and Melbourne.

Rev. William MacMillan, B.A., D.D., of St. Andrew's East was the preacher for the day. Dr. MacMillan was formerly minister at Melbourne and his coming brought out many friends to hear him. His two splendid sermons will long be remembered with deep appreciation. For the occasion the church was appropriately decorated with a beautiful array of golden chrysanthemums.

The services were conducted by the minister, Rev. Roland T. Moores, B.R.E., S.T.B., who recently came to Canada from the Presbyterian Church in U.S.A., and was inducted at St. Andrew's on September 6th, 1942. He gave also a brief outline of the church's history with special reference to the present building.

At the morning service a memorial tablet was unveiled and dedicated to the first pastor, Rev. John McMorine, D.D., a gift of his grand daughters, grand nieces and grand nephews, and great-grand nieces and great-grand nephews, their names being as follows: Mrs. Agnes MacPhail, Mrs. Helen Flynn, Mrs. Mary Glynn, Miss Mildred McMorine, Miss Beatrice McMorine, Miss Sybil McMorine, Miss Elsie Sym, Robert McMorine, Walter McMorine, James McMorine, Arnold McMorine, George McMorine, Emily McMorine, May McMorine, William McMorine, Mrs. Mary Munroe, Mrs. W. J. Allen, Mrs. W. J. Evans, Mrs. Annie Stalker, Mrs. Annie Kendall, Mrs. Gertie Kenyon, Miss Barbara Main, Mrs. Ella Knapp, Mrs. Jessie Rivard, Miss Marion Varney, Mr. Argyle Stalker, Mr. Jimmie McMorine, Mrs. Inez B. Pope, Mrs. Ada Rose Nixon, and Mrs. Pearl Rose Ewing. Special credit is due Miss Emily McMorine who conceived and completed this worthy enterprise.

To Rev. John McMorine, D.D., properly belongs the honor of being the pioneer of the Presbyterian Church in Melbourne. He was inducted in 1839 and on October 15th, 1841, a deed of donation was registered in Sherbrooke registry office by Daniel Thomas, Registrar, donating a portion of land for the purpose of erecting a church and manse, the said church to be called and designated St. Andrew's Church. The following are the names of the first five trustees: Rev. John McMorine, David Matheson, Colin McIver, Alexander McKenzie, and James Main. The church was completed in 1842. The previous church, erected about 1816, was the result of the enterprise of the

pioneer settlers, mainly Scottish, and was a union church.

The first minister of St. Andrew's was born at Sanquhar, Dumfriesshire, Scotland, in 1799. He served St. Andrew's for seven years and then accepted a call to Ramsay, Ontario, where he remained for twenty-one years until his death in 1867. The memorial tablet was handed over to the care of the minister, by Dr. MacMillan, whereupon Mr. Moores accepted the sacred trust and promised to guard it in honor of the faithful and devoted life to whose memory it is erected. The unveiling was assigned to Mr. W. E. McIver, Clerk of the Kirk Session, whose father, Colin McIver, was one of the first trustees of St. Andrew's. After the prayer of dedication the congregation united in singing "For all the saints who from their labors rest."

Around St. Andrew's Church is woven much of the early history of the pioneer settlers of Scottish descent in the St. Francis district. It is the oldest, or Mother Church, of the Presbyterian body in Richmond County and one of the oldest in the eastern township.

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R.R. 5, Tatamagouche, N.S.

The death of Miss Annie M. Baillie, who passed away recently, is worthy of more than passing notice. She was a devoted, faithful church worker. The distribution of the Record in this section of The Falls Presbyterian Congregation was her special care for many years. She was also the capable and faithful Secretary of the Balmoral W.M.S. since 1910.

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Winnipeg, Man.

A service of unusual interest was held in St. John's Church, on Sunday morning, December 27th, when the minister, Rev. Geo. H. Sparks, baptized three infants, the mothers of whom are sisters, the daughters of Mr. and Mrs. Bawden, Lansdowne Avenue.

The children baptized are the baby daughters of Mr. and Mrs. Leonard Kelley, Mr. and Mrs. Lawrence E. Eddie and the baby son of Mr. and Mrs. Harold J. Murray.

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Tatamagouche, N.S.

The Sedgwick Memorial congregation wishes to acknowledge its appreciation of the very considerable gift of \$1,000 willed to it by one of its late members, Miss Minnie Blackwood. Miss Blackwood was ever a loyal supporter of her beloved church. She yielded her services unselfishly and with untiring devotion. Added to the beautiful memory of her person, this last expression of her loyalty will serve as a further reminder of her devotion and fidelity.—Rev. J. H. Williams.



## Tyne Valley, P.E.I.

At the Christmas service in the Tyne Valley Presbyterian Church, December twentieth, there was dedicated a beautiful silver Baptismal bowl in memory of Miss Minnie Pearl Ramsay. It is a fitting memorial to one whose life had been devoted to the teaching and care of children, and whose love for this church was deep, even though of recent years her residence was in the United States. While there, she was an active worker in Fifth Avenue Presbyterian Sunday School, New York.

The minister, Rev. Hugh M. Creaser, gratefully accepted the gift from her sisters, Mrs. MacNeill and Mrs. J. A. Stewart, on behalf of the Kirk Session, and after the singing of the hymn, "We Love Thy Place, O God", dedicated it to the glory of God and to the memory of Miss Ramsay. Friends and relatives were present to do honor to the memory of one whose early death brought sadness to many.

With the dedication of the Baptismal vessel, the church's lovely furnishings are fairly complete, with memorial oak communion table, pulpit, and chairs, all of which have been placed there within the last two decades.



ASBESTOS, QUE., THE FORMER CHURCH.

## Asbestos, Que.

The property on which the church stood, having been acquired by the local mining company (Canadian Johns Manville) to provide for expansion of their work, it was necessary to erect a new building. This church is of frame construction, sheathed on the outside with asbestos cedar grain shingles, roofed with brick-red, rigid asbestos shingles and fully insulated with rock wool, all of which material is manufactured in the local plant. The interior has a ceiling of red cedar, walls of gyproc and wainscoting in the same cedar. There are hardwood floors throughout. The basement is sheathed with lumber salvaged from the old building and the floor is of hardwood



ASBESTOS, QUE., THE PRESENT CHURCH.

from the floor of that building also. It stands on a concrete foundation and is well drained. The basement is well lighted and airy. The kitchen is equipped with sink and running water. The building is itself complete but there remains some grading to be done in the spring. All the work was done by local contractors, under the supervision of Mr. R. A. Denovan, Chief Engineer at the local industrial plant, who also was responsible for the specifications.

During the period of demolition services were held in the Anglican mission hall, which was very kindly offered to us by the Rector and Wardens.

## West Flamboro, Ont.

The congregation of West Flamboro Presbyterian Church gathered in the Church Hall on Friday evening, November the twentieth, to enjoy a social evening and farewell banquet with Rev. and Mrs. C. A. Mullin, on the eve of their departure for Manotick and Kars in the Ottawa Presbytery. After the banquet, arranged by the ladies of the church, Mr. George Weatherstone took the chair for the program which consisted of community singing led by Mr. Etherington of Preston, readings by Mrs. Lyle Hunter, piano duets by Mrs. Bertram Patterson and Mrs. Lorne Thompson, and several solos by Mr. Etherington. At the call of the Chairman, Mrs. Jas. B. Graham read an address to Mrs. Mullin and Mrs. Harvey Betzner presented her with a table lamp, the gift of the Ladies' Aid and W.M.S. Mrs. Mullin replied in terms of hearty appreciation of the address and gift. On behalf of the Sabbath School and Young People's Society, Mr. Jack Betzner expressed to Mr. Mullin their gratitude for hearty co-operation in their work and pre-



sented a coffee table and tray. On behalf of the Bible Class, of which Mr. Mullin was teacher, Mrs. Roy Hugill read a short address and Mrs. H. George presented him with a Waterman pen and pencil set. Mr. Mullin replied very kindly to these addresses and gifts, and thanked the congregation for the cheque which had been given to him a few days before. He said that he and Mrs. Mullin had enjoyed the years of their ministry here very much and he hoped that it would not be long until we would have a suitable minister again to carry on the work.

Mr. and Mrs. Mullin have spent eighteen years with this congregation and have left many true and staunch friends, not only in their own congregations at West Flamboro and Kirkwall but in the whole community, and all join in wishing them every success in their new field.

#### Glacé Bay, N.S.

Death came suddenly and unexpectedly to Mr. Alexander MacDonald for over forty years one of St. Paul's most ardent supporters. In spite of a busy life, carrying heavy responsibilities, he was ever found actively engaged in the work of the church.

He was St. Paul's esteemed and beloved senior elder. For many years he was Chairman of the Board of Managers and for over thirty years Superintendent of Caledonia Sunday School. In the welfare of the people he was deeply concerned and no one can estimate the work he has done in helping others. In sorrow or trouble he was the first to bring consolation and help. No work connected with the church was too small or difficult for him to undertake. With him the work of the Master was supreme. He was a friend of the Record and for years saw to its distribution in the congregation. Thus he moved among us, so active in mind and body that few realized he had long since passed the allotted span. Then quietly at the close of his day's work the great summons came and without pain or suffering he went joyfully into the presence of Him whose he was and whom he delighted to serve. For us there is great sorrow that we shall see his face no more, but his memory will linger and his example of devotion to the Master's cause will still inspire and encourage us in carrying on where he left off. Truly we have been enriched by his earthly sojourn. —Duncan MacRae, Clerk of Session.

#### Rosburn, Man.

A communication from Mr. Crump, in charge of the work there, contains an order and remittance to cover six copies of the Record. This community is not left, therefore, without information with respect to the general work of the Church. Through the columns of the Record a number are able to keep themselves informed. Mr.

Crump reports the arrangement of services for the different stations. Argyle is closed for the winter and the Clifford service is held at 1.30 p.m. and the Indian service at 4.30 p.m. This will obviate the long, cold, dark trips on Sunday evenings and what is very satisfactory is these changes have met with the full approval of the congregations concerned. When spring opens Argyle will be back at the original time, 11.00 a.m., Clifford at 1.30 and the Indian service at 4.30 p.m. This requires the missionary to make good speed between appointments. This program, however, he hopes in normal circumstances to overtake. Following service in Argyle 11.00 to 12.00 it is necessary to go six and a half miles and back to conduct the service within a stated space of one and a half hours and 1.30 to 2.30 at Ekford gives two hours to go 15 miles and this includes hitching and unhitching and stabling the horses in time to have the other service at 4.30 p.m. The missionary had to part with one of his horses which had broken down and to purchase a substitute. This is a young animal two and a half years old, which gives promise of being both speedy and tough. The horse was purchased from an Indian and Mr. Crump says although he has had it for but a month there is marked improvement both in speed and in general condition. Another of these horses has developed what he calls "a cranky streak" so that one has to be continually on the alert against being kicked and must also be sacrificed. He expresses his regret at this for he says that the animal jogs along at ten to twelve miles an hour without apparent effort. Though he says this is a matter of personal interest and is of no service for publication, we differ from him because it is but an indication of the experience of a missionary in reaching his appointments under difficulties. Mr. Crump adds a word about the Record saying that he "always looks forward to its arrival so that we may read the articles and inform ourselves on the Church's news."

#### Fort Frances, Ont.

Knox Presbyterian Church lost a valued and much beloved benefactor at the Christmas Season in the passing to her eternal reward of Mrs. (Dr.) Moore. Although living in Winnipeg at the time of her death, she previously had been a resident of Fort Frances for over forty years. She, with the late Dr. Moore, was responsible for the commencement of the building of the present church in 1926. Her ideal in life was in the continued existence of the Presbyterian Church, and in particular the work of the W.M.S. She was an Honorary President of the Manitoba Provincial, and a year ago was presented with an honorary life membership and pin by the Fort Frances W.M.S.



Mrs. Moore was laid to rest beside her husband in the Fort Frances cemetery on Christmas Eve after funeral service by the Rev. J. N. Hepburn.

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Wilmington, Delaware, U.S.A.

Rev. Donald Campbell McLeod, D.D., a native of Inverness County, Nova Scotia, died here recently, where he had held the pastorate of a Presbyterian Church for ten years. He was 74 years of age and had held pastorates in Washington, D.C.; Springfield, Illinois; St. Louis, Mo.; Omaha, Nebraska; and Wilmington.

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Saskatoon, Sask.

On Sabbath, December 13th, the Anniversary Services of St. Andrew's Church were held. Rev. Norman Kennedy, M.C., recently inducted minister of First Church, Regina, was the special preacher, and brought fine messages. His subject at the morning service was, *The Covenant God*, and in the evening, *The New Outlook*. The services both morning and evening were well attended, and the Thankoffering was most gratifying. St. Andrew's has been under heavy expense this year, as a new roof had to be placed on the church and the inside had to be redecorated. Three ladies of the congregation in recent weeks presented the church with battleship linoleum for the aisles. Another lady presented the church with a private Communion set, and some other ladies gave linoleum for the kitchen and pantry.

Before the morning service on Anniversary Sunday two ladies of the congregation waited on the minister, Rev. John Hardwick, and presented and robed him with a new silk pulpit gown.

Since the death of the former minister, a former Moderator of the General Assembly, Rev. W. G. Brown, St. Andrew's, has been through stormy waters, but the loyal members of the church have faced the situation, and St. Andrew's is taking its place in the life of the city as a witness to Christ and His Kingdom.—M. E. Anderson.

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Leamington, Ont.

On the evening of December 30, 1942, Rev. D. K. Perrie, B.A., formerly of Hastings, Ontario, was inducted by the Presbytery of Chatham as minister of Knox Church. Rev. Scarth Macdonnell, of Amherstburg, Moderator of the Presbytery, conducted the service. The sermon was preached by Rev. Dr. H. M. Paulin, of St. Andrew's, Windsor, whilst the address to the minister was given by Rev. R. H. Lyttle, of Riverside Church, Windsor, and the charge to the congregation by Rev. Wm. Quigley, of Puce. Mr. Perrie is a native of Wingham, Ontario, a son of the late Rev. Dr. Perrie, one-time Moderator of the General Assembly of the Presbyterian Church in Canada. He is a graduate

of Toronto University and of Knox College. He served the Church for five and a half years in North Battleford, Sask., one year in North Church, Calgary, and for the past six years was minister in Hastings, Ont. Mrs. Perrie's home was at Chesterville, Ont. Following the induction a reception was tendered Mr. and Mrs. Perrie and a social hour spent in the schoolroom, providing an opportunity for all to meet with Mr. and Mrs. Perrie. Representatives of the United, Baptist and St. John's Anglican churches and of the Salvation Army were in attendance to join in the welcome to the new minister. Mr. Perrie's predecessor was Rev. Wm. Sutherland, now in the chaplaincy service.

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Weyburn, Sask.

Among the Canadians mentioned in dispatches in the King's New Year's Day Honors List is an elder of Knox Church, in the person of Chief Engineerroom Artificer Peter C. Allan. As a member of the Naval Reserve, he enlisted at the outbreak of war and has been serving on a Canadian destroyer engaging largely in convoy work across the Atlantic. Loyal in his devotion to the Church, the honor so recently bestowed upon him is a recognition of meritorious service to King and country.

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Toronto, Ont.

Rev. Dr. J. Wesley Bready, author of the new book, *This Freedom—Whence?* which already has run through 5,000 copies, has just returned to Toronto from an eight-weeks preaching and lecture tour around New York City and Philadelphia. During this time Dr. Bready lectured at New York University, Princeton Theological Seminary, the National Institute of New York, the Biblical Seminary, New York, and Stoney Brook College, Long Island. He addressed five Y.M.C.A. banquets in New York City and Philadelphia and three Ministerial Associations in those cities. He lectured to a Young People's Rally in Fifth Avenue Presbyterian Church, New York City, and to a great gathering of Salvation Army officials and cadets in their New York Temple, while also he preached in many churches, Presbyterian, Baptist, Methodist and Congregational.

Dr. Bready's central emphasis was upon our common and Christian foundations of freedom throughout the English speaking world. And everywhere he went he was amazed at the interest manifested in this subject. Even at week-night prayer meetings great crowds assembled to hear a historical exposition of this subject. Dr. Bready has many invitations to return to the U.S.A. to expound the theme, "This Freedom—Whence?" The American Y.M.C.A. has placed this new book in all their 300 camps for troops across the U.S.A.—Com.



## Elmvale, Ont.

Following complete renovation of the church auditorium, re-opening services were held in St. Andrew's recently. Upon invitation of the congregation, Rev. Dr. W. A. Cameron, Secretary of the General Board of Missions, preached both morning and evening. Although the weather was not propitious, a temperature of some degrees below zero prevailing, large congregations assembled. At the morning service Dr. Cameron preached on, He shall be called the Prince of Peace.—Isaiah 9:16. He emphasized the fact that in this war we are contending for spiritual not material values, those which the Prince of Peace came to bestow upon mankind. In the evening a Christmas message marked the occasion: And there were in the same country shepherds abiding in the field keeping watch over their flocks by night.—Luke 2:8-9. The substance of this message was that the Word of God is heard by those who have ears to hear and it comes to them when pursuing the daily round and common task.

Good work has been done in beautifying the interior of the church, evoking general commendation. A full choir rendered, reverently and beautifully, appropriate music, including the following anthems: **How Beautiful Upon the Mountains, The King of Glory, Christians Awake, The Glory of the Lord.** A young people's quartet consisting of Miss Agnes Graham, Miss Phyllis Jones, Eric Norman and James Draper, sang **He Hideth My Soul.** The minister, Rev. C. Graham Jones, presided at both services.

## Argentia, Nfld.

From our Church's missionary, Rev. J. Calvert Hudson, has come a letter from which we quote:

"Our Church Board at a meeting held on Sunday night, Jan. 10th, voted to contribute \$250 to the Presbyterian Mission Board. This will take care of the expenses incurred by your Board in sending me here. It will also be a recognition of the services rendered by your Board in looking after a temporary but vital need."

This special work which our Board has been carrying on since July, 1941, has been done almost without any call on our Budget funds.

## Innisfail, Alberta.

St. Andrew's Presbyterian Church celebrated its 50th Anniversary on November 29th with special services. Mr. Angus A. MacKay, returned missionary from India was the special speaker in the morning, and in the evening Rev. E. L. Garvin, of Lethbridge, Moderator of the Synod of Alberta, was the preacher. The congregation was organized in 1891 by Rev. James Buchanan (deceased) well known in recent years to visitors to Wasaga Beach, Ontario, and in the following year the present

church building was dedicated, among those taking part being Rev. C. W. Gordon (Ralph Connor).

On the same day, November 29th, St. Andrew's Church, in Olds, which is linked with the Innisfail congregation in one pastoral charge, observed its 49th Anniversary, Mr. Garvin speaking in the morning and Mr. Mackay in the evening.

## Warwick, Ont.

The Kirk Session and congregation of Knox Church suffered heavy loss by the death recently of one of its most highly esteemed elders, Mr. Milton Barrett, who passed away on Jan. 1, 1943. He was in his 90th year and had an active connection with Knox for nearly 70 years. He came to Warwick Township in his early twenties, and was an elder in 1911. Fidelity and zeal marked his relation to the church and readiness to serve in any capacity in the church and Sunday School. He exemplified the character of a devout Christian, and won both regard and affection. The funeral service was conducted by Rev. Wm. Reynolds, minister of Knox Church, assisted by the Rev. John Brent, of Coleville, Sask.

## Sutton, Ont.

Mr. D. McCullough who, as student minister, has been in charge of the congregation here and Mt. Pleasant, has been appointed by Presbytery for six months to Westminster Church, Toronto. Whilst pursuing his studies, Mr. McCullough has done good work in these congregations. Although in Sutton they have suffered severely in the loss of members and adherents taking up war work, he has maintained the work there without debt, each congregation having a balance on hand and reports an increase in the membership at Mt. Pleasant.

## Oshawa, Ont.

Sunday, January 10th, marked on the calendar of Knox Church another step toward completing the furnishing of the new building. At the morning service the ceremony of dedicating a gift of a communion service with table linens was conducted by the minister assisted by Rev. Dr. John Lindsay. Mrs. David Archer, on behalf of herself and Mrs. R. W. Hughes, in a few words presented this gift as a memorial to her husband, the late Dr. David Archer. The minister, Rev. Wm. McRoberts, on behalf of the Session and congregation, accepted the gift and asked Mrs. Archer to uncover the memorial, after which Dr. Lindsay offered the prayer of dedication.

The Sacrament of the Lord's Supper was then dispensed, the new communion service being used for the first time. Members to the number of 192 participated, including 33 new members admitted at this service, 22 on profession of faith and 11 by certificate. The attendance was the largest on Record since the union in 1925.



### DR. MURRAY MacLAREN

We designate this distinguished man as above for by that name he was most familiarly known and addressed. Strictly speaking, he was Col. the Hon. Dr. Murray MacLaren and was entitled to use after his name the following, C.M.G., LL.D., B.A., M.D.C.M., M.R.C.S., F.R.C.S. and F.A.C.S., and was Knight of Grace of the Order of St. John of Jerusalem and Commander of the Order of Avis, Portugal. He occupied the distinguished position of Lieutenant-Governor of the Province of New Brunswick, a post he filled for five years. In public life he served as a Minister of the Crown in the Government of Rt. Hon. R. B. Bennett, holding the portfolio of Pensions and Health. Such was his place in part in the service of his country. His death took place on Christmas Eve, 1942, at the age of eighty-two years. He rendered distinguished service in the last war in his medical capacity. To this reference was made by the Saint John Medical Society: "Members of the medical profession in Saint John have had a just pride in Dr. MacLaren throughout his entire life. He was a great surgeon and a fine character."

One of his public benefactions was the New Brunswick Museum, to the erection of which he had contributed largely, having, in addition to other assistance, provided funds for the erection of the auditorium. The Boy Scout movement also found in him an ardent supporter.

The funeral service, according to a press report, which was held in the Church of St. John and St. Stephen, "brought together an assembly that linked city, province, Maritimes and Dominion in a common sorrow". The large gathering was representative of Church and State. The Governor General of Canada, the Earl of Athlone, sent a representative; officers of the armed forces of the present war attended as did Red Chevron and other comrades of his in the Overseas Service of the last war.

The Presbyterian Church in Canada had a high place in his thought and, in particular, the Church of St. John and St. Stephen in his home city. To this relationship his minister, Rev. C. J. St. Clair Jeans, who conducted the funeral service made appreciative reference when he said "What the Church of his fathers meant to him in all its rich and storied past and in its living present is beyond utterance", and as to the personal worth of the deceased Mr. Jeans said "Yet there is one word that we might choose out of all the terms used to express men's estimate of Murray MacLaren. It is the word 'integrity'—an integrity of mind that would admit of no compromise with what was slipshod, haphazard, shoddy or unfinished, even to the veriest details; an integrity of purpose that refused to be turned aside no matter if

failing physical powers called out for ease; an integrity of conscience for which the voices of duty and responsibility were imperatives, brooking no denial, demanding and receiving all that was in him. This was his strength, the strength that mastered circumstance and commanded men; this was the secret of his achievement—and, with it all, a catholicity of temper, illuminated by a wide culture and the lore of an older day, which made for knowledge, understanding, and sympathy to a remarkable degree. Such was the quality he brought to the pursuit of his profession and the service of his country. Such did he bring to the Church in full measure."

In this congregation Dr. MacLaren was the Senior Elder having been ordained on October 29, 1899, and thus for more than 43 years he served The Presbyterian Church in Canada in this position. The Session, of which he was such an honored member, placed on record its estimate: "Amidst all the duties of an exceedingly busy life as physician, soldier, and statesman, and in spite of the demands and responsibilities of high office as Minister of the Crown and later Lieutenant-Governor of New Brunswick, his activity and interest in the work of the Church were unflagging. Few laymen, indeed, of our time have so closely identified themselves with the fortunes of the Church or exercised a greater influence in its affairs. The recovery and use of all that was best and most significant in the traditions and practices of the Presbyterian Church with special reference to the custom of the mother Church of Scotland was a veritable passion with him, . . . The full story of what he did for, and meant to, this congregation will never be told. His benevolences indeed were unceasing."

"We rejoiced in the honors that came to him, his record of distinction in the last war, his place in the councils of the nation, his attendance at the coronation in Westminster, the visit of their Majesties the King and Queen to Government House during his term of office, the degree conferred on him by his old University of Edinburgh during his last visit to Scotland where he spent his whole stay amongst the sacred monuments and shrines of that Presbyterian past so dear to his heart. But what meant most to us was his loyalty, his devotion, his zeal for this church where he exercised the simple office of the eldership, his place in the centre of our affairs for more than half a century, and his counsel and strength on which we could so surely rely in all difficult days."

One of his last expressions of interest in the work of the Church in general was to give his consent at the time of the last General Assembly to act as a member of the Assembly's Committee in Charge of the Special Campaign for Church Finances.

At the funeral service the Synod of the



Maritime Provinces was represented by Rev. Frank Baird, D.D., a former Moderator of the General Assembly, who took part in the service.

A testimony to his love of his native country, Scotland, and a symbol of that devotion, was the MacLaren tartan which covered the funeral casket. On this was placed the family's simple floral tribute, a cross of white flowers and purple heather, a symbol also of the Christian Faith and love of country.

Members of his family surviving are Mr. Ian MacLaren, Toronto, a son; Mrs. George Hooper, Ottawa, a daughter; Miss Margaret MacLaren, a daughter; and the Misses C. J. and S. R. MacLaren, sisters.

#### REV. J. FRASER CAMPBELL, D.D.

A letter from Rev. A. A. Scott, of Indore, India, dated November 6th, 1942, addressed to Rev. Dr. Cameron, Secretary of the General Mission Board, brought information with respect to the death and burial of this veteran missionary. Dr. Campbell was ninety-seven years of age and had served in India for a period of a little over sixty-five years. He had retired from active service fifteen years previous but he sustained connection with the work serving in any capacity he found possible, particularly in the distribution of literature. He was appointed in 1875 and reached Madras in 1876. The following year he was transferred to Mhow. Practically half a century of his active missionary service was under the auspices of The Presbyterian Church in Canada. At the time of Church Union he transferred his membership to the United Church of Canada. Apparently at the time of his death the Mission Council was in session at Indore, Mr. Scott writes:

"All through the meetings of Council we were wondering whether we might not at any time get news from Ratlam of Dr. Campbell's death. On his birthday, the 16th of October, he met with an accident, having fallen downstairs, an experience which at his age was very serious. He was badly bruised though no bones were broken. He was taken to the hospital and for the next two weeks he was conscious at times and at other intervals was in a stupor. His death came the day after Council concluded its meetings, quietly passing away at three o'clock in the afternoon. Quite a number of us went to Ratlam for the funeral. The service was held in the church, with Dr. Buchanan in charge, himself a veteran of our Church in India and still, like Dr. Campbell in his later years, ably assisting in the work. Other missionaries assisted. The Maharaja honored the memory of Dr. Campbell by sending his Home Minister, Mr. Bhatt, to represent him at the funeral. He also sent a gun-carriage to bear the body to the cemetery. The committal service there was read by Dr. Buchanan. Two

buglers, sent by the Maharaja, sounded the Last Post."

In 1885 Dr. Campbell was asked to establish work under the auspices of our Church in Ratlam and there he spent the remainder of his life. In further reference to him, Mr. Scott said that "he had failed greatly during the past year". When spending ten days in Landour, in the hills, in September last, he met Dr. Campbell who was spending some time there and Mr. Scott said he was greatly shocked at the change in his appearance. "I don't believe", he said, "that he could have stood the journey to the hills again, but he could not have stood the heat on the plains, so it was better that he should go as he did". This is the third within quite recent years of our pioneers in India who have been called to their reward. Dr. Buchanan abides and with a remarkable degree of vitality notwithstanding his years.

## BOOKS

### It Happened To Me

By A. M. Hill, Ph.D., D.D. Published by The Thorn Press, Toronto. Price \$1.00.

Turning to this recent product of a minister's pen, we are reminded that at least some half-dozen of our ministers have enlarged in recent days their constituencies by using the pen as well as the voice. The type of literature thus provided has been mainly sermonic and thus many good messages have been preserved to which the reader may recur again and again. This unpretentious volume is of a different character and immediately by its title suggests autobiography. This it proves to be, for it is a recital of personal experiences in the every day life of a minister in country and in city. To the reader it will be a revelation of the fact that the minister's life may not be quite so drab and uneventful as many regard it. The experiences are well chosen and are well told. The grave and the gay are judiciously blended and there is sufficient adventure to satisfy the readers desire for thrills as seen in the chapter, The Hold-up Man. Interest is revived in not a few events of historic note and persons of distinction. If the matter is to be commended, so also the style which is without strain, simple, straightforward and terse. Not only is the book a disclosure of life and work but of character as well. The minister is not a pithless, weak, impractical person but without parade of his qualities he is shown to be intelligent, courageous, businesslike, and resolute.

It is greater honor to be called upon to be something than to do something; the latter may occupy a brief interval but the former, mayhap, a lifetime.



### A WAR TIME SERVICE

Since 1804 there have been major and minor wars, and in every one of them the British and Foreign Bible Society, or its sister organizations, have seen to it that the Scriptures were made available to Armed and Auxiliary Forces of friend and foe alike. This war has been no exception, and from the time of its outbreak up to the present, the Society in Canada and Newfoundland has carried on and seized the opportunity of the hour.

Such presentations have been made with the full approval of the Ministry of Defence, solely through the Chaplaincy Service. The Principal Chaplains and Senior and District Chaplains have time and again testified to their satisfaction over the quantities received, and the promptness with which these have been dispatched. Sufficient supplies are in hand and on order to meet future requirements. Therefore, if any on Active Service have been overlooked, they have only to apply to the chaplain concerned.

Up until 31st December, 1942, 453,600 Presentation New Testaments have been issued, and Scriptures to the number of 18,537 have been distributed in prison and internment camps, and in other places, as need arose. New Testaments have been presented to Norwegian airmen and sailors, and copies of the Psalms have been given to Jewish troops. Supplies have been sent to the Royal Air Force for distribution to those who may not have received them in the British Isles. Grants of Bibles have been made on request from chaplains for special presentation, but not for general distribution. Scriptures have been sent to Canadian prisoners in Hong Kong, and are ready to be sent elsewhere when possible.

The cost of this service to date has been some \$60,000.00, a sum which will need to be augmented while the war lasts. To all who realize the moral and spiritual issues of this present conflict the Society's appeal will ever require sacrificial support, to enable it to carry on such essential service.

### THE LORD'S DAY ALLIANCE

With the opening of the New Year Rev. A. Ross Skinner, B.A., entered upon his active service with the Lord's Day Alliance as Field Secretary for the Province of Ontario.

A native of Inverness, Scotland, Mr. Skinner came to Canada as a young man to prepare for the Christian ministry with the Presbyterian Church in Canada, and graduated in arts from the University of Manitoba in 1914. In the fall of 1914 he entered Knox College, Toronto, as a theological student, but his course of studies there was interrupted by his enlistment with the 48th Highlanders in 1915. Later he was transferred to the Cameron Highlanders at Win-

nipeg, and in that regiment received his commission in 1916. As an officer he served with the Special Service Battalion at Amherst, Nova Scotia, until the close of the war.

Mr. Skinner completed his theological course at Manitoba College, Winnipeg, and later was ordained to the Presbyterian ministry at Pilot Mound, Manitoba. Since 1927 Mr. Skinner has served as minister of the Avenue Road Presbyterian Church, Toronto, until he resigned recently to accept the appointment unanimously tendered him by the Lord's Day Alliance.

As Moderator of the Toronto Presbytery, and as Clerk of the Presbytery, Mr. Skinner has given valued service, as also on the Boards of Knox College, and of the Missionary and Deaconess Training Home of the Presbyterian Church. He has also shown active interest in the Inter-Church organizations of the Lord's Day Alliance, the Bible Society, and the Ontario Temperance Federation, where his abilities have won for him the esteem and confidence of his fellow workers. He brings to his new duties a mature experience and an established reputation for balanced judgment that augurs well for successful service with the Lord's Day Alliance.

Upon severing his connection with Avenue Road Church, Mr. Skinner was the recipient from the congregation of a brief case and club bag and Mrs. Skinner of a handbag and a gift of money. Misses Mary and Muriel Skinner were given handbags and Ross Skinner received a wallet. An address accompanied these gifts, which was read by the Chairman, Mr. W. A. McGregor. The presentations were made by Mr. H. Taylor, Mrs. R. Thompson and Miss B. Rae.

### CHAPLAINCY SERVICE

Rev. Hugh Davidson, of Fort Erie, a chaplain in the Air Service, has been promoted and is now Squadron Leader.

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Rev. Dr. Stuart Parker, on special assignment in the Air Service, as announced by recent cable, has arrived safe in Great Britain.

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Rev. Allan Reoch, formerly missionary in Manchuria, has been appointed to the C. A. S. F. and has been ordered to report to Military District No. 2 with headquarters at London, Ontario.

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Rev. Scarth Macdonnell, B.A., Amherstburg, has been recommended for appointment as chaplain in the Air Force.

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H/Capt. John McNab, who has been overseas for some time, recently returned on leave. His home is in Ottawa.



# MISSIONS

## NEW AMSTERDAM, BRITISH GUIANA

Mrs. James Dickson

**A** LITTLE over a year has passed since we arrived here, and I think I should let you know what we think of it now. For what we think of it now, and what we thought of it when we first arrived might be two vastly different things.

It is still a romantic, unbelievable, inconceivable land with Nature radiant and pitiless, with human beings carefree and rollicking or morbidly depressed and wantonly wicked, with degradation and poverty and filth underlying all society, with rum the curse everywhere and yet the Government supported by it to such a degree that one cannot hew away at it without angering the "powers that be"; with graceful palm trees forever whispering interminable secrets, with wide, peaceful, dazzling savannahs where herds of cattle and flocks of sheep graze quietly together, with muddy rivers, stagnant and fetid, showing the green glint of alligator eyes at night, and exotic birds and animals stealing out of the nearby jungle to appear momentarily and tantalizingly, with "obeah", the black magic of black people displaying itself at terrifying intervals in sickening ways, and with the moody sullenness of a handsome race of people, the East Indians from India, spreading out over the Colony like an incoming tide that will not be resisted, while uneasiness, threatening, uncertain, unnerving, lies menacing somewhere in the air,—that is the land in which we live. Sometimes I grow sick with worry,—“This is no place for the children,” I tell my husband, and I want to gather them up and fly home. “There is no place needs the Gospel more,” he replies, and so we stay on, trying to keep our lives as normal as possible in these abnormal surroundings.

This is a land of social compartments, and each compartment is tightly bound. The Indians from India naturally prolong the caste system after a very determined fashion of their own, the English overseers on the great sugar plantations try to uphold the “prestige of the white race” by having no social intercourse with the other races, the blacks and the mulattoes mix only with their own particular class. I have often thought that the real ruler of this Colony is not the Governor although he is attended with shreds of mediaeval pomp and ceremony; not the Parliament, although it is noisy and unctuous at times; not the Chamber of Commerce, although it is busy and enormously self-important; not even the Corporations, those dread, octopus-affairs which are said to own all the plantations and direct even the Government with powerful “behind-the-scenes” thrusts,—not all these, but just Prestige. Prestige is all-

important here. The prestige of an individual is determined, not by the amount of money he has although that is important, of course, but it is made up of various factors,—where he was born, of what social scale, degree of education and where obtained, the number of servants he has, what position socially his relatives hold, etc., etc., a greatly complicated affair. We, from the democratic new world, grow weary of all these petty little distinctions, and pay no attention to them. I ride my bicycle here as I would at home, although a white lady is supposed to ride in cars only here and with a chauffeur. I preach by the roadside to great crowds of the common people, I visit in their homes and hold their children on my lap, I scrubbed the church floor on my knees when I found it dirty one weekend. White women here keep up prestige by doing no manual work, so you can imagine somewhat how I have rocked precedents! To climax even this, I do my own cooking and house work, the only white woman in the Colony to do so that I have heard of, but my family have good, clean, wholesome meals and they stay well.

I still teach the children as the English system here in vogue in the schools is quite different from our system. They skip a couple of grades, Seventh and Eighth, and start the children in Latin, French and Algebra, and other High School subjects at a very early age. On the face of it, you might say that the child trained that way was ahead of ours because he is studying Algebra at ten or eleven years old, but if you probed further and discovered the amazing gaps in their fundamental education, you would realize how much sounder is our own system in the New World. I still long to enter the children into a real school and let them have the experience of competing with others. The students here in the schools, even the best schools, are practically all negroes, with a very few East Indians and only a very few whites. Even the teachers are almost all negroes. The great primary schools our Mission has in the country are filled with East Indian children, thousands of them, but the kind of schools our children would have to attend are practically all black.

We have been having evening outdoor evangelistic meetings all over our Berbice district lately, and often I have wished that you could just “look in” at the scenes, for it is wild and picturesque. The country places are very black at night now, for the people have little or no kerosene even for their lamps, and so they come crowding around our light eagerly when they see it and hear the singing, but to stand before these great crowds of Hindu men and women, mostly men, and Mohammedans, all tall, dark men with impassive faces, listening, but giving few signs of encouragement, men with hard faces and harder hearts, and



to plead with them under the stars to believe in God, to repent of their sins, and to accept Christ as their Saviour, makes it seem as if we had gone back two thousand years to apostolic times when the first Christians were won in this very way. Sometimes our songs and words seem to pass over them as lightly as the wind we hear in the age-old trees around us, or in the palm trees rustling nearby, but often we see visible results in the changed expressions of those hard faces near us, and sometimes we are thrilled by the knowledge that the Holy Spirit has been working in their hearts when a man suddenly says, "Please pray for me." For these stern hearts do repent and some of these men and women come forward and become earnest Christians, as eager to win others as they were once set against it.

The other night we were far up the Coast in a very lonely village. Miss Martin and Marilyn and I were the only white people present, and our group of Christians was very small. The group we faced was large, several hundred people, and I don't think I have ever seen so many faces "set in evil" as I did that night. One face, especially, seemed to stand out, and I thought to myself, "Why, that is the man who first stoned Stephen, who cried 'Crucify Him' when Christ was led forth in far-off Jerusalem, the man whose hoarse cry, roused the rabble to hustle Paul,"—this man might have stepped forth out of the Bible from any of these scenes for his face had all that implied in it. And so when I spoke, although I did not gaze at him, I was really speaking to him, for I thought to myself, "if I can win this wickedest one of all, then surely the others will have heard something to move their hearts too." He came finally to slip through the crowd and sit on the grass in front of us, and when the last hymn was sung and the last prayer said, just before the people scattered off to their homes in the darkness, I looked at him again and his face was no longer evil, but thoughtful, and his eyes were different too. He did not accept Christ that night, but I think there were new thoughts in his heart, and we will go back, and back, and back again, until we win some of these people for Christ.

At another evening outdoor meeting, the people were mostly fishermen and their wives, all humble folk. The men had "closed" faces but they had also that frank, open look of those who live much on the sea, as if the winds and sun and sea had kept them clean of pettiness and greed and selfishness and all the little sins of people who live and work too crowded together. It was easier to talk to these people. We could say, "When Jesus was here, He said, 'God is like a Father'", etc., and it seemed as if that time was only yesterday.

We are living a life very much cut off

from the rest of the world. Very few letters and scarcely any magazines reach us now, as shipping is at a stand-still. We hope you will write though, for your letters might get through, and we would like to be reassured that you are remembering our work in your prayers.

Jim, Mr. Dickson, is working far too hard, but there seems no other way until help reaches us. He has two high schools, the Theological College, thirteen huge unwieldy primary schools to supervise, which means the oversight of about seventy teachers, the supervision of repairs, the provision of school supplies, etc., etc. And on Sundays he often has four or five, and sometimes six services and he rides from twenty to fifty miles a Sunday on his bicycle, carrying the elements for Communion, and a sandwich for lunch which he usually doesn't have time to eat, and then Monday he spends inspecting primary schools. He has no day of rest or even part of a day for rest, but there is no other way for the present. We have twenty-two churches in our field at Berbice and he is the only ordained man, so that is why his Sundays are so busy.

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#### REV. EDWARD BRAGG

Among those received into our Church at the last General Assembly was Rev. Edward Bragg, now in the Church's service in British Guiana. His name has been before our readers for he furnished the article in the August Record, entitled *The Empire*, but we are gratified that we can give further information concerning him which is to be found in the following sketch forwarded from British Guiana.

Mr. Bragg was born at Teignmouth, Devon, England, on November 16th, 1909; was educated in his home town, and after leaving school served an apprenticeship with a firm of booksellers and librarians. Desirous of entering the Christian ministry Mr. Bragg embraced the opportunity of a student-pastorate in Newfoundland where he spent two years. In 1931 he offered himself and was accepted as a candidate for the ministry of the Methodist Church (British Conference) and was duly received into full connection and ordained at the Bristol Conference in 1935.

Appointed to the Barbados, Trinidad, and Guiana District, Mr. Bragg has worked in the greater part of this area and for a year acted as Superintendent of the East Indian Mission in British Guiana, during which time he came into close contact with the missionaries of the Presbyterian Canadian Mission and co-operated in many activities. Before joining the staff of our Mission, Mr. Bragg was Superintendent of the Methodist work in the island of Grenada. On leaving, The West Indian devoted an editorial to his





REV. EDWARD BRAGG.

person and his work: "Mr. Bragg's ministry here will be remembered with much appreciation by the members among whom he has worked single-handed for most of his stay here. . . . His friends and admirers, however, have not only been confined to the membership of his congregation and his departure will be genuinely felt by many others. . . . As a preacher he will, perhaps, be best remembered. . . . He had the courage of his convictions which he set out with admirable directness and vigor. . . . His utterances were earnest, practical, and evangelical. Religious thought has been the deeper and certainly more virile for his having passed our way."

Whilst on furlough 1938-1939, Mr. Bragg, not only took a Missionary Refresher Course at the Selly Oak Colleges, Birmingham, but took the opportunity of visiting the Holy Land at the time when the Arab-Jewish risings were at their height.

He is a frequent contributor to *The Preachers' Magazine*, *The Christian World Pulpit*, *The World Dominion* and *World Today*, as well as a number of other periodicals, and among his publications is a book of Children's addresses, *Making One's Mark*, which was published in 1938.

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Who hates, hates Thee; who loves becomes  
Therein to Thee allied;  
All sweet accords of hearts and homes  
In Thee are multiplied.

### From REV. EDWARD BRAGG

Suddie, Essequibo.

I can hardly imagine that it is now over a year since I came on the field. The time has passed very rapidly indeed. The work I find still very fascinating and there are many signs of a new spirit and interest among our people. At the moment the Harvest Festivals are in full swing and so far each has been an unprecedented record. On the island of Leguan, for instance, in harvest offerings the people raised between four and five hundred dollars. Beginning with the new year, Leguan becomes a self-supporting charge, the first in Essequibo. Wakenaam Island, too, has been progressing excellently.

In a couple of weeks we shall be re-opening Akashwani Church, the one near the manse. We have, after much difficulty, such as procuring paint and nails and the like, almost finished the work and the little church is looking most attractive. The new Communion furniture I am dedicating to the memory of the late Gibson Fisher, as we have no distinctive memorial on the coast to him. There is a stone in the Anglican Churchyard. The idea was well received by our few Christians and many of the non-Christians, and the folk have contributed handsomely out of their meagre resources.

Economically, Essequibo is a depressing place, and apart from a government factory (rice mill) which has been erected at Anna Regina, there are no improvements for the people at all, and little prospect of any. The price of padi (unhulled rice) this year is decidedly better than last, but the cost of living has gone up so that it is a miracle to me how the people manage to exist.

There has been a considerable shortage of foodstuffs. Plantain and sweet potatoes are now served at every meal, but we could be much worse off. The gasoline shortage has been most acute, and we have all had to resort to bicycles to get around to the stations.

I have started a young men's club at the manse. They come in every Saturday evening for ping-pong and other games, and it is a way of keeping them together and brightening their dull monotonous lives somewhat. So few of our Indians here know how to play games of any sort that I am certain such a club will be of great benefit to them. My Scout project, for the younger boys, has been postponed till the new year. The boys have been working in the rice fields, and it was impossible to get them on any afternoon. In the new year, for a few months they will be free again.

I hope you have received a copy of the Church Record of which I am now editor. As you will see by the contents, I am trying to give the magazine an Indian flavor, especially to interest our people, as they



are so much attached to Mother India, and follow with such interest anything that happens there.

Since the war our steamer communications have been greatly curtailed; I mean the local communications. This means that nearly half my time is spent away from the manse. Even to attend a Council meeting takes four whole days, if the meeting is in Berbice; three days if it is in Georgetown. Getting to and from the islands, too, means many hours travelling. Steamers leave Georgetown for Essequibo thrice weekly, whereas before the war there were two daily. It now means that one leaves Georgetown at 6 a.m. and gets to Adventure stelling (dock) at 7 p.m., sometimes later. After the war, things ought to improve.

The mosquitoes are on the warpath again. The rainy season is upon us. Fortunately, and I am very thankful, I have not had an attack of malaria since I have been here; but my Golden Fleece School staff suffer pretty badly. In fact it is most difficult to get teachers to come to the school on this account. The catechists are always going down with the fever, and, consequently, there are frequent requests for a change.

The local doctor told me recently that well over 95% of the people on the coast are malaria-infected. It seems such a pity when with proper drainage I feel sure living could be made better and healthier. I haven't been able to fill in the manse swamps. It was too big an undertaking for me alone, and we have not been able to afford any money from mission funds for this purpose. I have myself, however, fenced off about half of the compound which I personally look after and keep clean and weeded and free from trees and I believe this has helped a great deal. However, if, sometime in the future, the other matter can be tackled it will be infinitely better.

I took my local leave this year by flying over to Trinidad and Barbados. It was a fine break and did me a lot of good. It is amazing that one can have breakfast in Georgetown and lunch in Trinidad on the same day, and it is only one hour from Trinidad to Barbados. I understand that now the smaller islands are also linked up.

## WELCOME AND WELFARE

Halifax, N.S.

Lena M. Fraser

Another year is nearing the end. Needless to say 1942 has been the business of the war year, and I think I am right in saying—never have I experienced anything like it, since serving at this port.

When I recall the very many who have passed this way going and returning, awaiting embarkation, returning disabled in many cases, the hundreds of cases torpedoed, wrecked and sick in hospital. Men in detention hospital—"Cast up by the sea". I marvel constantly at the "great oppor-

tunity" given me to serve mankind in His Name in so many ways. The Presbyterian Church in Canada has been and is recognized as a big factor in the carrying on of service work, both at the Pier and in the hospital to the men of the Merchant Marine and Navy.

The demand in hospital is constant for clothing of all kinds, including shoes, underwear, socks, suits, overcoats and writing paper, smokes, toilet articles, shaving materials, etc.

I firmly believe that if God asks you to do His work, He will send you "the tools", and so He has many, many times!

In detention quarters, we generally have a great crowd of men, distressed seamen of all nations, many under deportation for various reasons. If we can help them on their way with a little sunshine—is it not worthwhile? Many of them are of our own Church, Scottish or Irish Presbyterian.

I was asked by the Officer in Command at Embarkation Office (The Pier) to help secure some comforts in furnishing a recreation room for men stationed there or awaiting embarkation. So I solicited from members of St. David's, Halifax, and had a fine response—for instance: two couches, writing desk, bookcase, two tables, gramophone and records, pictures, etc., also a fund was raised for a piano.

Three moving picture shows have been given, at my request, to men in detention and at the Halifax Infirmary.

At Christmas, 1941, two hundred wrapped parcels were given to detention men, also ice cream and cake served. Sixty-five ditty bags given to the merchant marines in infirmary. Two hundred and twenty parcels placed on boat for our Canadian men leaving Canada. Thirty-five parcels to men in barracks. Total value \$520.

I am now getting "ditty bags" ready for the Christmas work. I am trusting to have the where-with-all as so many very generously sent in boxes last year. Each bag contains sweets, nuts, raisins, tooth paste and brush, pocket comb, shaving paste and razor blades, handkerchief, socks, etc. Of course you realize that this work is yours and when contributing in any way, you are helping to preserve the morale of our men, which is considered by the officers as very vital.

I have a literature table in the Embarkation building, where I have a fine collection of magazines and bound volumes of reading, constantly at hand, a very fine donation of good reading was given to this part of the work from the library of the late Dr. John Stewart. When I see men of all ranks crowding around this table asking for reading I feel well repaid for all the soliciting I do.—The Presbyterian Message.



# The Quiet Hour

## CONCERN FOR OTHERS

Dr. James Black

**I**N the ordinary level life of an ordered city people seem very much alike; it is in the stir of crisis that all the subtle differences appear. Hidden qualities, either of strength or weakness, force themselves to the surface in such a moment. Weak nerves, that pass barely noticed in quiet normal life, become jangled and almost border on hysteria, whereas some men or women whom we thought colourless flame out like a poppy in distinctness of character and resolution. Fear can lead either to panic or heroism, as it tests our faith and quality; but let us remember that these two extremes, panic and heroism, are not sudden developments due to something entirely outside ourselves but were actually there in our being, awaiting the moment that would sift us as wheat from the chaff. It is easy for all of us to be brave and normal amid the expected things of ordinary civilization; but it is when things crack that men also crack. A man is what he is in the dark!

On the day following one of our night raids I happened to be visiting a district delivering communion cards for one of my elders who is on service. A part of this district is what we call an "extension area" where so many of our working folk are now housed in little bungalows and tiny gardens. Naturally one of the first subjects of conversation was, "Well, how did you fare last night?" I found the most astounding differences between people. Perhaps what struck me most of all was that the fathers and mothers who had little helpless children to care for were distinctly less concerned or worried than some lone folk who had only themselves to consider. I imagine that the fact of having others to think about is one of the most steadying things in a crisis; it lifts a man out of himself and occupies his thoughts. But lonely folk, no matter how confident and experienced, can only turn in on themselves and are apt to become self-absorbed and jittery. I had some personal experience along this line on that special night. My little grandson, aged two, was staying with us. So when, after twelve, as I was sitting in my study, the wild sirens screeched out their warning wail, I wondered whether I should let the little lad sleep in his cot in quietness or have him carried down to our safest room. I decided to rouse the whole house and rout them out. But the long two hours of noise and anxiety passed wonderfully just by our having to care for the little man who sat up and spoke about horses, moo-cows, bow-wows, and puff-puff trains! I am sure that interest and care for others is our own best sedative and

inspiration. And that fact applies to more things than our air raids.

I was greatly cheered by the bearing of these people in that extension area. First of all, they have steel shelters in their little gardens, and they are all pretty confident about their protection. That's an excellent thing, for it gives them assurance. Moreover, not one of them ever thought of going out "to watch the fireworks"—and that is even better; for more people are killed or hurt by the splinters of our own guns than by bombs. I went out to see most of the shelters, for I was interested to see how "character" might come out in such a business. And I was more than rewarded! One or two—the careless folk—had just the steel shelter covered with earth, and no preparation for any prolonged stay, none at all. One widow with two children had a form to sit on, with nice clean dry gravel, a ledge with candles, and a spirit lamp to make tea—and a mirror! She kept a spare mattress handy to carry out for the children. But the best of all was a mechanic's shelter—he had led a flex and had electric light! On the sides there were glued nice pictures of animals for the kiddies—altogether, as he cynically put it, a "home from home" where his children would not be startled. But while I observed all the indications of "differing character" in these good folk. I kept saying, "O God, that such a thing is needful in this twentieth century of grace."—Exchange.

Many pray to be made "men in Christ Jesus," and think in some miraculous way it will be given to them; but God says, "I will try my child, and see if he is sincere," and so He lays a burden upon him, and says, "Now stand up under it, for thus you are to grow strong." He sends a provocation, and says to him, "Be patient." He throws him into perplexities, and says, "Where now are thy resources?" If the ambitious ore dreads the furnace, the forge, the anvil, the rasp, and the file, it should never desire to be made a sword. Man is the iron, and God is the smith; and we are always either in the forge or on the anvil. God is shaping us for higher things.—Beecher.

## PRAYER

Hear our prayers, O Lord, and consider our desires. Give unto us true humility, a meek and quiet spirit, a loving and a friendly, a holy and a useful manner of life; bearing the burdens of our neighbors, denying ourselves, and studying to benefit others, and to please Thee in all things. Grant us to be righteous in performing promises, loving to our relatives, careful of our charges; to be gentle and easy to be entreated, slow to anger, and readily prepared for every good work. Amen.—Selected.



## Children and Youth

### DR. GEORGE WASHINGTON CARVER

OUR newspapers recently reported the death of a worthily famed man, Dr. George Washington Carver. He did not belong to the white race but to that which we speak of as the colored. He is one who with two others was named in the Record not very long ago, Booker T. Washington, the founder of Tuskegee College, in Alabama, U.S.A., and Marian Anderson, the singer of renown. Dr. Carver is the third and perhaps in the opinion of those who know him, or have learned of his work, equally famous if not more so. Certainly his attainments in science were wonderful as those who are familiar with his work will say. The report of his death leads us to refer again to him and the well known lines, when we have reflected on these three, have come vividly to mind:

Honor and shame from no condition rise,  
Act well thy part, there all the honor lies.

At one of a series of conferences, held recently in Cleveland, U.S.A., we heard a number of the colored race pleading earnestly for consideration at the hands of their white brothers. We could quite understand why they felt so keenly for in travel, for example, and in certain other connections they were set apart as belonging to a lower class of humanity. It was quite natural that they should seek to be relieved of the stigma thus placed upon their race. However, we felt strongly that we do not get our place in life by asking but rather by living. Dr. Carver did not appeal for better treatment but let his personality and his work plead for him and there was no doubt about his place in public esteem wherever he and his work were known.

For the most part everyone finds his own level in life and that level will be high or low according to his gifts, industry, courage, perseverance, and the spirit of independence. These were all found in Dr. Carver's life and we give the story of this man as it appeared a year ago in the Record. He was a splendid example of all these qualities and with all he was a truly religious man.

\* \* \*

### THE PEANUT MAN

IN the early spring when we hear the thin sound of the small steam whistle of a push-cart moving down the street we know that the peanut man is on his rounds again. He sells popcorn too, but we generally speak of him as the peanut man. We may well give this name to the man whose picture appears on this page but not because he sells peanuts on the city streets. His was a larger work resulting in great benefit to his people in the United States and to the whole world. He taught them how to

enrich their farm land by growing peanuts when they had taken the good out of the soil by planting cotton year after year without change. That was not all however. He showed them what was in a peanut. Of course, someone will say that that was not necessary. One needs only to break the shell of the peanut to see what is within. It is the kernel of the nut and it is to be eaten. That is all. "No, it is not all", this great man said and "I will show you". It is more than something to be eaten at the ball-game or the circus or to be fed generously to hogs. This, in part, is a list of the various materials he has found in the peanut:

Milk, buttermilk, cheese, plastic, breakfast food, coffee, flour, vinegar, insulating boards, paper, stains, dyes, lard, sherbet, soft drinks, printer's ink, axle grease, etc. This is only a very small part of the list for it is said the number is more than 300. Think of that!

There is something else which we eat with which he has done marvels. When next you find sweet potato on your plate remember that Dr. Carver has discovered almost 200 different substances in what we say is only a potato. How valuable his discoveries are is shown in the fact that the peanut industry has become a business earning \$60,000,000 a year.

The benefit of his work with the peanut is not however to be measured by dollars as this story shows. A missionary in the Congo, Africa, who found difficulty in getting milk for babies wrote Dr. Carver asking help. The answer came in the form of a recipe or formula for making milk and now "the babies in the hospital (there) have peanut milk in abundance and thrive on it".

He has encouraged the use of peanut oil to assist in restoring the muscles of the victims of infantile paralysis. This wonderful man has become therefore not only a power in business but a public benefactor.

Dr. Carver is a negro and he is the head of the Department of Science in a great school at Tuskegee, Alabama, U.S.A. The founder of which was also a negro, named Booker T. Washington. His life story is given by himself in the book, *Up from Slavery*. That is a very interesting story but Dr. Carver's is not less engaging. No one knows who were his father and mother. In a raid upon the plantation where he was born he and his mother were carried off and taken to a western state. His owner, Mr. Carver (according to custom the child bore his owner's name) sent men in search of the captives. The boy was found but not his mother. He could not be brought back however for he was held for ransom. This was paid by giving the boy's captors a horse valued at \$300. This experience nearly cost the boy his life for when found he was dangerously ill with whooping-cough, and long after his recovery he was



sickly. For that reason he was allowed great freedom which he used to wander at will and to spend much time in the woods which he loved. He became intimate with the creatures of the woods and with trees, plants and flowers. He loved nature and studied it earnestly, eager to learn its secrets. He had learned something of God but his love of nature taught him more about nature's God. He had learned what the poet commends:

. . . Be it ours to meditate,  
In these calm shades, thy milder majesty,  
And to the beautiful order of thy works  
Learn to conform the order of our lives.

He grew up to be a devout Christian, and one who from knowledge could say, "Great and marvellous are thy works, O Lord, and that my soul knoweth right well".

This eager lad worked where he could at any thing and learned as he labored. He could do many things well, cook, knit, sing, draw, and paint, and soon found a high place in the world of science.

This is a brief study of a great man whose virtues are many. One quality marked his boyhood life, truthfulness. That is why it is said his first and middle names are George Washington (you remember the story of the hatchet and the cherry tree). Very marked are his industry, love of truth, and selflessness. His discoveries could have made him enormously rich but he sold nothing and bestowed everything. Above all there is his complete and constant trust in God, his devotion to Him and to the well-being of others.—R.

## THE CHILDREN'S SERMON

By Benedicite

A man told me one day that twenty years ago he heard me tell some Philadelphia children a story that has stayed with him ever since. That man had heard me preach at least 400 sermons to the mature, but not one word did he say about them. It is likely that he had forgotten them all. He was not a child when he heard me tell that children's story; he was a man full grown.

I asked him what it was, and he almost shed tears as he told me. It may be familiar to some of you. If it is a waste of time for you to read it, forgive me. If it helps in any way, thank not only the man who reminded me of it, but also Mr. Blair, (a friend who had spoken to him of this important ministry to the young, who had recently died) for I should never have written this sketch, but for that last conversation that we had together. I plant it as a flower upon his grave. Here is the story.

### Jimmy Has A Shepherd

Little seven-year-old Jim was a very sick boy. The doctor gave no hope. Most visitors were debarred from the sick room, but when the pastor came, the doctor knowing

that the boy and the minister were great friends, said to the latter, "You may go in, just for two or three minutes". The heart of the pastor cried out to God for a helpful word to give the all-but-dying boy. As he stood over him, trying to keep his voice from breaking, he said to him:

"Jimmy, I love you, and Jesus your Lord loves you more than I. There is a verse of five words that means much to me. I like to count off the words. I put the first finger of my right hand on the thumb of my left hand and then I move down the line of fingers, saying, THE-LORD-IS-MY-SHEPHERD. Now, Jimmy, we'll have our short prayer and then I shall go."

Next day the pastor received a telephone call. It was from little Jim's father. "Jimmy is dead", came the voice. "Can you come over?" The minister went immediately. The father said, "We have great comfort. It comes largely from your last word to our boy. Come into the room. I want to show you something". What was it? The index finger of Jimmy's right hand was resting on the last finger but one of his left. Jimmy was counting off his verse and stopped at the MY. The Shepherd had come for His own.—United Presbyterian.

## TEMPERANCE

### It's A Remover

Alcohol will remove grass stains from summer clothes. It will also remove summer clothes, also spring and winter clothes, not only from the man who drinks it, but also from his wife and children. It will also remove household furniture from the house and eatables from the pantry; the smile from the face of his wife, and the happiness from the home. Yes, as a remover, alcohol has few equals.—Selected.

\* \* \*

### Liquor's Evil Works

A Letter to the Toronto Star.

Sir: At long last the Christian people of our country are waking up to the terrible condition of affairs brought on by the leader of the fifth column "the devilish liquor traffic". I am just one of those women who has been watching day by day my lovely young husband go all the way down with drink. He was one of those clever people who could take a drink and leave it alone. But because it is a drug, the day came when he couldn't leave it alone. I wish I had enough money and vitality—mostly vitality—to organize the women whose hearts are breaking because of a drinking member in the home, to assist our Christian ministers in their great undertaking. The Government expects us to subscribe to a war loan. I can't even buy one stamp. All my money has gone for liquor and my health is so impaired I can't do any war work. One doesn't have to drink one drop of the filthy stuff to be ruined for all time by it.—Suffering.



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## INTERNATIONAL S. S. LESSONS

### LESSON—FEBRUARY 14

Jesus Heals a Man Born Blind

John 9:18-38

Golden Text: One thing I know, that, whereas I was blind, now I see.—John 9:25.

### LESSON—FEBRUARY 21

Jesus the Good Shepherd

John 10:1-5, 11-16, 27-30

Golden Text: I am the good shepherd: the good shepherd giveth his life for the sheep.—John 10:11.

### LESSON—FEBRUARY 28

Jesus Restores Lazarus to Life

John 11:20-29, 32-35, 38-44

Golden Text: I am the resurrection, and the life.—John 11:25.

### LESSON—MARCH 7

Bible Teaching Against Drunkenness

1 Samuel 30:16, 17; Isaiah 28:1-4, 7,  
Galatians 5:19-21

Golden Text: Strong drink shall be bitter to them that drink it.—Isaiah 24:9.

## Our Church Calendar

### Vacancies

Alberton and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.  
Aldwinston, Ont., Mod., Rev. Wm. Reynolds, Watford, Ont.  
Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Walkers P.O., Ont.  
Auburn, Etc., Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.  
Baddeck and Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.  
Beamsville, Smithville, etc., Ont., Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.  
Belfast, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St. Charlottetown, P.E.I.  
Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.  
Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
Bristol, Que., Mod., Rev. Robert Johnston, D.D., 197 Carling Ave., Ottawa, Ont.  
Caledonia, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

Calgary, Alta., Knox, Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.  
Fergus, Ont. (Stated Supply for duration), Mod., Rev. J. D. Wilkie, Elora, Ont.  
Harriston, Ont., Mod., Rev. K. H. Palmer, Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.  
Hastings, Havelock & Norwood, Ont., Mod., Rev. W. E. Smyth, Warkworth, Ont.  
Hespeler, Ont., Mod., Rev. H. G. Cleghorn, Preston, Ont.  
Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.  
Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.  
Medicine Hat, Alta., St. John's, Mod., Rev. E. L. Garvin, 803—6th Ave., S., Lethbridge, Alta.  
Merriton and St. Andrew's Mission, St. Catharines, Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.  
Molesworth and Gorrie, Ont., Mod., Rev. Jos. E. Taylor, R.R. 3, Brussels, Ont.  
Montague, Cardigan, etc., P.E.I., Mod., Rev. G. Carlyle Webster, Zion Manse, Charlottetown, P.E.I.  
Morrisburg, Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.  
Mount Brydges, etc., Mod., Rev. R. Douglas Macdonald, St. Thomas, Ont.  
Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.  
Murray Harbour North and Peter's Road, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
New Glasgow, N.S., St. Andrew's, Mod., Rev. Dr. W. A. Cunningham, Washington St., New Glasgow, N.S.  
New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217 4th Ave., New Westminster, B.C.  
North Vancouver, B.C., St. Stephen's and St. Andrew's, Mod., Rev. F. G. St. Denis, 686 W. 24th Ave., Vancouver, B.C.  
Norval, Ont., Mod., Rev. C. C. Cochrane, Georgetown, Ont.  
Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.  
Ottawa, Ont., St. Andrew's, Mod., Rev. R. Good, 345 Bronson Ave., Ottawa, Ont.  
Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.  
Pictou, N.S., St. Andrew's Mod., Rev. S. J. MacArthur, Stellarton, N.S.  
Puslinch, Duff's and Knox, Mod., Rev. J. C. Grier, 25 Park Ave., Guelph, Ont.  
Renfrew, Ont., Mod., Rev. H. P. Maitland, Arnprior, Ont.  
Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.  
St. David's and Stamford, Mod., Rev. A. W. Hare, R. R. Fenwick, Ont.  
Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.



Summerside, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.

Teeswater, Ont., Mod., Rev. Kenneth McLean, Wingham, Ont.

Tillsonburg, Ont., Mod., Rev. Gordon Peddie, Norwich, Ont.

Toronto, Ont., Avenue Rd., Mod., Rev. J. A. Hiltz, 1183 Davenport Rd., Toronto.

Uptergrove, etc., Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.

Vancouver, B.C., Robertson, Mod., Rev. Alex. Esler, D.D., 1944 Parker St., Vancouver, B.C.

Vernon and Russell, Ont., Mod., Rev. A. N. Reid, Richmond, Ont.

Wallacetown and West Lorne, Ont., Mod., Rev. Neil G. Smith, Rodney, Ont.

West Flamboro, etc., Ont., Mod., Rev. A. L. Budge, D.D., 39 Cliffe Ave., Hamilton, Ont.

West River, Green Hill and Salt Springs, N.S., Mod., Rev. W. L. MacLellan, Scotsburn, N.S.

Wood Islands, etc., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

Calls

Atwood, Ont., to Rev. M. E. R. Boudreau, Cannington, Ont.

Brigden, Bear Creek, Ont., Rev. H. D. Cameron, Strathroy, Ont., appointed Stated Supply for one year.

Cobourg, Ont., to Rev. E. W. B. MacKay, Woodville, Ont.

Cromarty, Ont., to Rev. W. A. MacWilliam, Mount Brydges, Ont.

Hamilton, Ont., New Westminster, to Rev. T. G. Marshall, Hespeler, Ont.

Owen Sound, Ont., to Rev. W. Ross Adams, Sarnia, Ont.

Port Elgin & North Bruce, Ont., Rev. John Hart, Sylvan Lake, Alta., appointed Stated Supply.

Red Deer, Alta., to Rev. Robert Jenkins, Inverness, Que.

St. Thomas, Ont., Alma St. and North St., to Rev. James K. West, Monkton, Ont.

Inductions

Mount Brydges, North Caradoc and Komoka, Ont., Rev. Malcolm Gillies, October 7, 1942.

Toronto, Ont., Emmanuel, Rev. J. P. McLeod. Dec. 29th.

Ordained Missionaries Appointed for One Year

Carberry, Man.—Rev. Gordon Bastedo.

Creston, B.C.—Rev. Lloyd Henderson.

East River, Bridgeville, etc., N.S.—Rev. A. F. Barr.

Edmonton, Alta., St. Andrew's—Rev. H. Douglas Stewart.

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" 4 North Hill, Calgary .....	10.50
" 5 St. Paul's, Simcoe .....	22.25
" 5 Livingstone, Vancouver, B.C. ....	5.25
" 6 St. James, Melfort, Sask. ....	7.15
" 10 Presbytery of Winnipeg—Y.P.S. Camp .....	15.50
" 20 Oakwood, Toronto .....	10.30
" 24 St. James, Oxford, N.S.....	8.55
" 31 Presbytery of Pictou—Y.P.S. ....	10.00
Sep. 5 St. Matthew's, Montreal....	21.87
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Those who are determined to excel must go to their work whether willing or unwilling, morning, noon, and night and they will find it to be no play, but, on the contrary, very hard labor.—Sir J. Reyonlds.



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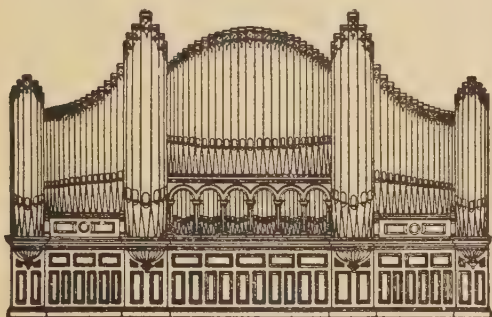
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2	0	" 4 and 5 years old
2	2	" 5 and 6 years old
0	1	" 6 and 7 years old
2	0	" 7 and 8 years old
0	1	" 8 and 9 years old
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That man is lost who is lost to shame.

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The world shakes us up to see who is who.

By being battered we may certainly be bettered.

Dispute begets dispute and injury begets injury.

The culmination of perfect faith is perfect action.

Complete renunciation is a higher form of ascetism.

The Gospel of John is God's love-letter to the world.

Worry imposes needless strain upon both mind and body.

Let a regard for what is honorable ever govern the mind.

Strength does not come by yearning merely but by earning.

The prophet's message must ever be judged by its character.

The great use of a life is to spend it for what outlasts it.

Great art is the expression, by an art gift, of a pure soul.

All lovely art is rooted in virtue and bears fruit of virtue.

Rumor has a hundred tongues, a hundred mouths, and a voice of iron.

Habits of steady application and industry once acquired are not easily lost.

A youth of sensuality and intemperance transmits to old age a worn-out body.

Before me, even as behind,  
God is—and all is well.

If you take too much care of yourself, nature will cease to take care of you.

The Lord is our sun, and while He shines we are happy and the world is bright.

A perfectly accurate habit of thought and expression is a most valuable attainment.

A task without a vision is drudgery;  
A vision without a task is a dream;  
A task with a vision is victory.

It ever has been lawful, and ever will be, to spare the person but to censure the vice.

Nowadays it is the fashion to reckon of no value what is proper, but only what is agreeable.

Neither shall the wave which has passed by ever be recalled nor the hour that is gone ever return.

The great principle of being happy in this world is not to mind or be affected with small things.

Regard your defeats and mistakes as valuable experience and put them to good use for the days to come.

Faith is a combination of thought and emotion so perfectly integrated with the will that one can act upon it.

That which is born of evil begets evil; and that which is born of valor and honor teaches valor and honor.

There is a certain delight in pleasantry and jesting but too frequent use deprives the mind of all weight and vigor.

If it is worthwhile to do anything for Christ it is worthwhile to do it with your head up and with your whole heart.

The one way in which our lives can receive any lasting beauty and dignity is by being taken up into the great plan of God.

In precision, conciseness, dignity of style, verbal felicity, the great writers of ancient times have scarcely been equalled.

That is worthwhile science that so teaches us to think and do as to develop strength and ensure happiness and efficiency.

Every trace of order, every gleam of beauty, every provision of bounty in the natural world, is an evidence that this is God's house.

There are a hundred touches of kindness that come to us every day to tell us that we are not orphans or outcasts upon the earth.

How happy beyond all calamity, how rich beyond all failure, how secure is he who can say: Thy loving kindness is better than life.

Let us sit down before our very limitations and with the aid of creative patience dare to produce, with God's help, a masterpiece.



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*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, MARCH, 1943

No. 3



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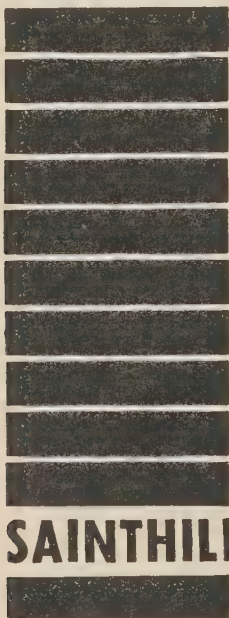
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### ACKNOWLEDGEMENT

The Treasurer has received the sum of \$15.00 for Foreign Missions from one signing the name, Anonymous.

### CLERK OF PRESBYTERY

Because of continued ill health, Rev. R. Simpson has been compelled to resign as Clerk of the Presbytery of Lindsay and Rev. M. E. Burch, of Fenelon Falls, has been appointed in his place.



# The Presbyterian Record

VOL. LXVIII

TORONTO, MARCH, 1943

No. 3

## EDITORIAL

### ANNIVERSARIES

THE attention of the last General Assembly was directed to several anniversaries of importance and of great interest to our Church. The first was that of the 300th Anniversary of the establishing of the first Presbytery of the Presbyterian Church in Ireland. This event has passed, and the report of the celebration appeared in the January Record. The other two were the 100th of the establishing of the Free Church in Scotland in 1843, generally spoken of as The Disruption, and the 300th Anniversary of the Westminster Assembly.

Concerning the two latter, the Assembly in accepting the report of the Historical Committee, appointed a special committee to make the necessary arrangements for a fitting celebration of these two events. With respect to the Westminster Assembly of Divines, the following is taken from the Committee's report:

#### Westminster Assembly of Divines

Your Committee is aware of the approaching 300th Anniversary of the Assembly of Divines at Westminster, London, and of the interest shown in the Mother Church of Scotland and by the Daughter Churches throughout the World. It is therefore recommended that a Special Committee be appointed to:

Take up the subject, explore the possibility of deriving inspiration from the occasion for the whole Church, and also,

To arrange for its presentation in the various Courts of the Church and for the organization of meetings everywhere of old and young. The actual date is June 12, 1643.

#### Disruption of the Church of Scotland

Your Committee has also noted the action begun already in the Old Country to observe the 100th Anniversary of what is usually called The Disruption of the Church of Scotland and would recommend:

That whereas the climax was reached actually on November 17, 1842, at a Convocation in Edinburgh, that is, bringing the Anniversary this fall; also the ecclesiastical break, following, on March 18, 1843, in the Old Country, and a year later, July 10, 1844, in Canada, therefore, the proposed Special Committee be further instructed to take up this subject, hoping that plans will

be formed for the observance and that suggestions be given out for the good of the whole Church.

That whereas, The Presbyterian Church in Canada has enjoyed the benefits of a fortunate union of her historic branches in this Dominion for at least three generations, and

Whereas, even in Israel the gathering of tithes and offerings required the warming of souls by the Feast of Tabernacles, therefore, it is recommended that there be a sounding of Thanksgiving Trumpets throughout our Church for God's gracious dealing with her, the same to accompany the gathering of tithes and offerings to free her now from a burdensome debt.

The special committee is giving attention to the matter thus committed to it by the General Assembly and hopes in the near future to announce its plans.

### A QUATERCENTENARY

FOUR hundred years ago, this year, the people of Scotland were granted the great privilege of having their own Bibles. The first Parliament held under the regency of Arran, after the death of James V., passed an Act on March 15, 1543, which made it lawful for "All lieges to have the New Testament and the Old, in English or Scottish, of a good and true translation". No penalty would be incurred by possessing or reading the Bible; but "No person was to dispute, argue or maintain opinions of the same, under penalties contained in the Acts of Parliament". On March 19, the Act was proclaimed at the Market Cross, Edinburgh.

There are stories of those who copied and concealed Wycliffe's Translation, long before. Since 1525, Tindale's New Testament had been coming in from the Continent. In 1537, Coverdale's New Testament, "Set forth with the King's most gracious license", had been available from England, and soon other translations, too. But these had all been concealed. Now, these treasures could be brought to light and enjoyed. It is not easy for us to realize the joy and thankfulness this new freedom brought. It laid the foundation of Scotland's greatness. The Bible became the sole authority for the development of her Reformed Church. In these days, John Knox was carrying the



sword of the noble Wishart, who was hastening to his martyrdom.

We may well pause to consider and celebrate the Quatercentenary of the open Bible in Scotland, in March, 1943. It presents also an opportunity to review the whole history of the Reformation both in Scotland and England. This will prepare for more intelligent study of the circumstances leading up to the **Convocation of the Assembly of Divines at Westminster, July 1, 1643**, the Tercentenary of which, is to be celebrated both in the United States and Canada, July, 1943.—Elizabeth Ross Grace.

#### UNITED STEWARDSHIP COUNCIL

**T**HIS was one of a number of organizations which assembled early in December last in Cleveland, Ohio, for united conference. With this body we have been identified for many years, and on two occasions when meeting in the British Isles, we were represented by delegates, first by Mr. G. L. Sutherland, and, second, by the Editor. At this gathering in December, the Editor of the Record again represented our Church.

The reports by representatives of the various religious bodies in attendance showed a general advance in contributions for missionary and benevolent purposes for 1942 of from 10% to 15%. This advance was quite general.

The soliciting for church purposes of bonds purchased in connection with war loans, both in Canada and the United States, was discussed and it was shown that some had greatly profited by this method, notably the United Church of Canada, which by this means had practically guaranteed the payment of its large accumulated deficit in missionary and benevolent funds.

It was the general conviction that dependence could not now, for various reasons, be so fully placed upon large personal subscriptions to the work of the Church as formerly. Naturally it followed that emphasis was laid upon the necessity of securing a very much larger number of smaller subscribers to compensate for the lack of the larger contributors. This was a field to be cultivated with diligence for it has large possibilities. The co-operation in this particular in every church of all members and adherents of every age and class must be eagerly sought. Here the many littles must count and they do count. The appeal from Malachi, so frequently voiced, "Bring ye all the tithes into the storehouse", should surely mean the tithes of all, not merely all the tithes of some.

The literature of this organization upon the duty and privilege of contributing regularly and generously to the work of the Lord is both good and extensive and is worthy of wide circulation.

#### THE MODERATOR

**I**N our last number we announced that the Moderator of the General Assembly, Rev. Dr. N. A. MacLeod, had taken up residence for some time in Toronto and that communications should be addressed to him care of Rev. Dr. J. W. MacNamara, Room 806, 100 Adelaide Street West.

In the interval, Dr. MacLeod has been busy with correspondence addressed to him in care of the church offices and in planning with his Committee his program of activities. The first Sunday in February he spent in Montreal. There he preached in the morning in First Church, Rev. Dr. M. A. Campbell, minister, and in the evening in MacVicar Memorial, Rev. C. Ritchie Bell, minister. During the week following, he conferred with a number of committees of the Church, addressed the Presbytery of Montreal, and appeared before the Committee of Assembly on the Colleges.

For the month of March the following appointments have been fixed:

For the first Sunday, the seventh, he will be in St. Andrew's, Toronto, conducting the anniversary service. On Sunday, the 14th, he is to be, in the morning, in Central Church, Hamilton, Rev. Dr. W. Barclay, minister, and, in the evening, in St. Andrew's, Rev. C. L. Cowan, minister. Sunday, the 21st, is fixed for Knox Church, Toronto, in the morning, Rev. T. Christie Innes, minister, and in the evening his appointment is with Rev. James Milroy, in Rogers Memorial Church. On the 28th, he expects, in the morning, to be with Rev. Walter T. McCree in the Glebe Church, Toronto.

#### ALLIANCE OF THE REFORMED CHURCHES — WESTERN SECTION

**F**OR the first time in our recollection there has been a postponement of the Annual Meeting of the Western Section usually held in the month of February.

The occasion of this postponement is indicated in the following circular letter from the Secretary:

"The Secretary of the Western Section received word from Washington some days ago, suggesting that, owing to travel and hotel conditions, all church meetings be suspended for the time being which did not have definite responsibility so far as the war effort is concerned. Immediately upon the receipt of this statement, he telegraphed to representatives of all the constituent Churches of the Western Section to ascertain from these representatives whether or not in their estimation the Western Section should convene in February of this year. The response has been unanimous that under the circumstances the meeting of the Western



Section should be postponed. It is, therefore, my duty so to inform you. . . .

William Barrow Pugh,  
American Secretary."

This meeting is always contemplated with eagerness on the part of the delegates and there will be general disappointment. Nevertheless, in view of the situation all concerned, we are sure, gladly acquiesce in the decision to postpone, and approve the action of the Secretary.

The largest and most important influence of the Bible in literature lies beyond all these visible effects upon language and style and imagery of form. It comes from the strange power of the book to nourish and inspire, to mould and guide, the inner life of man. "It finds me", said Coleridge; and the word of the philosopher is one that the plain man can understand and repeat.—Van Dyke.

To be honest, to be kind, to earn a little and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation,—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy.—R. L. Stevenson.

## HOME RELIGION

By the Assembly's Committee

**P**UBLIC schools and Sunday schools are simply extensions of the family and the home. They furnish experts to do the job which really belongs to the parents. All of the teachings, whether secular or religious, must never be left to schools. Much can and should be taught by consecrated parents in the family circle. Since all of the training of the children should be one—Home, Church, and School should be like hand and glove working for one solemn end, namely, the mental, moral, and spiritual growth of the child. The parent who sends the child off to public school or Sunday school and then ignores these institutions is doing the child a grave injustice. The teacher who has no interest in the child's home, is failing in her duty as a teacher.—Adapted from "Day by Day".

## Presbyterianism and YOU?

**P**RESBYTERIANISM today, along with every other safeguard of our Christian faith and traditions, is at war. Everything we hold dear is threatened by the powers of darkness who would substitute Hitler for Christ, and *Mein Kampf* for our Christian Bible.

The finest of our young Presbyterian men and women are active on fighting fronts and we at home have our part to play. They are offering their all, even life itself. For them there can be no holding back, no saying, "You carry on the war today, I want to sleep." Nor can any individual, any congregation, take that attitude towards the fight for the preservation of our faith at home.

The great spiritual movement within our Church which we call the **Foundation Fund** is far more than an effort to free The Presbyterian Church in Canada from debt. It is designed to enable the Church to go forward in the post-war period, to greet our men and women on their return with a Presbyterian Church that is strong, ready, prepared to deal with the countless problems which must arise. They must not come back to a Church whose foundations have crumbled while they were offering their all.

We have glorious traditions to protect. It is a time for us to remember them, not as individual congregations with our own small problems, but as the whole Presbyterian Church in Canada. We need the active support of every congregation and every individual in our Church for the **Foundation Fund**. It is a challenge to our unity, a test of what our Presbyterianism really means to us.

This is the faith for those who shall follow us, the priceless heritage of Presbyterianism. To that call from the hallowed, heather clad hillsides of our traditions, can even one of us turn a deaf ear?

JOHN M. THOMSON,  
Chairman, Foundation Fund.



## Among the Churches

River John, N.S.

A correspondent has sent us the following:

"On December 19, 1942, a congregational social was held in St. George's Church in honor of Rev. T. G. M. Bryan, B.A., B.D., who was about to leave for his native province of Ontario, after a very successful ministry of four and a half years with St. George's and associated stations. The choir and others led in the singing of old familiar hymns and songs. In the course of the evening Mrs. J. R. Henry read a very appropriate address, speaking of the splendid work Mr. Bryan had accomplished here and the keen regret felt by old and young alike at his departure. Mr. James E. Baillie then presented Mr. Bryan with a gift of money. In acknowledging this Mr. Bryan indicated that he too keenly felt the separation. The ladies served lunch and a social hour was enjoyed by all.

"At a Young People's social, held at the manse, a letter of appreciation was read and a signet ring presented to Mr. Bryan by the members.

"At St. David's Church, Toney River, at the close of the morning service on December 20th, Mr. Cairns Henderson, on behalf of the congregation expressed regret at Mr. Bryan's leaving and presented him with a gift of money."

This correspondent reports also Mr. Bryan's enterprise in giving attention to needy communities adjacent.

Montreal, Quebec.

At the annual meeting of Ephraim Scott Presbyterian Church, an event of great interest was the burning of the mortgage on the church building and property in an impressive ceremony in which Mrs. A. M. Burnett, President of the Women's Association, Mr. J. H. Overing, Senior Member of the Congregation and Trustee, and the minister Rev. H. S. Rodney, B.A., took part. The mortgage was consigned to the flames. As the flames died down, the congregation united in the Doxology, Praise God from whom all blessings flow, and were led in a prayer of thanksgiving and consecration by the minister. Tribute was paid to the untiring efforts of the Women's Association which raised the funds to pay off the mortgage and the sincere thanks of the congregation was expressed to the members.

The congregation is increasing in numbers showing steady growth. Fifty new members were received during the year. The current revenue was forty per cent above that of last year. The allocations to

the various boards of the church were met and a pipe organ was installed.

Warwick, Ont.

The Kirk Session and congregation of Knox Church mourn the loss by death of one of its most highly esteemed elders, Mr. Milton Barrett, who passed away on January 1st, 1943, in his ninetieth year. His active connection with Knox extended to almost seventy years. He came to Warwick Township in his early twenties and was ordained an elder in 1911. Fidelity and zeal marked his relation to the church and readiness to serve in any capacity both in the church and in the Sunday School. His was the character of a devout Christian which earned for him both regard and affection. The funeral service was conducted by Rev. Wm. Reynolds, minister of Knox, assisted by Rev. John Brent of Coleville, Sask.



MEMORIALS, CHURCH OF ST. JOHN AND ST. STEPHEN.

Saint John, N.B.

At a recent Sunday morning service in the Church of St. John and St. Stephen a screen was unveiled and dedicated by the



minister, Rev. C. J. St. C. Jeans in memory of the late Mrs. Wellington Green. The screen bears the inscription,

"To the glory of God and in loving memory of Annie Usher Green, a life-long member of this church, by her children."

The screen is of beautifully marked quartered oak consisting of five panels with Gothic tracery. It is placed upon the north wall and forms a background for the font.

Of the family of the late Mrs. Green there were present the husband, Mr. Wellington Green, who for many years was a well-known citizen of Saint John, and the daughters, Mrs. Dr. T. B. Fraser of Hatfield Point, and Mrs. A. D. Smith of Amherst, N.S.

A further memorial in the form of a stained glass window was later unveiled and dedicated to the memory of the late Miss Jessie Margaret Porter of Hammond River. The subject of the art work in this memorial is **Suffer Little Children**. The window was unveiled by Mrs. James J. Coleman and dedicated by the minister, Mr. Jeans. This is a very fine work of art and by the skilful setting of the burning bush is designed to express the loyalty of Miss Porter to the church. The setting of the recently installed oak font and wall screen is now completed with the new stained glass window in the upper background. At the evening service on this Sunday, January 17th, the special preacher was Lt.-Col. (Rev.) A. M. Gordon.

#### Vancouver, B.C.

A blank was left in the ranks of workers in St. Paul's Church when death removed Mr. Thos. P. Wallace, a member of Session and Superintendent for many years of the Sunday School in First Presbyterian Church, now First United. As thus indicated, in 1925 he made the decision to remain with the Presbyterian Church. Deeply interested in all phases of church work he was specially devoted to the Sunday School. He was also an elder and Presbytery representative of the Chinese Church here. He was a good man and of kindly disposition. He was a native of Orkney, Scotland, and came to this country thirty-five years ago. He is survived by Mrs. Wallace, a daughter, Mrs. G. E. Bennett, and three grandchildren.—Jas. C. Mitchell, Clerk of Session.

#### Hartney, Man.

St. Paul's Church toward the close of the past year celebrated the fiftieth anniversary of the opening of the present church building. Two services were held on the Anniversary Sunday at which Rev. J. A. Bowman of Winnipeg preached. Mr. Bowman was minister of this charge from 1901 to 1905. In the congregation were several of the pioneers who had been at the opening

of the church. Monday evening was marked by a banquet held in the basement of the church. Rev. M. P. Floyd of Melita, who is Moderator of the congregation, presided. Mr. Floyd served this charge along with that of Melita with great fidelity throughout the depression years. An address by Mr. Bowman on pioneer conditions was very much appreciated. The work of the congregation goes back beyond the fifty years when services were conducted as early as 1883 by students. Five congregations were united then under the name of the White-water Mission Field. In the Autumn of 1890 an ordained missionary was secured and the field has since been served by a succession of devoted ministers.



CHRISTMAS AT THE PAS, MAN.

Above: The Sunday School.  
Below: Characters in the Pageant.

#### The Pas, Man.

The Christmas season on the Mission Field of The Pas and Cranberry Portage was marked by splendid endeavour on the part of all departments of the work and well attended services.

The Sunday School in The Pas presented a musical pageant entitled "The Christmas Star", which was written and produced by the student in charge, Mr. H. P. Collins, especially for the occasion. The pageant told in song, tableau and narration the ageless story of the birth of Christ and the coming of the Wise Men and the Shepherds to worship at the manger. The organ was played by Miss Kathleen Espey. The pageant won the high praise of all who witnessed it and brought a great deal of



joy to the Sunday School scholars who presented it. Of course Santa Claus made his appearance and distributed bags of candy to the children.

In Cranberry Portage the Sunday School enjoyed a Christmas party arranged for them when the minister paid his visit to that field. The Sunday School there is under the capable direction of Mrs. W. Thorpe, whose husband is overseas. Much credit is due to Mrs. Thorpe for her earnest and untiring efforts on behalf of the children of the community served by our Church. The minister visits this field only twice a month on Tuesdays and so the heaviest burden of responsibility rests upon the local members who carry on the S.S. work from Sunday to Sunday. The children had previously prepared gifts which were sent out to be distributed by the Mission Board on other fields and at the party each scholar had brought a gift for some other one and these were distributed after the games and fun were complete.

The Christmas service in The Pas took the form of a candlelight service whose theme was **The Light of the World**. The church had been tastefully decorated by the Young People and at the front was arranged a number of tall white candles which provided the chief illumination. The choir, each member carrying a lighted candle, entered at the beginning of the service singing **O Come All Ye Faithful**. During the service the choir sang two beautiful anthems, **Bethlehem** and **The Prince of Peace** and also rendered several well-known Christmas hymns and carols. Following the sermon several members of the congregation took part with the minister in a candle-lighting ceremony which symbolized the sending of "The Light of the World" into all phases of life. The service included all the favorite seasonal music for congregational singing.

At Cranberry Portage Christmas services were held on the Tuesday before Christmas Day. There was a splendid turnout of worshippers and the service was marked by an excellent inspirational spirit.

On Christmas Day a service was held in The Pas, and although the stormy weather kept the attendance down, one and all enjoyed the fellowship of worship on that Holy Day.

And so that is an account of the Christmas activities "down North" on a Mission Field.

#### Vancouver, B.C.

An event of interest to their many friends scattered throughout Canada was the celebration by Rev. W. A. and Mrs. Wyllie of their Golden Wedding. Their marriage took place at Picton, Ontario, on January 4th, 1893. Mrs. Wyllie was formerly Miss Porte.

Mr. Wyllie was for a number of years minister at Kamloops, B.C., but owing to an affection of the throat, was compelled to give up the ministry. For twenty-nine years he then served as Postmaster in Kamloops, retiring in 1941 to take up residence in Vancouver. Their family consisted of four children, two deceased, Jessie and Eleanor; Will J. E. of Calgary, and Marion, wife of Dr. Wallace Coburn of Vancouver. Mr. Wyllie is a graduate of Arts, University of Toronto, 1899, and of Knox College, 1892. He served in the ministry of The Presbyterian Church in Canada for twenty years. Both he and Mrs. Wyllie were beloved in the service of the Church to which they gave themselves with the utmost devotion both during and after his active ministry. They were rewarded by the high regard and affection of all with whom they were associated. Mrs. Wyllie was most capable in working among the young and was active in women's work in the community. She was President of the local Council of Women in Kamloops for some years.

#### Edmonton, Alta.

The congregation of First Presbyterian Church of which Rev. J. MacBeath Miller is minister, has protested against the proposed opening on Sundays on behalf of the soldiers of moving picture shows and have forwarded to the Record their resolution in that connection:

Resolved that we the members and adherents of First Presbyterian Church in Edmonton in this our Annual General Meeting do strongly protest against the proposed opening of moving picture shows or theatres on Sundays.

Many of us believe that the proposed opening of theatres on Sundays for the soldiers and their friends is an attempt to set aside the commandment of God.

The commandment, Remember the Sabbath Day to keep it holy, cannot be repealed or revoked by man.

Ample entertainment is already being provided for the men and women in the Forces; and their need, if any, would be better met by informal hospitality in homes, or even in library reading-rooms, or in rest-rooms of the churches and clubs.

It is no kindness to those who have offered themselves in defence of the Empire, to treat lightly the great principles of religion and morals. Trifling with the commandments is like sabotage. We ought to bear in mind the words of George Washington, who in a General Order issued by him in 1776, said.

We can have little hope of the blessing of Heaven on our arms if we insult it by our impiety and folly.

and

Resolved that a copy of this our protest



be sent to Colonel Ralston, to the Editor of The Record, to the Secretaries of the Lord's Day Alliance and of the I.O.D.E.

Certified Copy  
A. B. MacKenzie  
(Signed)  
Clerk of Kirk Session  
Pro tem.

Calgary, Alta.

Very satisfactory results were obtained by the congregation of Knox Church following the Every-Member Canvass as instructed by the General Assembly. The congregation has been vacant for some time but is now in charge of Rev. A. C. Wishart. The procedure followed was to call members of Session and Managers into joint session at which detailed explanations were given with respect to the movement. All heartily assumed responsibility and made their plans accordingly. The cause was commended to the congregation by the minister at the Sunday services. Notwithstanding the fact that the congregation has suffered seriously by virtue of the vacancy and were behind in their contributions to the Budget with the ordinary revenue also in marked decline, the Budget Secretary announced that he had sent the full allocation of \$450 for the Budget for 1942, and the Church Treasurer reported that the outlook for ordinary revenue for 1943 is brighter than for some years.

Regina, Sask.

Rev. G. G. and Mrs. Muir celebrated recently at the home of their daughter, Mrs. S. G. Keating, their 50th Wedding Anniversary. They were married in Scotland in 1893 by Rev. Walter Chalmers Smith of Free High Church, Edinburgh, Scotland. Mr. Muir was engaged in undenominational work in Edinburgh and came to Canada in 1904 to enter the service of The Presbyterian Church in Canada. He pioneered in several missions in difficult parts of Saskatchewan. In 1911 the family moved to Regina where he engaged in newspaper and welfare work. In 1928 he resumed service in our Church. In all, his sojourn in Western Canada covered thirty-nine years. Though seventy-four years of age, he has been very active as the Welfare Officer for the Canadian Legion and Disabled War Veterans, having during the past year visited some 3,000 patients in the hospitals in addition to working among their families. With this he has conducted Sunday night services at the Walter Memorial Mission on the outskirts of the city and says he was never busier than at the present time. The family consisted of four daughters, the eldest of whom died in 1930; the survivors being, Mrs. Keating, Mrs. H. M. Thompson, Regina; Mrs. E. A. Wakefield,

Edmonton. The happy couple received many gifts and messages of congratulations.

Toronto, Ontario.

St. Paul's congregation pays tribute to the memory of one of its most beloved and devoted elders, the late Mr. W. H. Smith who for upwards of forty years served his church and the ministry so unselfishly.

Born in Birmingham, England, on February 5, 1850, he came to Canada in 1872 and spent over a quarter of a century in the district of Penetanguishene. He came to Toronto in 1903 and united with Erskine Presbyterian Church where he was ordained to the eldership in 1907. He afterwards came to St. Paul's when the amalgamation of the two churches was consummated in 1915, and took up the work in this new field with devotion and enthusiasm. He was always deeply concerned in the welfare of his people, ever ready to serve in any capacity, and every task became to him a pleasant duty to be performed with diligence. With him the work of the Master came first. Though he had passed the allotted span by some twenty-three years, he was active in mind and body until the end. Then quietly the call came to that higher service and to hear the commendation of the Master's Well done. His example of devotion should inspire and encourage all who knew him to a firmer determination to carry on the work, for our lives have been enriched by his long sojourn among us.—S. Donnan, Clerk of Session.

Sarnia, Ontario.

A memorial service was held in St. Andrew's Church on Sunday, January 24th. This was conducted by the minister, Rev. Dr. J. M. Macgillivray. Tribute was paid to the memory of three of the congregation who had fallen in the present war:

P.O. George William Knowles  
R.C.A.F. attached to R.A.F.,  
Killed in Operations at Greenwood,  
Nova Scotia  
October 8th, 1942.

Sgt. Pilot Donald Cameron MacGregor  
R.C.A.F.,  
Killed in Operations over England,  
May 11th, 1942  
Buried in Exeter, England.

Flt.-Sgt. Howard Fraser Thompson  
R.C.A.F. attached to R.A.F.,  
Missing—June 27th, 1942,  
Reported Killed—December 28th, 1942  
Buried in Halfah, Egypt.

A feature of the musical service was the singing of a hymn prepared by the minister to the tune of Hymn 713 in the Hymnal. The following is the hymn:



## Hymn—(Tune 713)

Holy Father, in Thy mercy  
Look on us to-day,  
As we think of those our dear ones  
Gone away.

As we mourn their passing from us  
Fill our hearts with cheer  
Knowing that Thy love abideth  
Ever near.

Make us glad that their blythe spirits  
Eager, strong and free  
Matched the hour of challenge bravely  
And died for Thee.

May we look for that reunion  
Glad in Heav'n above  
When we meet and join forever  
Those we love.

May Thy gracious love unfailing  
Be our hope and stay  
Be Thou with us through the darkness  
All the way.

Amen.

J.M.M.

## MISS MARGARET HELEN McNEILL

Miss McNeill's death took place at her home in Mimico, February 5th. She was the daughter of Mr. E. W. McNeill, the Treasurer of our Church. Her illness extended over a long period in which she bravely bore physical suffering. Her disposition was such as readily to win friendship. Modest and retiring, she yet was most active in the service of the Church, and throughout these years of war she gave generously of her time and strength for the comfort of those in the Armed Forces. She was a graduate of Oakwood Collegiate, Central Technical School and Western Hospital with a complete training as a dietitian. In this capacity she served at the General Hospital, Cornwall, Ont., and then proceeded to Johns Hopkins Hospital, Baltimore, U.S.A., subsequently joining the staff of the Orange Memorial Hospital, New Jersey. Later she was identified with the Public Service Department of New Jersey. Following her mother's death some ten years ago, she gave up her public work to be with her father at their home in Mimico. The funeral service was conducted by Rev. Joseph Wasson of Calvin Church of which she was a faithful member. Interment was in Mount Pleasant Cemetery.

## REV. WM. JAMES FORBES ROBERTSON

Mr. Robertson was called to his reward on December 11th, 1942. He died in the Creston Valley Hospital after an illness

of only a few hours. He was a native of Scotland, having been born in Glasgow on May 17, 1868. He received his early education in the Glasgow High School and later graduated from the University of Glasgow. He came to Canada in 1897 in response to the appeal of Rev. Dr. James Robertson, Superintendent of Missions, after having spent some three years in mission work in that city. He was a life member of the Glasgow High School Boys' Club. He was a musician of ability, being an accomplished organist and an able choir leader. His span of forty-five years' service in Canada in the Presbyterian Church commenced in Fort William, Ontario, and ended in Creston, B.C., and covered such widely separated places as Montreal, and the Pacific coast. Ontario saw the greater part of his ministry, ten years of which was spent in Weston. In 1902 he was married to Miss Elizabeth Parker Northcott of Victoria who survives him, as also a daughter Margaret, and a brother, James of Red Deer, Alberta. The Presbytery of Kootenay of which Mr. Robertson was Moderator feels keenly his loss. He is mourned by the Creston Ministerial Association of which he was President. A striking tribute of love and esteem was paid by the community at the funeral service when a large congregation assembled representing all religious denominations with their ministers, including the Roman Catholic. Mr. Robertson was a faithful preacher of the Word and his kindly interest in all classes made him welcome everywhere. His was indeed, a true ministry of God to his fellowmen.

The funeral service was held in St. Stephen's Presbyterian Church, Creston. Rev. T. E. Roulston of Cranbrook, Clerk of Presbytery, presided, and he was assisted by the members of the Creston Ministerial Association. The graveside service was conducted by the Creston Lodge, A.F. & A.M.

## MISS BELLA I. JOHNSTON

Miss Johnston's death took place in Toronto on January 11th in her ninetieth year. She had spent the greater part of her life in the active service of the Church under the Women's Missionary Society. Her sphere was chiefly the West, her earliest appointment being as matron of the Indian School, Alberni, B.C. Her connection with this institution began on the fifth of June, 1893. She also served for some time as a deaconess at Cochrane, Ontario. These are but two incidents of service in a long and devoted life. She was a life member of the Women's Missionary Society and was deeply interested in all its work.



### CHAPLAINCY SERVICES

A letter from Rev. J. K. R. Thomson, minister of First Presbyterian Church, Brandon, Manitoba, reports the comment of an officer in the flying corps upon the Committee's leaflet, *The Armour of God*, which had been sent to him in the Christmas box forwarded by the congregation. This is his message of appreciation:

"I have read the little Presbyterian book entitled *The Armour of God* and I believe it will be a help in bolstering the morale of our boys over here. I have recently read a small book by a high army officer with instructions to junior officers on how to handle their men. The interesting feature, from your point of view, is that he advises the officers to encourage religion amongst the troops, and he bemoans the fact that the larger masses of the men have too little religious training. His argument is not from the point of view of religion itself. He is not particularly interested in the spiritual life or the character of men (at least in this book he isn't). What he is interested in, is bolstering the general morale of the troops, and it is his observation that the men with deeper convictions usually have the higher morale.

"Well there I have gone and told you things you already know. It is just a word of encouragement to you and your many fellow-workers to let you know that your great work does have its results."

### CHRISTMAS IN THE ARMY

December 28th, 1942

Dr. W. M. Rochester,  
Room 802, 100 Adelaide Street West,  
Toronto 2, Ontario

The readers of the *Presbyterian Record* may be interested in the account of a festal service which I held on Christmas Eve in one of the camps of the Canadian Forestry Corps.

The setting was a bare recreation hut which the men themselves transformed from a barn to a sanctuary by their own skill and imagination. A thick garland of evergreen boughs, intricately woven by the genius of Indian boys, was hung in graceful loops and curves around the entire length of the hall. Shining, white-decked Christmas trees stood sentinel at the four corners. But it was the raised dais at the end of the hall which arrested and then held the eyes of each man as he entered. One of our Sergeants, a gifted artist, had painted a fine mural landscape on the bare wallboard. Against a background of blue lake and sunny sky, snow-flecked mountains and dark pine trees,—a perfectly conceived reredos, it seemed to me,—stood our Christ-

mas altar. It was a festive altar, white with snowy linen and gleaming with silver of candlesticks. A simple rustic cross rose in the centre, its bare arms touched with gold by the candles on either side. Flanking the altar were two tall sconces of candles, their white flames pointing towards the central mystery of the Christmas cross. And behind all we saw always the tender beauty of our homeland interpreted by one of our own comrades.

We listened to a Christmas choir that evening, twenty-five husky young woodsmen trained and led by our Paymaster, Captain J. D. May, who in civilian life is Superintendent of the Church School in New St. James Church, London, Ontario. It was a rich experience to hear these lads as they sang the great traditional carols of the Church. In their voices was all the strength and purity of the out-of-doors, and they sang with all the joyousness of lusty angels. Then, as if in contrast, there followed the gentle, poignant melody of Schubert's *Ave Maria* sung by a young Highland girl, our only woman guest.

Men came to our service from other nearby camps and so great was the crowd that we could not afford space for benches or chairs. And so the men stood patiently and, I think, happily during the entire service, as they would do in a Russian Orthodox Church. There was a strange, stabbing beauty in the sight of these hundreds of young Canadians standing to receive the blessing of Christ's Mass.

The service was extraordinarily beautiful largely, I think, because it succeeded in catching up and focussing that eager, yearning quality which can be found in the hearts of youth everywhere. We sang "O Come all ye faithful", "O little town of Bethlehem" and "Hark the herald angels sing", and these all-too-familiar hymns seemed to take on new color and glory when interpreted by fresh, strong young voices. We joined in the simple Christmas collect, and read responsively the traditional Christmas lesson from the gospel of St. Luke. There was an address entitled *In Search of Bethlehem*. Then, the solemn, immemorial words of the Benediction were pronounced over the bowed heads below.

It hadn't seemed very long, and suddenly the service was ended. The lads streamed out into the calm of the Scottish night. A myriad stars stained the purple sky above. . . . There was a babel of voices. One boy said quietly to his pal, and there was unexpected emotion in his voice, "Come, let's go". It seemed almost as though he were saying, "Come, let us go even unto Bethlehem".

Sincerely yours,

R. J. BERLIS.



## IN SEARCH OF BETHLEHEM

## A Christmas Address

On this Christmas Eve, a vague disquiet, a kind of restlessness steals across men's souls. Take ourselves, for example. You and I would give a great deal if we could leave our present surroundings, if we could fly swiftly across the sea, and come at last to that dear haven our hearts call home. Nor is this fever confined to us alone. Tonight, throughout this island, and in every Christian land, men and women are not thinking of the here and now. Their thoughts wander far afield. In fancy and imagination they seek to discover a tiny city, incredibly remote, a city most of them have never seen. Yet they sing wistfully, "O little town of Bethlehem, How still we see thee lie". And the hearts of such people beat more quickly when they hear the ancient, lovely summons, "Come, let us go even unto Bethlehem". Yes, men are restless tonight.

On the face of it, this search for an obscure oriental town is a trifle odd. You and I can understand a man who wants angrily to go even unto Berlin. There is a stern resolve we can appreciate. And we can understand a man who wants eagerly to go even unto Stalingrad, to stand at the side of that city's heroic defenders. But Bethlehem? Why go there?

A friend of mine once visited the place and wrote afterwards in this vein. "Outwardly", he said, "there is nothing impressive here. You can find towns like this one all across the world, from Topeka to Timbuctoo. Here you will find Main Street in all its sordidness, the corner pub, the town gossips, and even the local half-wit. It is the original one-horse town. And yet, in spite of all this, I still feel that the man who has never come spiritually to Bethlehem, who has never bowed his knees before its hidden majesty, has missed altogether the shining glory which is at the heart of life". This is a strong conviction. I think my friend was right in his judgment, and for the following reasons:

1. In the first place, you and I must go one day to Bethlehem because here we see most clearly how God comes to man. In turbulent days like these we want most desperately to believe that God is not shut out of his world, that he does visit his creation. In Bethlehem we see the answer. God does come to earth, but he comes not with the clash and clamour of a celestial army. His coming is much more subtle, much more beautiful than that. He comes in a babe, a babe who made a woman cry. It was as simple as that. And yet, you and I, looking back on that far-off nativity, can say, "God was there, and the angels of God heralded the coming of the child."

I find here a theme, a motif which is constantly recurring in the human story. The theme is this. God comes to man, and

man becomes something more than himself. He becomes something which, for want of a better world, we call divine. And this has nothing to do with birth or background, with position or privilege. Young Will Shakespeare, for example, is born the son of a bankrupt butcher and a woman who cannot even write her own name. But he is touched by the genius of God and becomes the most profound interpreter of life ever produced by the English-speaking race. Into that life, you see, there came X, the unknown quantity which I dare to call God. Again, Louis Pasteur is born the son of a drunken tanner, but he is marked out by the goodness of God and emerges, the great benefactor of the human race. Into his life, too, came X, the unknown, if you will, God. Similarly, Jesus is born in Bethlehem of Mary, a peasant maid, but he too is enfolded by the purpose of God and we today call him God's son. No wonder we go to Bethlehem as pilgrims. We go to renew our faith that God does come to man.

2. Again, we go to Bethlehem to renew our faith in tomorrow. We want eagerly to believe in the future, in its possibilities. I suppose there were people who felt as we do 1900 years ago. But for them, as for us, the prospects ahead were dark and threatening. A capricious tyrant sat upon the throne of the world. The highways of Europe and Asia trembled beneath the iron-shod feet of his soldiers. Humble men lived in fear and foreboding. Life was grim. How could they know that over there in Bethlehem there was lying a babe who one day would change all that? He would send Caesar crashing from his throne. One day Caesar's soldiers would yield to Christian embassies on the highways of the world. And the poor of earth would say of the child of Bethlehem, "He hath turned our sunset into sunrise."

A romance you say? Yes, I grant it, the most thrilling romance the world has ever known, the romance of the unexpected.

Apply that idea to the world today. Somewhere in the darkness of this latter time a baby may be lying who one day will bring new hope and happiness to all mankind. Somewhere else there may be another baby who one day will subdue the dread disease of cancer. Somewhere in the world today there may even be a child who will succeed in harnessing the horrors of war. That child may be yours back home, or the neighbour's next door. The matter is as exciting as that. It is as exciting as life itself.

The conclusion is this. You and I can face the future with faith and hope because God still invades His world and because he still repeats the miracle of Bethlehem. My brothers, I wish you well in this your search for Bethlehem.



## MISSIONS

REV. GEORGE W. MacKAY

By Rev. Dr. W. A. Cameron

Rev. George W. MacKay, who was for many years on our Mission Staff in Formosa, was appointed by the Board of Missions last March to our field in British Guiana. Preparations were made for him and Mrs. MacKay to leave Miami in August by plane, as sea travel was very dangerous. However, on the very eve of leaving, their seats were commandeered by the military authorities. Though constant efforts had since been made to send them forward, these were without success.

Early in the New Year Mr. MacKay took charge of our church's work at Leaside, near Toronto, as the way seemed closed to their being sent to British Guiana. The work of Mr. and Mrs. MacKay was much appreciated in this young congregation. However, without warning, opportunity opened for them to leave for British Guiana, if they could be ready within forty-eight hours. The last legal barrier was overcome fifty minutes before the train left. They were delayed a few days at Miami and for two weeks at San Juan, Puerto Rico. However, they reached their destination on Friday, February 12th, without mishap.

Mr. Mackay will take over immediately his duties there as Superintendent of Education for our Church. He will have under his supervision two High Schools and 30 elementary schools. He will likely also assist Rev. James Dickson in instruction in the Bethel Theological College.

\* \* \*

### Chinese-Canadians Aid Their Homeland

The snip of the scissors and the clickety-click of the knitting needles went on without interruption as a group of little Oriental-Canadians around a long table in the Chinese Young Men's Christian Institute on University Avenue cut out aprons and dresses, sewed utility bags and knit infants' wear. Four-month-old Quong Lowe (his Canadian name is Leonard) yawned and stretched a bit in the arms of his pretty young mother. Generalissimo Chiang Kai-shek's picture looked down from the piano on the peaceful scene.

It was the afternoon sewing period during which the women make articles for the annual bazaar through which, last year, they made \$750 and spent \$600 on Chinese Relief. This year they hope to make many more dollars. And the little women were members of the Chinese Ladies' Auxiliary of the Presbyterian Mission. Miss Fay McTavish was deaconess in charge.

The Auxiliary quarters serve many community purposes. In the mornings it is a nursery school, where about 20 tots from two to five get their first lessons in English and are taught games and songs and given religious instruction.

A devotional period follows the Auxiliary sewing meeting, when Rev. K. R. Yeung addresses the women—or Miss McTavish gives religious readings, with Miss Pansy Yeung as interpreter.—Globe and Mail.

\* \* \*

### Evangel Hall 30th Anniversary

"For thirty years Evangel Hall has stood as a beacon of Christian light and friendship in an area of the city in which there is much darkness and distress and nothing could be more clearly after the mind of Christ than the work carried on by the pastor and his wife", Rev. T. Christie Innes, M.A., F.R.A.S., of Knox Presbyterian Church, declared in a sermon last night. The minister of Knox Church was referring to the 30th anniversary being observed by Evangel Hall yesterday.

The occasion was also the 30th anniversary of the coming to Toronto of Rev. Robert J. Koffend and Mrs. Koffend. Large congregations attended the mission on Queen street west yesterday and many former parishioners also called during the day. Mr. Innes was guest preacher. It is under the auspices of Knox Church that the mission is operated. Mr. Innes said that the mission and its director had done much to reclaim and reinstate in self-respect and in a simple faith, men and women who were lost, by injustices and folly "of our social system".—Evening Telegram.

\* \* \*

### Missions Advance in War-time

"In 1792, when the French Revolution was approaching the acme of its violence, across the Channel in England, William Carey and a few of his fellow ministers were organizing the Baptist Missionary Society. In 1795, when the wars of the French Revolution were well under way, the London Missionary Society was organized. In 1797, in spite of the fact that Holland was occupied by the French, the Netherlands Missionary Society was inaugurated. In 1799, when Napoleon was returning from the Near East from his effort to break Britain's communications with India, the Church Missionary Society for Africa and the East was begun. The year 1805 was memorable for Napoleon's threat to invade England, the most acute danger of foreign conquest which the British Isles saw between the Spanish Armada and 1940, but it was in this year that the British and Foreign Bible Society had its inception. In 1810 the commerce



of New England and with it much of the life of that section was being disorganized by the frantic efforts which the young and weak United States was making to keep out of the wars. Yet that was the year in which in New England, the American Board of Commissioners for Foreign Missions was being constituted."

"At the time, the political events seemed of far greater moment than these humble beginnings by small minorities of apparently fantastic enterprises for spreading the gospel throughout the world. Indeed, some believed that the antagonism to Christianity and the religious scepticism represented by the French Revolution would soon banish that faith from the earth. Yet from the vantage of a century and a half we can see that in the effect upon mankind as a whole the missionary undertakings thus started have been more significant than either the French Revolution or Napoleon."—K. S. Latourette, in *Int. Rev. of Missions*.

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#### Christian Grace; Chinese Wisdom

No more Christian statement on war aims has come from any allied leader than came from Generalissimo Chiang Kai-shek in a recent contribution to the New York Herald Tribune Forum. The Chinese have consistently set a high example in the restraint of their utterances about that enemy at whose hands they have suffered so grievously. Perhaps it is the combination of Christian grace and Chinese wisdom which has produced it.

"This war," he said, "must be fought for the liberation of every oppressed nation. The United Nations must begin today and not tomorrow to apply these principles among ourselves, even at some sacrifice to the absolute powers of our individual countries." But his message reached its height when he repudiated the suggestion that China should establish dominance in Asia after Japan is defeated. "Having been herself a victim of exploitation, China has infinite sympathy for the submerged nations of Asia, and toward them China feels she has only responsibilities — not rights. China has no desire to replace Western imperialism in Asia with an Oriental imperialism or isolationism of its own or of anyone else. We hold that we must advance from the narrow idea of exclusive alliances and regional blocs, which in the end make for bigger and better wars, to effective organization of world unity. Unless real world co-operation replaces both isolationism and imperialism of whatever form in the new interdependent world of free nations, there will be no lasting security for you or for us."

#### CHRISTIAN LITERATURE SOCIETY FOR CHINA

##### The Rainbow and the Cloud Annual Report

CHINA is in the world battle fighting against aggression. She is on the side of democracy which stands for permanent peace and order, built on justice and equality. She is suffering beyond description. Cities and towns have been ruthlessly bombed, unnumbered people whether good or bad, young or old, students or farmers, men or women have been indiscriminately killed, valuable buildings including churches, hospitals, schools, libraries, memorial halls as well as godowns, storehouses and residences have been destroyed. Homeless women and children have been wandering from place to place to find shelter and livelihood. Refugees can be seen almost everywhere and the maintenance for refugee camps is on the increase, which calls for special sacrifice on the part of those who inherit the mind of Jesus Christ. The high cost of living as a result of the war is becoming a very important problem to many specially among the "Salaried" group. By the end of the year the index for the cost of living was almost six times that of the pre-war period as far as Shanghai is concerned. This situation of the high cost of living is not only true here in Shanghai, it is almost the same in all the big cities throughout the nation and in most of the towns and villages of the occupied area. It is not difficult to realize the amount of suffering that has come out of this living condition to people who on the one hand, have already been severely shocked morally and spiritually at the loss of their loved ones, and perhaps of their own living quarters through the enemy's cruel bombing, while on the other hand they have still to share the responsibility for the nation by offering their help with services and finance. Thus the government as well as the common people are working together resisting the forces of aggression.

People in other countries may feel that at times like this, China is doing nothing more than to engage her people, her finances, her time, her thought and energy, and in fact everything that she possesses for war. To some extent, it is true. The war has become the most important problem of all to those who are holding positions in the government and to the people. One cannot get away from the war atmosphere, as every one, whether a government official or a farmer in the country side, has been greatly affected by the war situation. But this has helped China to develop along several lines.

Firstly. The most notable development that China has made is that of unity. Previous wars have indicated that China had never fought any battle before as a nation;



she used men and resources of only two or three provinces. After the battle was over, the majority of people throughout the country did not even know that there had been a battle, but this present war is entirely different. This can truly be said to be a war by the people, of the people and for the people. The people not only fully realize the significance of this war, they are entirely with the government. This is the reason why there is not the least complaint, even though they have suffered beyond description.

**Secondly.** The development along the industrial line. Industrial plants of various kinds have been very flourishingly established since the war in the Western provinces. They have made their appearance like mushrooms after rain. Those formerly known as backward cities have now become modern Pittsburgs and Birminghams. With this development, China will be able to be independent as far as manufactured goods are concerned.

**Thirdly.** The building of roads and railroads is being rapidly pushed. It is quite true that some of the already built roads and railroads have been torn up near the fronts; yet roads in the Western and South-Western provinces are being built at such speed that visitors within a few months' period find the travelling situation much different. In spite of the high cost of gasoline and the great demand for the transportation of government war supplies and commercial commodities, the travel facilities have been much improved. The famous Yunnan-Burma road has been completed since the Sino-Japanese war began. Another long road connecting China with Russia has also been completed. At the time of writing this report, a telegram reporting the completion of a nine hundred miles long road known as the Sikan-Burma road has come. Railroads are being built too.

**Fourthly.** Co-operative societies are being organized everywhere in Free China. It is reported that there are five thousand such societies now, many of them having the full co-operation of Christians and Christian organizations. It is mostly through these societies that the welfare of the people is being taken care of. No doubt there is room for improvement as they are still in the experimental stage. But they are mostly conducted after Christian principles.

#### National Life

As we note the progress that is being made in these material constructions during this destructive war time, it will do us good if we stop here to study the moral character of the national life of China:

1. Years ago China used to depend to a large extent on the income from the tax on opium for the defrayal of government ex-

penses. Two or three years before the outbreak of the Sino-Japanese war, the Chinese government adopted a policy for the suppression of opium in the country. It involved a great sacrifice on the part of the Chinese government to carry out such a policy. In ordinary times it would be really a praise-worthy adventure, as revenue from opium is almost unlimited. In time of war, especially with the present war, the success has to a large extent to depend upon possible financial resources. But it does not seem to have entered the thought of government leaders to consider the revenue from opium. Even though a large amount of money from this source has been collected by other groups in the occupied region, the Chinese Government has not been envious of it. It is not because the Chinese government does not want or need money. It does. But it looks upon the moral issue to be more valuable than money. So our government is still enforcing the laws for suppression of opium.

2. The income from the tax on the gambling house and gambling business is also very tempting. Many places under administration other than that of the Chinese government consider this to be the regular revenue. The financial loss to the government may be great but the moral victory will lead to the final decided victory.

3. The morals and personalities of government officers have been changed for better and nobler. This is not only noticeable among the central government staff, but is quite a prevailing character throughout various provinces. The change of a Hsien Chang or magistrate does not involve the change of other K'o Changs as it was in former years. Formerly the Hsien Chang always brought his own man as K'o Chang or treasurer for the finance department. Now this Finance K'o Chang has to be appointed by the governor of the province from among those who have had the special training for this position. The budget and accounts have to be submitted for official auditing by the provincial government, which in turn has to report to, and the accounts to be audited by the central government. In this way the central government has the full control of the finances of the whole nation. This was not known in Chinese history before, and is certainly another sign of the unity of our nation, and will do away with the former practice of misappropriation of government money for individual enterprise.

4. The spirit of seeking for truth is another outstanding feature. Almost everywhere in Free China, people are very eager to learn and study Christianity. More officers in the government are encouraging people to study Christianity than ever before. There has been no time in the history of China in which the sale of Bibles and portions has been so great as in 1940. As is



true with the Bible societies, it is also true with the Christian Literature Society. The sale of our publications during the year is one third more than that of the best year, which is 1939. If Bibles and Christian literature are among the popular reading matter of the people, we can easily imagine the moral character of such people. This does not mean that the whole Chinese population is now interested in Christianity. The number of Bibles and Christian books which have been distributed during the past year seems to be much greater than before, yet they reach only a small portion of the immense Chinese population. It simply indicates that more Chinese people are now giving serious consideration to the Christian Religion, as it has produced people with the self-sacrificing spirit so clearly revealed in the service for refugees and wounded.

China has engaged in the Sino-Japanese warfare for four years. She seems to be more hopeful, more encouraged, more experienced and more cheerful now than ever before. No doubt that China has a great leader in Generalissimo Chiang, under whose unselfish and capable leadership the whole country has been inspired, but it also has been inspired by the loyal support of the Christian Church in its devotion to relief work, by its exhortation to stand by justice and righteousness, its faithful and patient spirit, and by its untiring faith in the unfailing God. It is not easy to trace which is the cause and which is the effect. But it is quite evident that most people are suffering beyond description, and yet are not at all discouraged and complaining. The Christian Literature Society has to produce literature to meet the needs of the desperate situation to lead and guide the thought in the right direction, to comfort those in distress and sorrow, to encourage those who are finding life hopeless. We have fallen short of our high calling, and in the sense of our great responsibility we are more humiliated than ever before, but we are mindful of our Father's business and have tried our best.

### Publications

A great deal of attention has been given to the publication of more needed and more readable books. This is again done through the Publications Committee which for this year has been organized in such a way as to give the hope that it may do its work more efficiently than before.

During the year 1940 this Society has published 94 new books and 244 reprints, excluding pictures. We published one book less in 1940 than in 1939, but we have only two thirds the reprints of the preceding year. However, this is better than any of the other years with the exception of the year 1939. But when we look at the number of copies of new books and reprints published during the year, we shall see a

quite different picture. Each order for printing and reprinting, has been comparatively larger than before. Altogether this Society has published 55,000 copies of books more than during the year 1939.

The total number of pages of books published during this year was 66,244,500 which was 12,010,300 pages more than the preceding year, excluding magazines and pictures.

Among new books published during the year there are 14 books over 200 pages, one of them 666 pages; 28 books over 100 pages. The majority of them are below one hundred pages, and yet they are the most useful and most welcome books, and they go to the most needy people who need comfort and light. It has to be noted that this Society is still being able to give publication to so many new books, is a matter that should call for special thanksgiving. The cost of printing has gone up from 200 to 500% more than the cost of ordinary times. Thus this Society has to consider and reconsider various sides of the problem of printing.

Magazines—The five magazines that have been published for so many years are becoming more popular than ever. Many places where books cannot reach, magazines can. They give readers inspiration, hope, encouragement and information. Many of them have no other reading matter except these magazines. A letter from a missionary in Hopei says:

"The folks here have enjoyed your 'Women's Star' so much. They thank me over and over for the little paper. They fairly grab for it when it comes from the Post Office."

A young man, Mr. Huang Chung Ren from Changshu, wrote to this Society about 'Shining Light' magazine:

"It is a feast very tasteful and satisfactory. It helps the intellectual, moral and spiritual growth, as soon as I receive a copy, I will not let it down until I have completed the reading of the whole copy. To me it is more interesting than any other magazine."

A lady from Taiku Hospital writes the following words about 'Happy Childhood' magazines:

"You are doing a great work for the Children of China with your beautiful stories and pictures. I have often wanted to write you our appreciation of your work. Especially here in the interior there is nothing to take the place 'Happy Childhood' holds in children's hearts."

### Distribution

There could be no problem at the moment more fascinating than that of trying to get books into the interior of China. It is itself a mystery and an art which no one person is wise enough and powerful enough to be

(Continued on page 82)



## The Foundation Fund

The foundation of all our learning is the well known three R's—reading, 'riting and 'rithmetic. And the very foundation of our Presbyterianism is another three R's—Resistance, Revival and Resolution. Today, with everything around us threatened, the Church is carrying on with Resistance to every influence that might shake our faith, with Revival of our evangelizing efforts, with Resolution that—come what may, our Presbyterianism shall stand unmoved as a force in the lives of men and women.

Out of these three R's has come our new Foundation Fund. With God's help, it is planned that this Fund shall set Presbyterianism out in the forefront, debt-free, ready and able to meet the challenge of post-war problems. It is an objective that cannot fail to stir the blood of every member and adherent of our Church.

Through the mails, from your pulpit, through your radio set, and in this publication—the appeal of the Foundation Fund is reaching YOUR home. It is not the big subscriptions which will put this Fund over the top—a little *from* all can do so much for all—and it is so planned that *all* Presbyterians, old and young, can contribute their mites, and know that they have done their share.

Watch for the publicity which will reach you in Church and at home. And when you are called upon—as every Presbyterian home in Canada will be—be ready to make *your* offering—thankful that Jesus Christ is a living fact which Hitler cannot obliterate—and remembering that we, His Servants, are judged not only by our faith, but also by our works.

John Gibson Inkster, B.A., D.D.,  
Foundation Fund Secretary.

John M. Thomson,  
Foundation Fund Chairman.

**This effort was authorized by the General Assembly of The Presbyterian Church in Canada in June, 1942; and confirmed by the Commission at Brockville in Nov., 1942.**



## CHRISTIAN LITERATURE SOCIETY

(Continued from page 80)

able to tackle. Its difficulty is on the increase from day to day. The excitement of the morning is always the latest news concerning possible routes. That which is possible for one day will be quite different for another. At the beginning of the year the Haiphong route and Burma road were still open, but only a very small amount of books could be sent by special arrangement. Then the Burma road was closed for six months, and then the Haiphong route was cut also. During the whole year all ports have been closed; only occasionally have some boats managed to get through.

Facing this situation it seems to be quite impossible to send books to free China. But the fact has shown that it is not true, 271,000 copies at a valuation of \$52,270 having been sent to free China besides the famous 47 cases. This has been possible because of the following factors. The special attention and untiring efforts on the part of the C.L.S. Staff, the help and co-operation that have come from the Bible Societies, and the information and co-operation of missionary friends. It is not convenient here to reveal how they have been sent, but it is enough to say that they have involved great difficulty and sacrifice. It is of course very costly too.

The 47 cases of books which got to Haiphong in June 1939, have now become a talking point with regard to the problem of transportation. When we prepared the report for 1939, the news came to us from the transportation company at Haiphong that they had been sent to Kunming by the end of November of last year. In fact the Brochard Company, in giving out this news, did not even know the 47 cases of books were there. They made the mistake of thinking that some cases of the Bible Society were ours. It was only in May, 1940, that Mr. Soong, our friend in Haiphong, discovered that the 47 cases had been lying in the Lavit godown since June, 1939. After much negotiation, labour and sacrifice they finally reached Kunming on January, 1941.

It is a long, sad, indeed we may say, rather tragic story. After many delays, and difficulties, our cases were placed under the care of the Rev. W. B. Albertson of the West China Mission of the United Church of Canada, who was in Haiphong trying to get cases of drugs and supplies for the hospitals and universities in Szechuen. Mr. Albertson, after overcoming many obstacles, managed to get permit to ship, and that very day the Japanese came in and shipments to China were forbidden. When the situation eased up, he managed finally to get them loaded on a train, and started off only to find that the famous bridge on the international border of Indo-China and China had been destroyed. It meant almost superhuman effort to get his hundreds of

cases ferried across the river where, alas, the rails were torn up for some distance. To transport the books to the railhead involved a large expenditure for re-packing and coolie transportation, because the railhead was receding at the rate of two kilometres per day. Mr. Albertson was alone and felt he could not take the responsibility, so wired for authority to spend so much—the sum estimated would be at least \$15,000.00 National Currency which would be roughly speaking about £250 or G.\$1,000.00 U.S. currency. Meantime his leg became infected and he had to hurry to Kunming, from which place came the sad news that Mr. Albertson had passed away on October 21st from malignant malaria, evidently acquired on the journey.

After the death of Mr. Albertson, Dr. Crawford came in to help. But it was only about two weeks before he also became ill. He was fortunately taken care of by skilful doctors at an early date and he was spared, and for his help we are also very grateful. You will see by this the cause of Christian literature lost a great friend in the passing of Mr. Albertson. He is one more martyr to the "New Order".

Mr. Sun, the manager of our Kunming Depot, left at once to take Mr. Albertson's place. By way of explanation for our friends at home I should like to add that our reason for deciding to spend so much, rather than abandon the books en route, is that this shipment contains a large assortment of our whole catalogue list. They were all printed when paper was cheap, and now, owing to the difficulty of getting paper into the interior, they are invaluable. To reprint these now in Shanghai would cost at least four times as much as originally. Our worries will not end when the books reach Kunming, for since the Japanese were admitted into Indo-China, it has become within easy bombing range. We feel the need to get the books sent to different centres as soon as possible.

Needless to say, much of our attention has been given to the problem of transportation, but much money has also been spent on it. Whenever it is possible to send books to the interior we have to study first such problems as which is the quickest route, the cheapest and safest. As the cost of transportation has gone up from one hundred to two hundred and fifty per cent more than the pre-war rate, we have to give our closest attention to such problems.

The total distribution of our publications during the year has amounted to \$173,830.02, while for 1939 it was only \$111,376.58 which marked the record in the work of the Christian Literature Society up to that time. Now in 1940 the sale has increased to one third over that of the preceding year. With all these difficulties and inconveniences, this Society has been able to send out so



many of our publications to people throughout the country; we cannot but feel that our work is not done by man but by God with whom there is nothing impossible.

\* \* \*

#### A Letter from Rev. Z. K. Zia

c/o Rev. J. P. Davies Baptist Hospital,  
Kinhwa, Che., China, May 6, 1942

Dear Dr. Rochester:

For weeks I have been thinking of writing you. This morning I am able to fulfil this wish of mine, as there is no air alarm thus far.

I left Shanghai on the 23rd of March and got to Kinhwa on April 12th and have seen several leaders of churches coming from Shanghai since then. The exodus is going on as hostile control is getting more and more evident. It looks to me that it is the policy of the authorities in Shanghai to catch as many leaders as they can by gradually taking the control of everything. When I left Shanghai I could still preach without interference, and some of our church magazines could still publish their issues without much restriction, though the editors had to be careful of what they wrote. Our radio station was the first thing to close down. It was on Dec. 8, 1941. I was the last man to lead the five-minute devotional that morning, and that was the only speech made that day. I spoke in that studio at 9.30, and during my broadcasting the telephone rang and an order was heard from a Japanese requesting me to stop but our office man said he must take orders from our radio station manager. So, I kept on and read my message which was taken from John Bunyan's *The Heavenly Footman*, a sermon which exhorted us all to press forward and get the reward. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain". After I left the station, I went out to see the development in the streets with two of my best friends. Parade was on, and people saw all kinds of bills distributed in the streets. Soldiers everywhere, but no riot. On my way back I found our station was being searched, and our office boy was frightened a bit, and our manager did not come to the station. So I had to give some help, and the boy answered some questions without much trouble, and then the station was sealed, and nothing serious happened. Everyone that was connected with the station was safe, though the manager had to appear before the authority for a short time. As the station was in our CLS building, rumor got out that CLS was also sealed, but we were not. However, our godown was sealed on the following day, if I remember correctly. After several months our godown

was finally released, and we could sell our books when I left there. Our CLS books seem to stand the search fairly well, and so our bookstore can still maintain our business though sales are very much reduced.

Mr. Millican knows a few Japanese Christians. That seems to account for some toleration.

Many of the Y.M.C.A. books were confiscated by the authorities. Its bookstore was closed, but one may buy its books in the upstairs office.

Mr. L. D. Cio, our General Secretary, was well. Before I came out, he told me that he tried to save CLS. So he tried to set up a Chinese Board, and also requested the foreign members of the CLS staff to resign from treasurership and such important duties. Miss Warren and Miss Grieves, Miss Pentlow and Mr. Allan are all grouped in the ninth floor. The eighth floor is practically occupied by business office men, all Chinese, now. Mr. Cio is in the General Secretary's office, which is also on the eighth floor. All publications stopped, including the five magazines. We were discussing about issuing a combined magazine, but nothing came out of it when I was there. Realizing all the difficulties, and encouraged by Mr. Baxter, Cio, Millican, Dr. Fisher, of the General Assembly, and some of my best friends, I finally made my escape and came here.

As soon as I got into free China, I sent several telegraphs to Rev. M. E. Terry. Now we are in touch with each other, and we try to fix the location for CLS in free China. So far we have to get some books out from Shanghai, or else we cannot do much. I am also thinking of starting the *Shining Light*, or a combined magazine, in free China. I am praying that God may grant us some light.

While here I have been invited to attend various meetings for church work. Just now I try to help Christian middle schools. The Principal is a good friend of mine. I am also in touch with college presidents and professors, and some of them are my old school-mates. I feel a new calling, that is, to help what I can in uniting the Christian forces in free China. In a united effort there is hope.

At the same time Mr. Davies of the Baptist Hospital has provided me with a room in the hospital, and I can also use its typewriter and some of its books. For I came out as a single man with only a limited supply of personal belongings. Books and typewriters were not taken out.

My wife and four children are still in Shanghai. Cost of living here is high, but in Shanghai it is even higher. We do not know what comes next, but we know that God will take care of us all.

I am optimistic, and I enjoy a good



struggle. My health is good, and friends here back me up. I feel the protecting care and guiding hand of God, our Father in Heaven.

My message to the readers of The Presbyterian Record is this: "Take courage, for Jesus our Master has already conquered the world. Nothing will make us give up. Only sins can. We believe in our God, and He is merciful to sinners. So we are carrying on with a new hope and full determination to win the final victory for Christ, our Lord".

I am sure that you are working very hard in Canada, and I also can see that you are praying God day and night. Please remember me to Dr. MacNamara, Mrs. MacGillivray in England, and friends in Toronto. Miss McNeely, of Shanghai, was well when I left there. Dr. Farquharson, of Lester Hospital, in Shanghai, passed away more than two months ago, if I remember the date correctly. All missionary friends in Shanghai seemed to get along fairly well. Some of the Christian friends there tried to help them whenever there was a chance.

I have written a long letter to Dr. MacNamara, and I think Mr. Terry has also sent him word regarding me. We try to write to our friends in Canada.

With personal regards and best wishes,

Yours sincerely,  
Z. K. Zia.

P.S. I have been asked to preach several times in Kinkwa and small places around here.—Z.K.Z.

Note: Though dated May 6, 1942, this letter reached us only in time for this number.—Ed.

## HOME RULE FOR INDIA

John Cheshire

**H**OME Rule may be democratic or despotic. Rome under Nero had Home Rule. "Foreign Rule" may be better than Home Rule.

Census records show that tenant farmers in India are in the majority. Rightly or wrongly the average tenant farmer in British India forms his estimate of Home Rule by looking at the Indian States. He believes these States have Home Rule. He knows that almost without exception higher land rents have to be paid in Indian States. His own rent does not average more than fifty cents an acre a year.

In British India once a farmer has rented a piece of land from the landlord he acquires permanent tenancy rights. The land may be sold; landlords may come and go; the tenant remains. He remains as long as he pays the very nominal rent set by the

government, and the landlord can never put him, or his children, or his children's children off the land. Even if the tenant doesn't pay his rent dispossession proceedings are long and expensive, and not at all sure of success. British Rule in India favors the tenant. The landlord must pay the nominal taxes whether he collects his land rents or not. Will Home Rule for India lengthen the permanent tenancy rights or lower the land rents? Tenant India does not think so.

The tenant farmer in British India may be illiterate, but he is not ignorant. One thing at least he knows—the British do not oppress him. One thing he may not know, and there may be many others who do not know it, that the lot of the tenant farmer in British India, as far as favourable laws are concerned, is probably better than in any other country on earth.

And India is a land of tenant farmers.

## CHINA

### Reorganization of Chinese Churches

Bulletin No. 18 of the National Missionary Council of Australia, dated October 15, 1942, contains the following quotation from a letter from Mr. Weller of the China Inland Mission, Shanghai, setting forth the church situation under Japanese rule.

"You will be interested to hear of recent developments which directly affect churches and mission work in occupied territories. Bishop Abe who has been appointed to superintend the Christian Churches in China, is now in Shanghai, and has met a number of Chinese Christian leaders to put before them his plans. A general synod to govern all the churches is to be formed, under his direction, to which all Protestant churches have to belong. It will be denominational, but where particular groups have a sufficiently large number of congregations, each of not less than 300 members, they will be allowed to have a synod of their own. All organizations not conforming to this arrangement will be disbanded. All foreign money or foreign influence on the policy of the churches must be entirely eliminated. In due course all public mission property will be confiscated. It is therefore necessary to get such property as is necessary for church use transferred to church ownership as soon as possible. The process of unification may be a little slower here than in North China, as there are certain cultural groups that do not favor a policy of uniformity. Bishop Abe is returning to Japan shortly, and expects to return in the near future to proceed with the plan of federating the churches. The whole trend of events shows very clearly that the intention is to eliminate all foreign missionary effort, and here is a call for prayer."



## CHURCH OF SCOTLAND

### Gaelic-Speaking Sailors

In the Hebridean Islands and on the west coast of Scotland where fishing is the main industry most of the fishermen belong to the Royal Naval Reserve and on the outbreak of war were ready to answer the call to play their part in the defence of our shores. These men are deeply religious and it means a great deal to them to worship and hear the Gospel in their own tongue, Gaelic. Consequently the Church of Scotland and the Free Church of Scotland co-operate in sending a Gaelic-speaking minister to the Naval Bases on the English coast for a period of duty. One such chaplain,\* who has recently returned from a period of service, tells of the good attendance at the Gaelic services which are held regularly at various ports, and speaks with appreciation of the arrangements that have been made for them. Attendance is not compulsory and the sailors do not come on that account, nor from lack of counter attraction, but from a real desire to worship. At one port visited by the chaplain two services were held each Sunday and two evening services during the week. Every other evening the sailors themselves held family worship in the Church.

### Industrial Chaplains

The Church of Scotland has always tried as far as possible to follow her sons and daughters and to care for their spiritual welfare wherever they might be, at home or abroad, on active service with H.M. Forces, in work at the outposts of the Empire, on national service at home in factories, yards, and camps. Those in the services are cared for by chaplains, and the Church of Scotland Home Board is anxious concerning the spiritual needs of the men and women in industrial service behind the Forces supplying them with the tools and machines of war. To this end they have recently appointed an organizer to make arrangements to provide industrial chaplains who shall render similar service to industry as do Navy, Army, and Air Force chaplains to the men and women under their care. The Home Board is also planning for the future, so that when men and women of the Forces return once more to civil life, they will find that the Church which looked after them when on active service will follow them into whatever civilian work they may engage in.

### Radio and Religion

Mr. Dinwiddie, Scottish Director of the B.B.C., referred also to religious broadcasting for the Army, the Services for isolated units, talks by the Radio Padre (Rev. Ronald Selby Wright), and also to religious broadcasting for the Empire, whereby services united listeners overseas with their people at home by enabling them to share in a common act of worship.

## The Family Pew

The Report of the Assembly Commission on the Interpretation of God's Will in the Present Crisis is being studied at present by the Presbyteries, and in this connection at a recent Presbytery meeting a strong plea was made by the Very Rev. Dr. J. R. Forgan, an ex-Moderator of the General Assembly of the Church of Scotland, that children should be brought to church regularly by their parents. Dr. Forgan felt that too often children attended church for special services when they sat in a group with other children, and thus were apt to associate church services with special occasions. He urged that parents should bring their children to church with them Sunday by Sunday, and revive the time honored tradition of the family pew.

### Canteen and Hospital

**"We are not solely running a food shop."**

A letter from a worker in a Church of Scotland canteen, "somewhere in Scotland", contained the above words. Nor are they an idle boast.

For some time this canteen has had its own study room, with a strict silence rule.

It has also had for months past a room set aside, in which the troops meet their padre. But its most popular innovation is its newest one.

Gradually, the canteen workers had become besieged by soldiers asking,

"Please, may I bring my wife in? She's come to visit me for a couple of hours, and we've no place to go."

But a crowded canteen offered little help to these men and their families.

For a week or two the workers were perplexed. Then they found the solution to their problem. A room was secured, prepared, and made as comfortable as possible. It didn't cost much to do it—energy and ingenuity saw to that.

Here the men now bring their friends and relatives, sit comfortably together, and discuss their private affairs, in a quiet, intimate atmosphere. There is no fear of interruption. They are away from the chatter and noise of the canteen with its constant hum of activity. Here they regain for a time that sense of family life, which, to many of the men, is the thing they miss most in Army life.

Needless to say, the room is in great demand and has many regular visitors.

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It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the Great Man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.



## THE PRESBYTERIAN CHURCH OF SOUTH AFRICA

### Ministry of Hospitality

The gospel words "I was a stranger and ye took me in" take on an unpleasant twist when we hear (and often see for ourselves) the flagrant profiteering which takes place when overseas convoys call at our ports. Fortunately this is only one side of the picture. The gospel meaning finds true expression in the various canteens run by our churches. Mr. Churchill has declared that 50,000 troops round the Cape every month. The obvious ports of call are Cape Town and Durban. Never was the ministry of hospitality more graciously exercised. If the Presbyterian Churches have done nothing more in this war than this canteen work they have vindicated their existence. And what a great privilege to be in a position to give these lads friendship and hospitality at such a critical time in their lives. Their gratitude finds deep expression. The Berea Church's open-air canteen was given a slogan which read, "To the Wayside Canteen—never before have so many had so much for so little." One of our church canteens in Durban has provided between ten and fifteen thousand free meals, and there are three Presbyterian canteens in that city. Cape Town, on the other hand, runs a joint canteen and soon 100,000 will have been catered for. Free meals and true friendship is only a part of the hospitality given. Letters are sent to the wives and parents of the lads to assure them that although far from home they are not without a home and care.—The South African Leader.

## ALLIANCE OF THE REFORMED CHURCHES

### A Letter from the Secretary

Office of the Alliance,  
44 Queen Street,  
Edinburgh, 2,  
9th December, 1942.

Miss Bessie McMurchy,  
122 South Drive,  
Toronto, Ont., Canada.

Dear Miss McMurchy:

Let me thank you heartily for your kind continued support of our *Register*. I am glad you find it worthy. Compilation is not exactly easy at present, but I hope neither paper-shortage nor printing-costs will affect our plans for 1943.

Here everything is surprisingly quiet. There are deprivations, but for the most part only a few feel them keenly. Recent events have cheered the common heart and I believe restored, if that were necessary, confidence in our leadership everywhere. At

the same time, there is proper anxiety against undue optimism and a sense that terrible events are likely to confront us overseas, if not also here at home, before victory. Faith and resolution do not falter, and I think there is due vigilance against the dangers of the lull in large direct attack by the enemy on our shores.

Health in the main is very good, though matters of diet, etc., are hard on some, even if they hardly realize it.

We are very proud of our Canadian guests and grieve for their fellows in their heavy losses at Dieppe, etc. No confidence or right pride blinds us to the grim cost, but undue scope to emotion would be harmful, and without callousness we must all harden our minds—not our hearts—and cast ourselves on our great Faith.

Of course our next Council, or even a Conference, is beyond even the remotest planning at present. We are all using our time in useful work beyond our own normal offices, and whatever the stress we are all in mighty good heart.

I should be glad if my own greetings and those of all our members can be expressed to members of your Alliance Union and our beloved Churches in Canada as you have opportunity, and with kindest remembrances and best wishes to yourself, I am,

Ever yours sincerely.

W. H. HAMILTON.

Note: Miss MacMurchy, to whom this letter was addressed, was formerly president of the International Union of Women's Missionary Societies of the Presbyterian and Reformed Churches.

## CHURCHES OF EUROPE

### A War-Time Visit

Rev. Samuel McCrea Cavert, D.D.

**T**O spend six weeks on the Continent of Europe in 1942 is both a burden and a privilege. A burden because of the depressing closeness of the stark realities of the Nazi terror. A privilege because of the opportunity to do what one person can to express and strengthen the ecumenical Christian fellowship that exists in spite of the war.—Several American churchmen have been able to visit England earlier in the year; my visit was the first made to the Continent by a representative of the American Churches since our entry into the war.

I left our shores by the Atlantic Clipper on September 12th. I had breakfast in New York that morning and dinner in Lisbon the following evening. The return trip of the Clipper, taking the balmy winter route, yoked four continents—Europe, Africa, South America, North America,—



in four successive days. Yet there are still some who think that our country can live a separate life, and some who do not understand that the Church must be a world community!

Of the six weeks abroad, three were spent in Switzerland, the other three in transit through unoccupied France, Spain and Portugal. Switzerland is the country *par excellence* for learning about the Continent today. As a neutral island in the centre of a vast sea of conflicting currents, it affords the best single opportunity of learning about conditions in Europe. It was my good fortune to talk not only with leaders in the Swiss churches but also with French, Swedish, Dutch and German Christians.

### The Vitality of the Church

The outstanding impression left by such a visit is that the Church in Europe, in spite of all that it has suffered—or perhaps because of it—has a surprising spiritual vitality. In outward circumstances, in many countries, it is pathetically feeble—impoverished, restricted in its services, unable to provide training for its ministers. Not a few of its best leaders, like Bishop Berggrav in Norway, Professor Hendrik Kraemer in Holland, and Pastor Martin Niemoeller in Germany, are imprisoned or interned, but the influence of their witness to the faith is even greater than if they were free. In many cases the Church is the greatest centre of resistance to Nazism.

Unoccupied France today affords the most recent illustrations of the moral vigor and spiritual freedom of the Church. There the Church, after a period of confusion, is finding its soul again in connection with the issue of the treatment of the Jews. When the Vichy regime, under the demand of its Nazi master, adopted the policy of deporting Jews for forced labor, it was the Church which found the clearest voice in their defence.

It is also of great significance that both in Germany and in occupied countries the Church, in the face of all obstacles put in its way and deliberate efforts to render it ineffective, has been able to maintain its parish organization. The local congregations have withstood the disruptive forces. In fact, the Church is the one institution which has succeeded, in the main, in maintaining a solidarity against totalitarian pressure.

### Christian World Fellowship

It is also deeply gratifying to discover that the World Council of Churches, although in a preliminary stage of organization, is actually a functioning reality. In addition to its basic task of maintaining contacts among all the churches, it is carrying on concrete services to human

need. One of the most important is in behalf of refugees, particularly those who are Christian and have a special claim upon the sympathy of fellow-Christians. The office is an international clearing-house for the Christian agencies of refugee service in America, England, Switzerland, Sweden, and other countries.

Another invaluable program, already well organized, is the spiritual ministry to prisoners of war. Through the Ecumenical Chaplaincy Commission, working in close collaboration with the War Prisoners' Aid of the Y.M.C.A., the World Council is able to provide for visits of chaplains to prison camps. While I was in Switzerland, Professor Jacques Courvoisier, of the University of Geneva, was in Germany on such a visit to camps of French prisoners. As a result of the co-operation of the American Bible Society, the World Council is able to serve also as a centre for sending Bibles and Testaments and religious books to the thousands of prisoners who are eager for them.

### After the War

Even a slight contact with the European Continent stirs the imagination to realize what a tremendous program for the reconstruction of the Christian institutions of many countries after the war will be necessary. Owing to the totalitarian character of this war the churches have been far more deeply affected by it than in the first World War. Several churches have passed through such radical conflicts that their structure is gravely disrupted. Yet these very churches, as a result of their years of struggle, have developed a stronger sense of their responsibility to the nation as a whole and will be spiritually ready for fresh efforts both in evangelism and in Christian social work. The first task will be to help in rebuilding the whole church organization in order that it may be able to serve its own people.

The program of reconstruction, so far as one can now see, must include:

1. Restoration of ruined churches and other buildings of Christian service.
2. Replenishing resources of churches and Christian movements whose funds have been confiscated.
3. Enabling Christian institutions of mercy, such as those which care for the sick, the poor, the orphans, the aged and refugees, to enlarge their work in view of the increased need for physical relief.
4. Reconstructing Christian youth organizations which have been disorganized, sometimes under coercion.
5. Providing for the training of a new supply of pastors and lay-workers, now sorely depleted, including aid to theological schools and scholarships.



6. Assisting in the production of Christian literature, now almost at a standstill in several countries.

7. Re-establishing the foreign missionary boards in countries where the home base has been undermined by the war.

So vast a program cannot be carried out merely on a denominational basis. It must be approached in a truly ecumenical spirit and be an expression of Christian solidarity. . . .

It is proposed therefore that a Department of Reconstruction of Christian Institutions in Europe should be created within the World Council. Its functions would be to

1. Survey the needs of all churches and organizations which are members of or collaborate with the ecumenical movement.

2. Bring these needs to the attention of the churches which are able to help.

3. Register all projects of aid from one church to another and co-ordinate these projects.

4. Formulate and develop relief projects in cases in which the help of several churches is needed.

5. Act as an executive agency of relief in cases in which it is asked to do so by one or more giving churches.

### THE RECORD

IT has been our desire for some time to refer to matters which are of concern to the Record.

For two years now, in accord with the direction of the General Assembly, a special period has been designated as Record Week, during which it is expected that Sessions will do their utmost by way of commendation and by directing a canvass for subscriptions to promote the wider circulation of our Church's paper.

We have not been able to speak enthusiastically yet about the response but a good beginning has been made, and the returns this year afford encouragement. We cannot speak accurately but we are pleased to say that there has been a considerable number of increases, and the significant fact in this connection is that these increases are all the result of special effort. In every instance in which our commendation of a special canvass has been accepted good results have been immediate. We know of no such effort which has not issued in an advance in circulation in the congregation. This method, therefore, comes to our whole constituency not merely with our approval and encouragement but with the commendation of success.

We should like to see this endeavor, therefore, seriously undertaken in every congregation which does not make provision for a supply of Records sufficient to

provide one for each family and in good time before the end of the year. It is not too late yet to embark on such an enterprise for we shall gladly furnish back numbers to those who join the ranks of our subscribers.

Address all communications and forward all remittances to The Presbyterian Record, Room 802, 100 Adelaide St., West, Toronto. This direction is necessary because money is sent to the Treasurer's Office and not infrequently communications are addressed to Presbyterian Publications. These misdirections cause delay and trouble.

It is wise to remit money to the Record by Money Order in some form. If it should be necessary to send cash, please send by registered letter.

Some reports have reached us that the Record has not come in time. We aim, and have been remarkably successful thus far, to have the Record in the hands of the local secretary in good time for distribution on the first Sunday of the month. No guarantee, however, of this can be given in present circumstances. We have noted that other journals have suffered delay in delivery, explained largely by delay in transportation. We suffer similarly. Another factor is the scarcity of labor by which the printer may be delayed; then, too, sickness is very prevalent at this time of the year and there is not a business concern that has not been seriously hampered by lack of help for this reason.

In case of delay please advise us immediately and if the fault lies with us it will forthwith be remedied.

It is good to remember that while there are criticisms of the Record there is also generous commendation. Mr. F. C. Doran, of the Treasurer's office, who sends copies to interested readers far and near has received this from Belfast, Ireland:

"The Presbyterian Record which you so often kindly send is always very welcome and very interesting. P—— always takes it down to the canteen where she does her war work and it is of keen interest to the many Canadian soldiers entertained there." This is the second report in almost similar terms in succeeding years from this quarter.

A Canadian minister, to whom Mr. Doran also sends the Record, writes:

"This year I am sending your Record, after I have devoured it, to an ardent Presbyterian in England, a man who has been my friend for twenty years."

From a minister in Vancouver:

"Please send me the Record from your office, for which find enclosed one dollar. If you will begin with next month's issue so much the better as I cannot get along without it."



# The Quiet Hour

## LOVE'S TRIUMPHS

Rev. W. Allan

**"I** MAY speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal:

"I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing.

"I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it.

"Love is very patient, very kind. Love knows no jealousy: love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."—(Moffatt.)

The greatest transforming agency in all human experience is love. Let us cultivate its closer acquaintance and we shall be surprised at the difference it will make. When a man chose to believe the devil's lie rather than God's truth, and the poison of sin entered human experience, it was love that heard the cry of human need and gave the promise that the seed of the woman would bruise the head of the serpent, and make salvation from sin and its awful consequences gloriously possible for mankind.

Many centuries later, it was Love that selected Heaven's finest choristers and sent them forth to sing o'er the star-lit hills and plains of Bethlehem of the fulfilment of that ancient promise in the birth of the child, Jesus. And in the place selected for that birth, Love showed its power to transform the humblest surroundings into a veritable holy of holies.

In the unique life that followed that birth, we have Love in action. In His presence, the skin of the leper becomes like that of a little child; blind eyes leave the darkness of awful imprisonment for the light of a glorious deliverance; ears that have never heard a sound are enabled to hear the faintest whisper of the Divine voice. As the embodiment of Love He projects a word into the silence of the tomb, and the cold, still ear of death responds in resurrection of life and loveliness.

It was Love's supreme sacrifice when He gave Himself a willing substitute for sinners, and, in their place, died on the cross of Calvary. Then there came an hour when the warmth of that Love melted the iciness of our unbelieving hearts and brought us in surrender to His charms as we sang:

"O Love that will not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depth its flow,  
May richer, fuller be."

In that surrender we experienced the expulsive power of a new affection—and now, "As we climb the hill of Christian experience, and gaze into the ever-growing horizon of the ocean of Divine tenderness, we become ashamed even to mention the pool of our love, which lies far away in the vale beneath—besides we come to see that all true love is but a reflected gleam of His great love; we love Him because He first loved me."

"I am only a child who is lying  
On the bosom of infinite Love.  
I speak not of living or dying;  
I know not of sorrow or crying;  
My thoughts are dwelling above.

All I need without price I am buying  
By my trust in the Goodness above.  
There's an end to my yearning and sigh-  
ing,  
For just like a child I am lying  
On the bosom of infinite Love."

## PRAYER

Grant unto us, O Lord God, that we may love one another unfeignedly; for where love is, there art Thou; and he that loveth his brother is born of Thee, and dwelleth in Thee, and Thou in him. And where brethren do glorify Thee with one accord, there dost Thou pour out Thy blessing upon them. Love us, therefore, O Lord, and shed Thy love into our hearts, that we may love Thee, and our brethren in Thee and for Thee, as all children to Thee, through Jesus Christ our Lord.—Amen.—Great Souls at Prayer.

Such pity as a father hath  
Unto his children dear  
Like pity shows the Lord to such  
As worship in his fear.

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life. It has a word of peace for the time of peril, a word of comfort for the day of calamity, a word of light for the hour of darkness.—Van Dyke.



## Children and Youth

RICKENBACKER

A Rescue at Sea

**T**HIS rescue was one of the many marvels of our time. Rickenbacker was an aviator and had gone by plane from Hawaii to an island in the South Pacific on a special mission for the Secretary of the U.S. Navy. He had seven companions and they were last heard of, that is before the rescue, on October 21st, when their gasoline supply had fallen so low that they could continue no longer than one hour on their flight. For twenty-two days they were adrift on the waters of the Pacific with planes and service vessels scouring the seas for them. During that long anxious period, Mrs. Rickenbacker never gave up hope. She was positive that her husband would be heard from and be saved. Her ardent hopes were fulfilled and what a joy it must have been to her and her family.

However, so widely and favorably was he known, that the news of his rescue concerned not merely the United States, but one might say, the world, for he had become a world figure. When the plane failed them, they had recourse to three rubber rafts which they carried, and so on this frail craft they breasted the waves of the Pacific Ocean for over three weeks. It was fortunate, Rickenbacker reported, that when they crashed they fell into the trough of the sea, not upon the crest of a wave for then the plane would have sunk immediately. It floated long enough however, for them to make their escape, but, strange to say, without provisions. They feared to go near the plane after leaving it lest they be carried down with it into the depths. They were not wholly without provisions for they had four oranges which lasted them for eight days, each orange having been carved into eight sections, one for each man. The division of this meagre supply was left with Rickenbacker who said you can understand how closely I was watched by my companions to see that the division was equitable. They were without water.

Their three rafts were tied together and once they thought rescue was at hand, but they suffered the sorest disappointment when a plane failed to see them. They then decided to disconnect the rafts so that there would be three spots on the sea instead of one to attract the attention of a plane or a vessel. This was on the twentieth day after the crash. For water they depended upon the skies, but it was only upon the eighth night that rain came. Their clothing was the means of gathering the precious liquid, and from their garments every drop of water that could be obtained was wrung into a small vessel.

For the purpose of this article, the most interesting feature, was the turning of the thoughts of all, and particularly their leader, to God as their refuge and their strength. On the second day out, they organized a prayer meeting. One of their number had either a Bible or a copy of the New Testament and this they read regularly, following the reading with prayer. Bartek was the name of the one who possessed this precious book. He appears to have been younger than any, and is spoken of as a boy. Rickenbacker said to him, "You ought to thank God for your Testament". Thus were they sustained through this period of greatest strain upon their courage and fortitude. One of their number died and was buried at sea.

It was a plane that rescued them and just in the nick of time for, Rickenbacker said, three of them had been so weakened they could not have endured another forty-eight hours. They could not be all accommodated in the rescue plane. Two of them therefore were bound, each to a wing—and all were taxied over the waves for some forty miles. Thus they were saved.

Perhaps you have heard Rickenbacker's story over the radio. We heard it and wished we could have had a complete report of it. Rickenbacker says they were saved by Divine Providence. Under these circumstances all material things, regardless of value, did not count in the least. He tells how, in seeming answer to their prayers, water came at a crucial time and food from a bird which he caught as it was about to light on his head, and later some fish stayed the pangs of hunger. It was very touching to hear him speak of their tender care of the dying member of their company. In turns they would take him in their arms and cuddle him, but the end came and it was a sad act, the committal of the body to the sea.

There is no need to dwell upon their sufferings. What must be noted is their leader's firm belief that God would remember them and send them help. From their hard experience they all learned the value of that promise,

**Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me.—R.**

Knowledge cannot be stolen from us. It cannot be bought or sold. We may be poor, and the sheriff may come and sell our furniture, or drive away our cow, or take our pet lamb, and leave us homeless and penniless; but he cannot lay the law's hand upon the jewelry of our minds.—Elihu Burritt.

They who continue to worship with various robes, and prescribed gesticulations and movements, and pictures and altars and everything to impress the senses, write themselves down as children.





SUMMER BIBLE SCHOOL, ST. LAMBERT, QUE.

In July, 1941, the first Summer Bible School was organized and successfully carried on for a two-week term with an enrolment of forty children.

July, 1942, saw the second Bible School convened for two weeks again under the capable leadership of Rev. J. H. Faurot of St. Andrew's Presbyterian Church and ably assisted by the clergy of all other Protestant churches of the city, Baptist, United, and Anglican. Twelve teachers assisted in Bible Study classes with several musical persons contributing to the teaching of hymns.

The senior section had an extra class in geography and map drawing. This class studied the location of cities of the New Testament in Jesus' time and the geographical history of the Patriarchs and Exodus. This class was taught by an elder of St. Andrew's Church who is also a schoolmaster.

The enrolment of pupils this term was one hundred and thirty while the number receiving certificates for sufficient work done was one hundred and four. The closing held in the largest Church Hall (Anglican) showed a high mark of enthusiasm in this new work, the attendance being a capacity one. The children gave a demonstration of work taken up class by class and sang hymns learned at the morning devotions. No fees were charged but the offering received on closing night paid well over three quarters of the expenses of the school.

The parents give thanks to God for those

who were inspired to start this marvellous work and the teachers praise Him for a new opportunity of service among His lambs.—H.R.W.

---

And song, the delicate Preacher, while it taught

A love outlasting what the senses sought,  
Beyond possession placed the ethereal goal,  
And to the Heart proclaimed and linked  
the Soul.—Schiller.

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This picture is taken from a snapshot in the Church Hall, Prince Rupert, B.C., when the Women's Auxiliary entertained the Young People's Club to Christmas dinner.



## MESSAGE OF THE SNOW

**T**HERE has been much said and written recently about the snow and for the very good reason that there has been so much of it. It would seem that for many years we have not had so great a fall of the beautiful, as we term it, as this year. Indicating the great depth in some places, a newspaper picture shows two men standing on the cross-bar of a telegraph or telephone pole with the snow almost up to their feet. It is not surprising, therefore, that the tone of the many remarks we hear is chiefly that of complaint.

This we can understand because some villages have been cut off from the surrounding country and we have heard even of the food supply being low on that account. Children have been unable to attend school; motor cars have been stopped and have had to be abandoned and buses have had to surrender, having either been stalled or forced to return to the starting point. In some cases, the farmers have been unable to reach their cattle and horses in their stables until after very arduous work with the shovel; even railroad trains have been held immovable and in some cases have been almost buried in the snow. It is little wonder, therefore, that people have been murmuring and have been somewhat impatient over this interruption of their comfort or activities by the bombardment of these millions of tiny snowflakes from the skies.

People have not, however, so completely surrendered to complaint as to fail to observe the beauty of this mantle of white that covers the earth, and it is beautiful, the whiteness is so perfect. Even those who all their life have been accustomed to it are impressed with this appearance of purity. Once, some years ago, in the month of September, a train upon which we were travelling in the West encountered a very heavy snow storm. To one passenger, at least, this was a new experience. She came from the South and never before had she seen snow, and that which impressed her was the beauty of it.

Snow, therefore, in its whiteness, has become a symbol of purity of character, and a great prophet of the Lord who lived several hundred years before Christ, made use of it to give the world a most joyful message:

Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool.—Isaiah 1: 18.

Isaiah was speaking to the people of his time, but this message of his is for the whole world, for men and women of every clime, nation, age, and class. It is for the young as well as for the mature and the

aged, for "All have sinned and come short of the glory of God". By sin we have become defiled and impure. Another word for sin is filthiness. So the prophet in these words tells us that we all may be cleansed, however great the extent, however deep the degree of our defilement, for scarlet is a color as far removed from white as we can imagine. That change must be possible for one man named in the New Testament, who spoke of himself as the chief of sinners, found mercy and by the grace of God and by His Spirit was forgiven and cleansed. No more wonderful message has ever come to the world than this. It is specially welcome to those who realize their helplessness in this matter, and we are all helpless, for another prophet has said:

For though thou wash thee with nitre, and take thee much sope; yet thine iniquity is marked before me, saith the Lord God.—Jeremiah 2: 22.

And a New Testament writer says:

Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration and the renewing of the Holy Ghost.—Titus 3: 5.

That explains the Psalmist's prayer:

Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow.—Psalm 51: 7.

His confidence was based not alone upon the words of Isaiah, "Though your sins be as scarlet, they shall be as white as snow", but upon the words of another who said,

Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you; a new heart also will I give you, and a new spirit will I put within you . . . and I will cause you to walk in my statutes and ye shall keep my judgments and do them.—Ezekiel 36: 25-27.

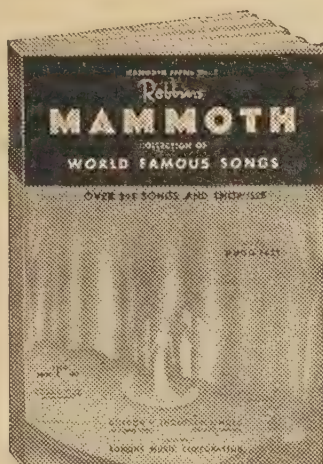
What we need therefore to do for our cleansing is to confess our sins and turn to God for,

If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1: 9.—R.

## PRAYER

O God, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; grant us, in all our doubts and uncertainties, the grace to ask what Thou wouldest have us to do; that the Spirit of wisdom may save us from all false choices, and that in Thy light we may see light, and in Thy straight path may not stumble, through Jesus Christ our Lord. Amen.—Selected.





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#### LESSON—MARCH 14

In the Upper Room  
John 13:12-20; 14:1-6

Golden Text: Jesus saith unto him. I am the way, the truth, and the life: no man cometh unto the Father, but by me.—John 14:6.

#### LESSON—MARCH 21

Our Lord's Intercessory Prayer  
John 17:1-8, 18-26

Golden Text: Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.—John 17:11.

#### LESSON—MARCH 28

The Appearances after the Resurrection  
John 20: 19-31

Golden Text: I am alive for evermore.—Revelation 1:18.

#### LESSON—APRIL 4

Peter and John Become Disciples of Jesus  
John 1:29-42; Mark 1:16-20

Golden Text: And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.—Mark 1: 17.

The fear of the Lord is clean, enduring for ever:

The judgments of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold:

Sweeter also than honey and the honeycomb.

Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord, rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality.

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### Our Church Calendar

#### Vacancies

- Alberton and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.  
Alvinston, Ont., Mod., Rev. Wm. Reynolds, Watford, Ont.  
Amherstburg, Etc., Ont., Mod., Rev. Wm. Quigley, R.R. Belle River, Ont.  
Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Walkers, P.O., Ont.  
Auburn, Etc., Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.  
Baddeck and Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.  
Beamsville, Smithville, etc., Ont., Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.  
Belfast, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.  
Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.  
Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.  
Burlington, Ont., Knox, Mod., Rev. R. J. Wilson, 332 Locke St. S., Hamilton, Ont.  
Caledonia, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
Calgary, Alta., Knox, Mod., Rev. R. J. Burton, 803—13th St. E., Calgary, Alta.  
Cannington, Ont., Mod., Rev. R. G. Stewart, Sonya, Ont.



Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.  
 Hastings, Havelock & Norwood, Ont., Mod., Rev. W. E. Smyth, Warkworth, Ont.  
 Hespeler, Ont., Mod., Rev. H. G. Cleghorn, Preston, Ont.  
 Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.  
 Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.  
 Medicine Hat, Alta., St. John's, Mod., Rev. E. L. Garvin, 803—6th Ave., S., Lethbridge, Alta.  
 Merritton and St. Andrew's Mission, St. Catharines, Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.  
 Molesworth and Gorrie, Ont., Mod., Rev. Jos. E. Taylor, R.R. 3, Brussels, Ont.  
 Montague, Cardigan, etc., P.E.I., Mod., Rev. G. Carlyle Webster, Zion Manse, Charlottetown, P.E.I.  
 Morrisburg, Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.  
 Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.  
 Murray Harbour North and Peter's Road, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
 New Glasgow, N.S., St. Andrew's, Mod., Rev. Dr. W. A. Cunningham, Washington St., New Glasgow, N.S.  
 New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217—4th Ave., New Westminster, B.C.  
 North Vancouver, B.C., St. Stephen's and St. Andrew's, Mod., Rev. F. G. St. Denis, 686 W. 24th Ave., Vancouver, B.C.  
 Norval, Ont., Mod., Rev. C. C. Cochrane, Georgetown, Ont.  
 Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.  
 Ottawa, Ont., St. Andrew's, Mod., Rev. R. Good, 345 Bronson Ave., Ottawa, Ont.  
 Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.  
 Pictou, N.S., St. Andrew's Mod., Rev. S. J. Macarthur, Stellarton, N.S.  
 Puslinch, Duff's and Knox, Mod., Rev. J. C. Grier, 25 Park Ave., Guelph, Ont.  
 Renfrew, Ont., Mod., Rev. H. P. Maitland, Arnprior, Ont.  
 Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.  
 Sault Ste. Marie, Ont., St. Paul's, Mod., Rev. L. H. Fowler, 20 Salisbury Ave., Sault Ste. Marie, Ont.  
 St. David's and Stamford, Mod., Rev. A. W. Hare, R.R. Fenwick, Ont.  
 Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River St. Mary's, N.S.  
 South Mountain and Mountain Station, Ont., Mod., Rev. Wallace MacKinnon, Winchester, Ont.

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 Teeswater, Ont., Mod., Rev. Kenneth McLean, Wingham, Ont.  
 Tillsonburg, Ont., Mod., Rev. Gordon Peddie, Norwich, Ont.  
 Toronto, Ont., Avenue Rd., Mod., Rev. J. A. Hiltz, 1183 Davenport Rd., Toronto.  
 Uptergrove, etc., Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
 Vancouver, B.C., Robertson, Mod., Rev. Alex. Esler, D.D., 1944 Parker St., Vancouver, B.C.  
 Wallacetown and West Lorne, Ont., Mod., Rev. Neil G. Smith, Rodney, Ont.  
 West River, Green Hill and Salt Springs, N.S., Mod., Rev. W. L. MacLellan, Scotsburn, N.S.  
 Wood Islands, etc., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
 Woodville and S. Eldon, Ont., Mod., Rev. M. C. Young, Beaverton, Ont.

### Calls

Melfort, Sask., to Rev. Lawrence Yates, Ordained Missionary.  
 Vernon & Russell, Ont., to Rev. Jonathan Fletcher, six months' appointment.  
 West Flamboro, Etc., Ont., to Rev. James S. Roe, Burlington, Ont.

### Induction

Winchester, Ont., St. Paul's, and Winchester Springs, Ont., Knox, Rev. Wallace MacKinnon, November 18, 1942.



# THE BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA AND NEWFOUNDLAND

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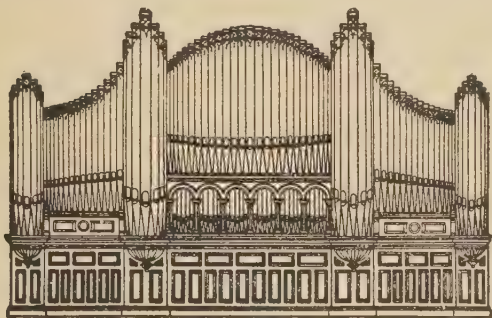
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2	0	" 4 and 5 years old
2	1	" 5 and 6 years old
0	1	" 6 and 7 years old
2	1	" 7 and 8 years old
0	1	" 8 and 9 years old
4	1	" 9 and 10 years old
3	0	" 10 and 11 years old
2	1	" 11 and 12 years old
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Truthfulness is the first virtue to be instilled into children.

To cease to become better means we shall soon cease to be good.

One of the attractions of goodness is its power to pass itself on.

Growth is a perpetual casting off the old and putting on the new.

The Son of Man is come to seek and to save that which was lost.

I dare not redeem my life by the loss of integrity. I suffer rather than sin.

There is nothing in life so earnestly to be sought as character and probity.

There is no substitute for energetic and vigorous educated life of the spirit.

The body is involved in every mental process, the mind in every bodily process.

Simple goodness counts more and does more for men than brilliance of intellect.

Not that which is great is praiseworthy, but that which is praiseworthy is great.

There is no greater blessing for a man than to have acquired that healthy and happy instinct which leads him to take delight in his work for the work's sake.

The equality of man can only be accomplished by the sovereignty of God. The longing for fraternity can never be satisfied but under the sway of a common Father.

Not happiness should be one's first desire but to learn to live as a man and son of God.

If we love God it must follow that we love men for they are His children, made in his image.

Young men who with high purpose submit to self-discipline achieve a career of usefulness.

To build castles in the air is proper employment if one proceeds to put foundations under them.

To be content with what we have is one thing but it is quite another to be content with what we are.

One's greatest achievement is to make good as a personality, an agent and instrument of God in the world.

What gives each of us rank and justifies our being here is our contribution to the common happiness and the common good.

If a man can keep the tenth commandment and cleanse his heart of inordinate desire, he can keep all other commandments.

Better many blunders than the supreme mistake of a life that is

"Faultily faultless, icily regular, splendidly null."

Neither house nor land, nor heaps of brass and gold, can remove the fever from their sick possessor, nor banish cares from his mind.

It matters not whether you place the sick man on a wooden bed or on one of gold; wherever you lay him he carries his disease with him.

The preacher who follows in the apostolic succession is consecrated to proclaim a definite, unchanging message, not discovered but given.

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

The true minister of Jesus Christ is not so much a philosopher or rhetorician as he is an ambassador of the King of Kings and Lord of Lords.





NEC TAMEN CONSUMEBATUR

# *The* PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, APRIL, 1943

No. 4

## EASTER

*Day of the Crucified Lord's Ressurrection;  
Day that the Lord by His triumph hath made;  
Day of Redemption's seal of perfection;  
Day of the Crown of His power displayed;  
Beautiful Easter, dazzling bright;  
Sun-Day that filleth all Sundays with light!  
Queen of all festivals; glad culmination  
Of the bright feasts that encircle the year;  
Glimpsing the Life, in a transfiguration,  
That shall at length in its glory appear.  
Beautiful Easter! day in its height;  
Sun-Day that filleth all Sundays with light!  
He who redeemeth, consoleth, forgiveth;  
Who His own body raised up from the dead,  
Holdeth all evil in bondage and liveth,  
Source af all blessing, our Life and our Head,  
It is His Glory that maketh thee bright,  
Sun-Day that filleth all Sundays with light!*

—Selected.



# A MESSAGE TO EVERY PRESBYTERIAN HOME IN CANADA

from

## The Foundation Fund



1. Watch your mail-box. Three interesting, unusual folders, in blue and silver, will reach you during the next few weeks.
2. On Saturday evening, April 17th, you may hear a coast-to-coast Radio Program especially for Presbyterians. Listen to three outstanding, brief speeches, besides the organ and choir of Knox Church, Toronto. Thirty minutes of inspiration and enjoyment.

WATCH YOUR LOCAL NEWSPAPER FOR STATION AND TIME (7.15 to 7.45 E.D.S.T.)

3. Sunday, April 18th, is Foundation Fund Day. Go to Church on Sunday morning, and hear a special sermon from your own Minister.

A little **from** all can do so much **for** all.

JOHN GIBSON INKSTER, B.A., D.D.

*Secretary*  
*Foundation Fund*

JOHN M. THOMPSON

*Chairman*  
*Foundation Fund*



# The Presbyterian Record

VOL. LXVIII

TORONTO, APRIL, 1943

No. 4

## EDITORIAL

### THE PEOPLE RESPOND

**W**E mean that whenever an appeal is made for a worthy cause men as a rule at once respond, and generously.

We are fortified in this view by noting some incidents in Old Testament history. King David had purposed to build an house for the Lord but realizing that this honor was not to be his he prepared in a measure the way for his son, Solomon, to undertake the enterprise, having committed the task to him in these words.

"Be strong and of good courage and do it; fear not, nor be dismayed; for the Lord God even my God will be with thee; He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."

He also appealed to the people for the silver and gold necessary for the building and the result of his appeal is thus recorded:

"Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly."

In earlier days there was a similar response when Moses spoke to the children of Israel for the erection of the tabernacle.

"Speak unto the children of Israel that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering."

This offering was for the erection of the tabernacle and such was the effect of the appeal that:

"The children of Israel brought a willing offering unto the Lord, every man and woman whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses."

And such was their liberality that:

"Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, then, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

For the stuff they had was sufficient for all the work to make it and too much."

A similar enthusiastic response was made to the appeal of Nehemiah, when he finished his work of construction on the wall and had made a registration of the people. In addition to special gifts, it is said:

"And that when the rest of the people gave us 20,000 drams of gold and 2,000 pounds of silver, and three score and seven priests garments."

Further, in the New Testament, as recorded in the book of Acts, such was the religious enthusiasm that it found expression in complete consecration of their substance:

"And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need."

It is on record also that when Paul made his appeal for the needy brethren of the Church, he was able to report one response in these words:

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For to their power, I bear record, yea, and beyond their power they were willing of themselves;

Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering of the saints.

And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."

Paul praises the Christians of Philippi, whose hearts were touched by the Apostle's own need:

"Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account."

How abundantly that fact is exemplified



in this time of war! Whatever the appeal, whether for men or money, it does not fall on deaf ears.

It has its parallel also in the history of our Church, not once but many times. We need only to turn to the period subsequent to the last war when, in connection with the Forward Movement, a Peace Thank-Offering of \$4,000,000 was solicited from our people. The Treasurer's report, as given in the Assembly Minutes of 1924, shows that the appeal was not made in vain, the total sum raised being \$4,159,762, and our mission work, our Aged and Infirm Ministers' Fund, Widows' and Orphans' Fund, Colleges, Schools, etc., all benefitted by the distribution of this money. Just to mention two of these, we note that \$1,623,500 was given to Home Missions and Social Service and \$764,000 to Foreign Missions.

Now that our latest appeal is to raise the sum of \$500,000 to pay off an accumulated deficit and provide for the expansion of our work, shall we in this particular not respond even more worthily than on former occasions.

The response needed is that every member and adherent of the Church at whatever stage in life, whether young or old, man, woman or child, should do willingly, gladly, what lies in his power in this emergency.

To meet the needs of our congregations deprived of church buildings in 1925, all over the land churches were erected at a cost of over \$4,000,000.

Some years ago we were very much impressed by an address that we heard in Edinburgh in which, among other forceful utterances, the speaker said that money for the Lord's work would be multiplied exceedingly if those who were not giving would give and if those giving would give a little more. He put it concretely in this fashion: "What would it mean to the work of the Church of Scotland if the 3d. per pound proportion were increased to 6d?"

Another suggestion as to increased income was made in the statement that much money would be available also by diversion. This was explained by saying that "18s. out of every £3 was spent in drink alone. Enormous revenue could be secured from the church people by diversion of money from extravagances and vanities."

We have now laid before us the proposal to raise \$500,000. It is a large sum. It is not too large for the resources of the Presbyterian people throughout the Dominion.

Therefore, let us emulate the example of those who on other occasions, as we have cited, unsealed the fountains of benevolence and caused a stream of money to flow into the treasury of the Lord and let us show our devotion by first having a ready mind and then giving gladly out of what we have at our command.

FOUNDATION FUND

Vote of Full Confidence

IT is gratifying to learn that Mr. John M. Thomson, Chairman of the Foundation Fund Committee, and also Chairman of the Board of Administration, took advantage of the meeting of the latter body on Tuesday, March 16th, to present to them in the fullest possible detail the entire working and planning of the Foundation Fund Committee. He received from the Board of Administration its commendation for the zeal and sacrifice the Committee has shown in carrying out the instructions of the General Assembly. The Board further saw fit to go on record as pledging to the Committee the active and sincere co-operation of the Board of Administration, and as expressing the fullest confidence in the Foundation Fund Committee". There is no doubt that this Committee, which is composed almost entirely of laymen, has given much of both time and talent to this well-considered plan for the betterment of the finances of the Church. It is sincerely to be hoped that their unselfish efforts will be reflected by the equally unselfish givings of every member within our Church, so that the Foundation Fund—launched this week into Presbyterian homes throughout Canada—may have the overwhelming success which it deserves.

Courage mounteth with occasion.

The brave may fall but will never yield.

I will work; I will save; I will sacrifice; I will endure; I will fight cheerfully and do my utmost as if the whole struggle depended upon me alone.—Diary of an American soldier.


BUDGET RECEIPTS

1942

	Summary	
	1941	1942
Maritimes .....	\$ 23,465.14	\$ 25,586.76
Montreal and Ottawa .....	54,027.54	58,790.88
Toronto and Kingston .....	106,780.25	114,945.79
Hamilton and London .....	73,117.97	81,226.62
Manitoba .....	5,644.53	6,144.06
Saskatchewan .....	4,679.77	4,974.50
Alberta .....	8,896.79	9,407.80
British Columbia ..	9,428.96	10,053.09
	<hr/>	<hr/>
	\$286,040.95	\$311,111.50
Sundry .....	\$ 3,765.93	\$ 3,075.57
	<hr/>	<hr/>
	\$289,806.88	\$314,187.07



## The Board of Administration and the Foundation Fund



To the Ministers and Kirk Sessions  
of The Presbyterian Church in Canada.

Dear Brethren:—

The Executive Committee of the Board of Administration, at a regular meeting held in the Church Offices, Toronto, on March 16th, 1943, approved of the following resolutions, and agreed that they be sent at once to the Ministers and Kirk Sessions of our Church.

1. This Board deeply regrets that one of its members, Rev. A. Neil Miller, B.A., B.D., Minister of The Presbyterian Church, Brampton, Ontario, is the co-author of a pamphlet, entitled *The Word Says NO*, based in part on a misinterpretation and misquotation of the Minutes of this Board.
2. While not impugning the sincerity of the writers of the pamphlet, the Board regrets that they were moved to issue and distribute it, since it may well frustrate the plan, already launched, of the earnest and loyal laymen, who are anxious to help the Church through the raising of The Presbyterian Foundation Fund.
3. The Board, having received a statement of progress from the Chairman of the Foundation Fund Committee, desires to commend the Committee for the zeal and sacrifice which they have shown so far in carrying out the instructions of the General Assembly, and desires to go on record as pledging to the Committee the active and sincere co-operation of this Board, and as expressing the fullest confidence of the Board in the Foundation Fund Committee.

Rev. A. Neil Miller requested that his dissent be recorded.

Yours sincerely,

J. W. MacNAMARA,  
Secretary.



## THE CHURCH OF SCOTLAND

1843 in the Light of 1929

By Rev. William Barclay, D.D., Hamilton

THE Mother Kirk of Scotland is soon to observe the Hundredth Anniversary of its own rending in sunder, which took place on 18th May, 1843, following ten years of conflict over the question of the right of the people, as against that of special land-owning patrons, to choose ministers where vacancies existed in the churches. On that day in St. Andrew's Church, Edinburgh, the General Assembly having been constituted, the retiring Moderator, Dr. Welsh, perceiving that no offer of redress was forthcoming from the Government, in answer to a petition addressed to Her Majesty Queen Victoria by a large number of Church of Scotland ministers, who had met in conference on November 17th, 1842, to proclaim their grievances, read a document of protest and, bowing to the Lord High Commissioner, present as representative of the Queen, led out of the Assembly a substantial body of ministers and elders. Outside a procession was formed which wended its way from the Assembly Church to Tanfield Hall and there, declaring themselves **The Free Church of Scotland**, these ministers and elders appointed Dr. Chalmers as Moderator of this their first Assembly. The great tide of enthusiasm which developed was accompanied by a huge outpouring of wealth from the laity, so that soon, in nearly two-thirds of the parishes of Scotland, new churches were built whose congregations were now to form an opposition to those who had not chosen to withdraw from the Established Church.

Four hundred and fifty-one ministers thus withdrew, having put on record their sorrow at "this our enforced separation from an establishment which we loved and prized". But 752 ministers remained in the State Church to face the obloquy involved in appearing to prefer "Ease in Zion" to entire liberty from all so-called state interference. It was a most unhappy time, though it produced remarkable evidence on both sides, as the years passed, of heroic steadfastness in following what was conceived by each, in their contrasted circumstances, as the path of duty. The present writer is familiar with one parish where the minister and half of his people seceded and were able to build, about a stone's throw from their old church, a handsome edifice, equipped with halls and neighbored by a commodious manse. The minister, who succeeded to the diminished congregation in the original church, had no easy task. As he made his first rounds of visitation, doors were shut in his face and hard names were hurled at his head; yet he persisted in calling on all to whom he felt it his duty

to offer his ministrations and, in due time, gained the respect of the community.

Today these two churches are sister charges in the re-united Church of Scotland and the old parish is divided between them, the minister of each thus having his own territorial sphere and his equal place in the local Presbytery. This new state of affairs dates from 1929 when, after 22 years of continuous negotiation, the sundered Church of 1843 became one again as The Church of Scotland—national yet free, since by mutual concordat the State and the Church recognized each the sphere of the other and co-operated together in producing legislation that gave the Church the right to the legitimate use of its property and endowments, in its labors for the Kingdom of God, free of interference by the State.

Between 1843 and 1929 much happened to enrich both sections of the divided Kirk. Biblical scholarships and Christian liberality especially flourished on the Free Church side, while, on the Established side, devotion to the Territorial System led parish ministers to develop a talent for leadership in the administration of local affairs, particularly in the realms of the education of youth and of the care of the poor. Now that the two sections have come together again they are each contributing of their own gathered inheritance to the common cause and the days of separation are therefore not to be placed wholly in the category of loss and calamity. This will be shown by a study of two of the nine articles declaratory of the constitution of the Church of Scotland in matters spiritual.

### Article III

This Church is in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union of 1707. The continuity and identity of the Church of Scotland are not prejudiced by the adoption of these Articles. As a national Church representative of the Christian Faith of the Scottish people it acknowledges its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry.

### Article VI

This Church acknowledges the divine appointment and authority of the civil magistrate within his own sphere, and maintains its historic testimony to the duty of the nation acting in its corporate capacity to render homage to God, to acknowledge the Lord Jesus Christ to be King over the nations, to obey His laws, to reverence His ordinances, to honor His Church, and to promote in all appropriate ways the King-



dom of God. The Church and the State owe mutual duties to each other, and acting within their respective spheres may signally promote each other's welfare. The Church and the State have the right to determine each for itself all questions concerning the extent and the continuance of their mutual relations in the discharge of these duties and the obligations arising therefrom.

In June, 1929, when the first Assembly of the reunited Church of Scotland met, many representatives of other churches were present, and the first to speak was the then Archbishop of Canterbury, Cosmo Gordon Lang, son of Dr. Marshall Lang, a former Moderator of the Church of Scotland. In closing Archbishop Lang, addressing Dr. John White who presided, said,

"Was it only in our imagination that the Moderators of the past, with the mighty Chalmers at their head, stood around you, Right Reverend Sir, as this afternoon you took your chair and delivered your address as first Moderator of the United Church? I seem to see among them my own dear and honored father. The emotions which arise within me as today I think of him, as perhaps he thinks of me, are too deep for tears, too strong for speech. May this venerable Church, now reunited after 86 years, bear strong and steadfast witness, among the Scottish people and throughout the world, to the Gospel and Kingdom of our Lord and Saviour Jesus Christ!"

Enough has been said in the foregoing to make clear that, in the light of the Reunion of 1929, the Disruption of 1843 can now be remembered without a resurgence of old bitterness but rather with a stirring of admiration for the part played by both sides in the dispute and, above all, with gratitude to God who is able to over-rule for good even our differences and separations.

#### SUBJECTS FOR THE PERIOD OF PRAYER AND MEDITATION COMMONLY KNOWN AS LENT

In order that there may be unity of thought and spirit throughout the whole Church, we suggest that a series of sermons should be preached either on the Wednesdays or Sundays of the period, from Wednesday, March 10th, to Sunday, April 25, 1943. It will be understood by our Ministers that no attempt is here made to have standardization or uniformity; but we are suggesting certain topics which are timely and yet timeless.

We hope that they will prove of value as a guide to our devotions, and that they express somewhat the mind of our Church at this critical time.

May the period be one of blessing to our congregations.

The Board of Evangelism  
and Church Life and Work.  
The Presbyterian Church in Canada

\* \* \*

#### THIS THE VICTORY

Wednesday, April 7, or Sunday, April 11.

##### Fruits of Victory

Text: "To him that overcometh will I give to eat of the hidden manna", Rev. 2:17.—Jesus had "meat" to eat that was not known by His disciples—"Made a pillar in the temple of God"—"I will be his God, and he shall be My son"—"Shall inherit all things"—"If ye abide in Me, ye shall ask what ye will . . ."—"Free from sin . . . and the end is everlasting life."

Wednesday, April 14, or Sunday, April 18.

##### Victory Through the Cross

Text: "Having made peace through the blood of His Cross . . . you that were sometime alienated, and enemies in your mind by wicked works, yet now hath He reconciled", Col. 1:21.—See Col. 1:14—"Jesus endured the Cross"—"The Cross, it takes our guilt away; It lifts the fainting spirit up"—The Cross the Hope of Man and the World.

Wednesday, April 21, or Sunday, April 25 (Easter).

##### Victory Through the Resurrection Life

Text: "That I may know Him and the power of His Resurrection", Philip 3:10.—"Preached through Jesus' resurrection from the dead"—"Though he were dead yet shall he live"—"Recompensed at the resurrection"—"Dead with Christ; risen with Christ."

##### Easter Prayer

Eternal Father, blessed be Thy Holy Name for death vanquished, for immortality brought to light, and for the gift of eternal life in the Son of Thy Love. Most merciful God, who forgivest iniquity, transgression, and sin, renew a right spirit within us that, in lowly adoration, we may behold Thee reconciling the world unto Thyself in Christ crucified and risen. As He died unto sin once, but now liveth unto God, so likewise may we reckon ourselves to be dead indeed unto sin, but alive unto God through Him. In the name of Jesus Christ our Redeemer. Amen.

The Book of Common Order (1938).

If we want to know man and the causes which make for his well-being or ruin, we must study man in history. We must ask of the ages that have gone before, and be guided by their verdict.



## A Pastoral Letter

To the Ministers, Office Bearers,  
Members and Adherents of  
The Presbyterian Church in Canada:

FROM the time of our Lord it has been the custom of Christian Communities to hold special times and periods for self-examination, meditation and prayer. The Presbyterian Church, in common with other branches of the Christian Church, under the guidance of the Holy Spirit, has through the centuries followed this course.

Never before was such a period for prayer and self-examination more urgent than at present. While there is a quickening of the spiritual life manifest in all our churches, much still is lacking. Many ministers find faith at such a low ebb that a mid-week service is impossible. The Bible lies unopened and unread in many homes. Children sit down to meals and enjoy God's bounties but never hear the head of the house giving thanks to the Father who provides these and all other blessings. Religious instruction of our youth, while receiving more consideration in many quarters, is still inadequate to arm our youth completely for the battle of life that lies before them. We say that we are engaged in a struggle against "Principalities, against the rulers of darkness of this world, against spiritual wickedness in high places", but we leave the task largely to our armed forces and to our munition workers. We have not called upon the Lord who is "mighty in battle". We wish for victory but we have not gained the mastery in our own souls. We desire a better world after the war. So does God but He wants it now. We talk about post war construction. God has His plan ready but we have not adopted it. Truly much is lacking.

We, therefore, commend to our beloved and faithful people the plans suggested by the Board of Evangelism and Church Life and Work, and the Committee on Home Religion:

That the period March 10th to April 25th be set apart as a special period of self-examination, prayer and meditation; that use be made of the course of studies *This Is the Victory*, and that classes be held for those who desire to become members of the Church at this season so that the young may be adequately instructed in the things pertaining to the Faith.

NORMAN A. MacLEOD,  
Moderator, General Assembly.

J. B. THOMSON,  
Chairman, Board of Evangelism  
and Church Life and Work.



## HOME RELIGION

Rev. B. Simpson Black, B.A., B.D.

WHEN the General Assembly of the Presbyterian Church in Canada appointed a special committee to deal with Home Religion it made no mistake and was going to the very root of many of our present perplexities and distresses. The Assembly's diagnosis was correct, for the outstanding problem confronting all sections of the Church today is "indifference to religion on the part of parents and the spiritual barrenness of home life." We had better accept this as an axiom and proceed upon its basis. It is undeniably and pathetically true, and in any thought of a solution we need to begin at the foundation and work up. If this is not the settled policy of the Protestant Church, to be pursued with relentless vigor and all the wisdom and the faith in God that can be summoned to the task, then a decadent Protestantism will be the result, and the consequence for the religious life of tomorrow and the future of the world will be dark indeed. So let us take a look at the matter of Home Religion (and we can but touch the fringe of it here), and as Christians and Church people professedly concerned about all vital things let us "take counsel together" and try to "hear the counsel of the Lord" as we look to Him for guidance and fix our eyes on a definite goal.

This is a plea for homes that are Christian, not in name but in fact. Nominally thousands, yes tens of thousands, of Canadian homes are Christian. But nominal Christianity is a weak and spineless thing. A home that is not a training ground for Christian character is false to the home's original purpose. A home where spiritual culture is neglected is likely to send forth young men and women who are little more than baptized pagans. Because so many homes let vital religion go by the board and are largely places for the children to eat and sleep in, they are mere houses and not homes at all. Is it any wonder that the presence of children at public worship with their parents is a great exception, and that Sunday School attendance has been falling off for years in all denominations? That a generation has grown up to display a marked disregard for Sunday as a day to be set apart? That the subject of juvenile delinquency is now alarming an often apathetic public?

These are serious signs of the times, and if Christian leaders and Christian parents do not lay them to heart we shall more than ever in the days to come see righteousness bankrupt and hear "Rachel weeping for her children". If we do not face the present issue and make the ways of religion beautiful and compelling to the youth

of today they will hold but lightly to the Church. And, what is more disturbing, the next generation will be still further removed from the Church, mere passive spectators rather than active sharers in its life, when their interest might have been close and vital. This will be a serious matter for the Christian Church, for the Church must hold the line in the great Armageddon between truth and falsehood, right and wrong. If the oncoming generation are not found in the ranks of a militant and victorious Church, what will be the outlook for Christianity itself, for the organized Church, and for the future of society? We need to take the long look here as well as the nearer view, and realize that the solution is in the building of home life on a solid Christian foundation. For to the decay of family religion we are to look very largely for the source of our disquietude today and the apprehension with which we view the future.

A new Christian home is a fundamental need. Religion was cradled in the home. The family was the earliest form which God gave to social life. No other institution can claim so remote an origin, and amid all the changes of the centuries the household has kept its place refusing to relax or dissolve its bonds and has thus influenced the whole stream of moral culture. No other form of social life is so susceptible to religion. In very primitive times Abraham reared his altar where he pitched his tent, and significant indeed is the divine commendation of this father of the faithful, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." At a later date, amid the threatenings of defection we have Joshua's pious resolution, "As for me and my house, we will serve the Lord". The New Testament Church emerged from the family. In the first and the second centuries the Christian Church had no church buildings and resort was had to private homes. It is written of Cornelius, a devout man, that he "feared God with all his house". These are but examples of the godly in all ages who have linked domestic worship with the family institution. It is such definite acceptance of responsibility for family religion that is needed in the homes of God's people today. The Home is a divine institution, as the Church is, and it is no exaggeration to say that fathers and mothers are ministers of God, ordained by God to the holy office of bringing up their children in a godly manner through parental instruction and devout example.

Do we bring up our children "in the nurture and admonition of the Lord"? Do we



take the time to explain and bring home to the tender apprehension the truth of God and his Christ? Do we teach infant lips the simple offices of prayer and brief thanksgiving? Do we keep a watch over our own conduct, and language, and even looks, lest our little ones should get a wrong impression and be injured? Do we study to make them admire "the beauty of holiness"? Do we feel bound by every consideration of parental love, humanity, and justice to use every effort that our offspring may be "born again" and made "heirs" of a divine nature and heaven? What a joy it should be to parents to think that the Church of God will be enriched with excellent characters perhaps to the close of time through your instrumentality! Can there be a nobler aim than that which seeks to give God through family affections and relationships servants for both worlds? Let us give our children something to live for, and a Christian experience to live by. Let us give them Christ, for without Him everything else we do will be but as the small dust of the balance.

In these days particularly the children need every possible safeguard, for the youth of today face so many confusing changes. Moral standards and authority are questioned as never before and many of the old landmarks have been removed. New views on marriage and divorce have come in upon us like a flood, and in respect to Sabbath observance and other time-honored traditions modern youth demand a larger freedom, and are thought to be more than ordinarily critical, impatient, and self-assertive. In these war days, too, when so many fathers are away from home, and so many mothers are in war work all day, the children outside of school hours must fend for themselves and are hence at loose ends and likely to run wild.

It is true we have certain social organizations and movements working in the interests of the young, but they are remedial rather than preventive. We need to go back to the home and by producing Christian parents and a Christian offspring we shall be attacking the problem at its source. Fathers and mothers, sons and daughters will have to turn again to God if our civilization is to be saved. The house of life that is built upon the Christian foundation will not fall when the floods come and the winds blow and beat upon it.

What we wish to see from end to end of this Dominion is the steady co-operation of ministers, Sunday School teachers, and parents to win our children to Christ. And—the Home is the starting-place. We do not wish to dogmatize about details and methods, but urge that parents start in somewhere. If grace at mealtime has been given up, restore it. If you have grown re-

miss in church attendance, gird up your loins and show improvement here, for your children will never reverence God's House if you hold it in light esteem. Endeavor to establish some form of family devotions. If your children are young it is not hard to do this. Have a regular time, at breakfast or at tea time. If only for five minutes it will set the tone for the day. Shyness or a sense of inability may tempt you to put off, but resolution and courage will never be summoned in behalf of a better cause. The sense of duty discharged and benefit received will soon make the practice a delight. Carefully select your Bible readings, then read or extemporize a prayer. Have the family read verse about or repeat their verses from memory. Be careful not to let your part be cold and lifeless. Of course the parent's life must be exemplary and gracious or worship will not harmonize. So live, that the family devotions you conduct will be prompted by the instincts of your own religious nature and your growing experience of God. Thus will your peace abound and "your prayers be not hindered". Remember that religion is caught as well as taught. Perhaps for a start you will find it a help to use some devotional booklet like \*Today, with its Bible verses, brief exposition, and a short concluding prayer.

What C. E. Jefferson wrote a few years ago is still true: "Home life is the one strip of enchanted territory which has been left us in these noisy and prosaic days. To hold on to it, and to resist all who would encroach upon it, should be the ambition of all who wish to keep the world's life vigorous and sweet and pure."

Home and Church and School must rise to these heights that beckon us in this testing hour. Then all eyes upon the Home! Here the children spend most of their time, and are at the most impressionable period of their lives! What are we resolved to do for them now, and before it is too late? Let us get together on religion, and walk with God for our children's sake and for our own.

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\*The devotional monthly *Today* is recommended as an aid to family and private devotions by the General Assembly's Committee on Home Religion. Single Subscription, 75 cents per year: Five or more copies to one address, 5 cents per copy per month. Send subscriptions to Presbyterian Publications, 165 Elizabeth St., Toronto, Ont.

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#### CLERK OF PRESBYTERY

Rev. Donald MacInnes, B.Th., of Milverton, Ontario, has been appointed Clerk of Stratford Presbytery in succession to Rev. J. K. West, B.D., now in St. Thomas, Ontario.



## Among the Churches

R.R. 3, Red Deer, Alta.

Our Valley Centre Church, in many respects, is the strongest point, although Willowdale Church is the mother church of the field. During our first summer, 1941, the Valley Centre congregations nearly filled the church, a large percentage being young people. When I first saw the building, it was both unfurnished and unlined, although it was built in 1914! You could see right up into the rafters. I could not picture the good attendance keeping up during the Alberta type of winter, in such a building.

We decided to raise a fund to line the church. The response was wonderful for \$127.00 came in by free will gifts, and voluntary labor completed the task. It was then discovered the roof needed reshingling; another \$50.00 came in for this purpose. The people do appreciate the comfort, also the improved appearance of their church.

The board in charge of the manse had only one remaining member and was not functioning. We restored the board to six members. During 1942 we built an addition to the manse in the form of a back porch and coal shed combined; this cost a little over \$50. The splendid spirit of co-operation was wonderful, although there was some delay for a while, owing to the heavy harvest and labor shortage. This building has been a great help towards keeping the manse warm during this old-time winter.

Organization work is rather difficult. Most of our different points have a larger number of adherents than members. These adherents are very faithful in their interest, attendance, and support, yet they are not prepared to come forward and unite with the church. This applies also to the eldership. We have one elder at the present. We have been seeking carefully to increase this number so that we may have a Session to help in this important part of the work of the church.

The people are very friendly and kind to us, and at Christmas and the New Year they brought us many gifts. Like many other places, they are feeling the effects of the war, young men going away and a shortage of help on the farms. In fact, in quite a number of cases last year's crop is still out in the fields, snowed under, yet one seldom hears a complaint.

This winter is quite trying with the abundance of snow and frequent severe cold spells. For fourteen days it did not come above zero even during the day. Our lowest registration was 50° below. Our potatoes and other things froze in the cellar; others suffered a similar loss. However, as the Apostle Paul reminds us, we must accept this loss joyfully.

Our people often overcome many difficulties in order to attend church, and we trust their interest will deepen into definite spiritual growth.—Charles E. Bray, Missionary.



St. James Church, Truro, N.S.

Truro, N.S.

R.A.F. night was observed in St. James' Presbyterian Church, Sunday, January 24. The entire service was in charge of men of the R.A.F. who are stationed at Debert. Squadron Leader N. M. Slaughter, the station padre led in the evening prayer, Group Captain J. H. Woodin, Officer Commanding, read the evening Scripture lesson and the R.A.F. chorus of 23 voices rendered special musical selections, including Legend by Tschaikowsky, Largo and Finlandia. The speaker of the evening was Wing Commander Gerald Gregson, R.A.F. Staff Chaplain, now in Canada. He gave a stirring evangelical message on, The Water of Life. It was a very impressive service and the message of the evening was especially appreciated for it was a rousing Gospel appeal such as is needed in these times. The leader of the R.A.F. chorus was L.A.C. Trevor Phillips, a ministerial candidate for the Presbyterian Church in Wales. The church was crowded to the doors and because of the new fire prevention regulations many had to be turned away.

Tatamagouche, N.S.

Some months have passed since the congregation of the Earltown Falls Presbyterian Church lost one of its most valued members in the person of the late Miss Annie Baillie. It is with fond recollection that she is remembered, for she was the beloved friend of those who knew her. Her services and substance were ever rendered freely in the support and continued existence of the Presbyterian Church. She was devotedly active in much of the Church's work in her own community, having been Secretary of the Balmoral Woman's Mis-



sionary Society, Superintendent of the Sabbath School in her home church and distributor of *The Presbyterian Record* in her own division of the Falls Presbyterian Church.

That her wishes might be consummated and her beloved Church's work advanced she left as a monument to the beautiful memory of her person the very considerable legacy of \$2,000. It is with much appreciation and with a deep sense of indebtedness that the congregation of the Earltown Falls Presbyterian Church acknowledges this last expression of the late Miss Annie Baillie's loyalty.—Con.

#### Montreal, Que.

On the first Sunday morning of the new year and before a large congregation in the Maisonneuve Presbyterian Church, Montreal, Dr. and Mrs. R. A. Kerr presented a beautiful Baptismal Font to the church in memory of the late John Goudie. The presentation was made by Dr. Kerr, who stated that it was made of Caen stone, quarried in France. Mrs. Kerr unveiled the gift. The minister, Rev. Quincy A. McDowell, then dedicated the Font to the glory of God and in memory of the late John Goudie. He stated that Mr. Goudie had been a valued and faithful member of the Session and the Choir for many years and had been active in all the work of the church.

The value of this beautiful gift is greatly enhanced because it was presented by Dr. and Mrs. Kerr who have been such faithful leaders in the Maisonneuve Church from its beginning. Dr. Kerr is not only the senior but also the first elder of the Session. For more than forty-five years he has been a practising physician in this community. Mrs. Kerr has been President of the W.M.S. for more than 25 years. The members of their family have also been active in the work of the Church and Sunday School.

#### Hillsdale, Ont.

The Presbyterian Church in Canada and the Hillsdale congregation in particular suffered a great loss in the recent death of Mr. Thomas Cavanagh, after an illness of seven months. He was active in almost every branch of the church's work. In 1908 he was elected to the Board of Managers, acting as Chairman for some years, and served until his removal by death. In 1909 he became a member of the Kirk-Session, being ordained an elder on January 31st of that year. In later years he was made the representative elder and in this capacity he attended many of the meetings of the Presbytery of Barrie. For forty years or more he and Mrs. Cavanagh were faithful

members of the Choir, and when they retired they were presented with hymn books as a token of their long and faithful service. Mr. Cavanagh will be greatly missed by the congregation but he has left an inspiring example of obedience to the Master who said, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

#### Toronto, Ont.

St. Andrew's Church, whose minister, Rev. Stuart C. Parker, D.D., is now on special duty in the Air Service, observed on Sunday, the 7th of March, its 113th anniversary. The congregation had the privilege of having as the preacher for the morning service the Moderator of the General Assembly, Rev. Dr. Norman MacLeod. He brought greetings from the Church and paid a tribute to its founders and leaders throughout its history. Dr. MacLeod's message accorded religion its high place in personal and in national life. It provides what education and culture is incapable of bringing to man and it alone can satisfy man's deepest longings. The story of St. Andrew's has been told in the columns of the Record. If one wishes to learn more of its fine record and its noble men let him turn to the comprehensive review of its history given in *The Book of St. Andrew's* by the present minister, Rev. Dr. Stuart C. Parker, which was published in 1930 by the Centenary Committee of the congregation.

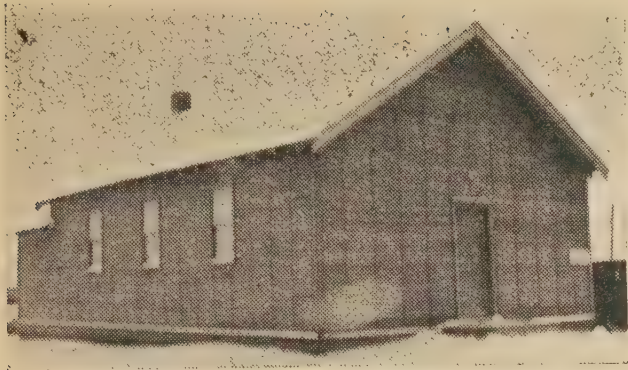
#### Victoria, B.C.

In the Financial Statement of St. Andrew's Church certain items engaged our attention. The congregation for the year 1942 forwarded to the Church Treasurer, Toronto, \$1,953.98 for The Budget, and the income of the Women's Missionary Society was over \$800. The congregation has a War Effort Association whose receipts were \$444.35, there is also the Women's Guild, whose income was \$426.23. In the general church expenditure the Pension Fund has not been overlooked and the sum of \$150 has been forwarded. The Record is accorded a high place in the congregation with the result that by subscription and congregational contribution 225 copies are taken.

#### Lake Megantic, Que.

The Record, as we learn by correspondence, has lost one who gave his time for many years to the work of promoting the circulation in the congregation of St. Andrew's Church, Mr. J. O. McDonald, whose death took place in the late autumn last year. This was not his only activity in the church, he was Chairman of the Board of Managers and a Trustee and was held in high general respect.





Knox Church, Sylvania, Sask.

## Sylvania, Sask.

This church was erected in the summer of last year and was dedicated on Sunday, October 20th, so the missionary then in charge, Mr. Allen L. Farris, wrote. A photograph, however, was not then available. This having come to hand recently we are now able to present a picture of another of our churches. The building cost approximately \$1,300. It was erected by voluntary labor of members of the congregation under the direction of a carpenter. The service of dedication was conducted by Rev. E. S. Mackay, minister of St. Andrew's Church, Tisdale, Sask. This dedicatory service was reported in the Record of December last.

## Newmarket, Ont.

Sunday, March 7th, was a day of great rejoicing in St. Andrew's Church. It marked the 109th anniversary of the founding of the congregation and a special service of rededication following redecoration was held on that day. The service opened with the reading of a dedicatory psalm, followed by the processional hymn, *Rise up, O men of God*. The special speaker for the day was Rev. L. M. Johnson, formerly of Philadelphia, but recently chosen assistant minister in Knox Church, Toronto. The message in the morning was based on the words, *Lord teach us to pray*, and in the evening, *Be of good cheer*. The Choir contributed two anthems to the musical service, *Praise Ye the Lord*, and, *Blessed Is the People*. The minister, Rev. J. A. Koffend, was assisted in the evening by Rev. Henry Cotton of Trinity United Church, whose service in the evening was courteously withdrawn.

## Port Credit, Ont.

St. Andrew's Church, of which the minister is Rev. Dr. Arthur C. Cochrane, rejoices in a year of prosperity and this appears not only in increased contributions but in a large addition to the membership. Seventy-two members have been received in the twelve months period, thirty-nine of

them by confession of faith and thirty-three by certificate. Of those received, twenty-four came from the Sabbath School. The Session has been enlarged by the election of three members. Another feature of the congregational life is the fact that forty-three members are on Active Service. The contributions for the year were \$5,675.49. Of this amount the sum of \$1,183.65 was for the Budget of the Church and other missionary causes. In raising the general funds, the Ladies' Aid was of great service and was particularly devoted to the welfare and comfort of those on Active Service. The Missionary Societies, Senior and Junior, had a large share in raising the missionary funds. It is a little better than a year ago since Dr. Cochrane was inducted.

## Bolton, Ont.

Mr. W. J. Kearns, whose death took place in the autumn of last year, was a man of whom it was said that he was foremost in the congregation in getting things done. His character was as outstanding as his activities. He was a life-long Presbyterian and for many years was an elder. His was a most worthy character, staunch and true. One of the activities to which he devoted himself with energy was the circulation of the Record in the congregation. As was said of him, he looked after that and nearly everything else. His interest in the Church was finally expressed by a bequest of \$1,500 to the local congregation. This is the second legacy to the congregation received in recent years, one other for the sum of \$200 having been left by Miss Annie Goodfellow.

## Nestleton, Ont.

The Record has lost a valued helper in the person of Mr. John Dickey, whose death took place very suddenly just after the opening of the new year. Though of advanced years, having been born in 1862, he was very active and most diligent in connection with the work of the church. He was a Presbyterian throughout his whole life. He was elected an elder in 1924 and five years later became Clerk of Session, an office he held until the time of his death. The funeral service was held in the Presbyterian Church at Nestleton. Owing to the condition of the roads, the minister, Mr. Jamieson, was unable to reach the church and the service was conducted by Archdeacon Simpson, minister of the Anglican Church at Blackstock. The household interest in the Record is manifest in the fact that Mrs. Dickey has taken up the work of local circulation in place of her devoted husband.



## Listowel, Ont.

The congregation of Knox Church under the ministry of Rev. W. E. Kelley rejoices in marked evidences of prosperity. At the service preparatory to the February communion eighteen were received into membership, three by certificate, and fifteen by profession. Fourteen of the number were from the Sunday School, one class contributing twelve. This class was led by Dr. Harry Livingstone, whose grandfather was a brother of the renowned missionary explorer, Dr. David Livingstone. In church attendance the Sunday School showed to advantage, 94 boys and girls holding church attendance cards. Certificates for Scripture memory work were awarded to 36 pupils and 75 more are qualifying while others are memorizing the Shorter Catechism. Of a total amount raised for all purposes, \$9,498, \$1,500 was devoted to missions. The Sabbath School had an additional income of \$513. The W.M.S. contributed \$250 to the parent society. Two other women's organizations, the Ladies Aid and the Willing Workers, young women, are evidently diligent; the former had an income last year of \$1,121.32 and for the past thirteen years a yearly average of \$877. The receipts of the latter, which is constituted of young women, were \$480.91. At the annual meeting a very hearty vote of thanks was extended to Rev. W. E. and Mrs. Kelley for their service of helpfulness. Mr. Kelley has served as Chaplain to the Forces here since the opening of the Bennett Barracks some months ago, with rank of H/Captain.

## Vancouver, B.C.

In Kerrisdale Church, one writes, there is progress in every department. We have burned the mortgage and are now free of all encumbrance. An extension fund has been started the first charge upon which is the procuring of a manse. We have exceeded our Budget allocation, and accepted a larger one for this year. The Sabbath School has increased. The Honor Roll now has 47 names three of whom have paid the supreme sacrifice. The membership is now 377, a net increase of 27, and has doubled in the last six years.

## Geraldton, Ont.

On Sunday, March 28th, Rev. J. G. Murdock, bade farewell to the congregation of St. Andrew's to the great regret of all, for both as a worker and a man he was strongly entrenched in the affections of the church and community. He has had a ministry there extending over two years which has been eminently successful. Anticipating the departure of Mr. and Mrs. Murdock the congregation assembled some weeks previous to his departure to give expression of their sentiments towards them. This took

the form of an address and generous gifts. The congregation's feeling found expression in the opening part of the address,

"That your many friends of this community and the members and adherents of St. Andrew's take this opportunity to express publicly their very sincere appreciation of your splendid work". Though Mr. Murdock's farewell messages were given on the 28th of March, Mrs. Murdock had left some time before to enter the Women's Division of the R.C.A.F. in the Operational Department and is now established in her post at Ottawa. Mr. Murdock will enter the Chaplaincy Service in which it is confidently expected that he will render valuable aid in that important ministration to the men of the Forces. Mr. Murdock's ministry has been shown in addition to the membership of the church and in the promotion of work among the young. There is now a Sunday School with a roll of over one hundred at Geraldton and a Sunday School in Little Long Lac and Longlac. In the latter Mr. Murdock has conducted divine service at intervals as opportunity permitted but the Sunday Schools in both these places meet regularly. Under his leadership at Geraldton the church has been enlarged and great improvements made in the manse. In his work among the young he has been notably effective and an indication of this is a C.G. I. T. Group conducted recently an evening service, providing their own choir led by Mrs. Matthias. The church was filled on this occasion. Mr. Murdock has also endeared himself to the miners and his good work among them is evident. Under him complete organization of the congregation has also been effected.

## Fredericton, N.B.

The death of an ardent worker who for many years had served the Presbyterian Church in Canada, particularly in the west, Rev. Daniel Fiske, D.D., took place in the General Hospital, Cornwall, Ont., in February. He had reached the age of 87 years. His death was the result of a fall. He was a graduate of Pine Hill Theological College, Halifax, in 1881. The early part of his ministry was in the Province of Ontario. In 1916 he went to Saskatchewan where he continued his ministry for over thirty years. His last charge was Englefeld. Though retired he was indefatigable in engaging in Christian work in whatever form it presented itself to him, particularly in visiting the sick and the bereaved.

## Toronto, Ont.

Rev. J. B. Thomson, B.A., minister of Dufferin Church, was elected by a unanimous vote as Moderator of the Toronto Presbytery, succeeding Rev. A. Gordon Macpherson of Riverdale Church. Mr. Thomson



has entered upon his fifteenth year in Dufferin Church. He has undertaken heavy responsibilities beyond the bounds of his congregation, both in connection with the Committees of Presbytery and of the General Assembly. He is Convener of the Committee of Board of Evangelism and Church Life and Work.

#### REV. J. MACKIE NIVEN

Mr. Niven's death took place at his home in Victoria on the 6th of February at the age of 78 years. He was a native of Scotland, having been born in Dundee in 1865. For some 19 years he followed a business career, then in 1898 he accepted the position of Secretary to the Superintendent of the Irish Church in Dublin, Ireland. Four years later he came to Canada and entered Manitoba College as a student. He graduated and was ordained in 1905 and in that province served the Church at Poplar Point, Raeburn, Meadow Lee and Eden. In 1913 he accepted the position of representative of the Manitoba Auxiliary for the British and Foreign Bible Society, which he held for 22 years. In 1935 he came to Victoria, B.C., and served the united congregations of Knox and Erskine until the spring of 1942, when he retired. He is survived by Mrs. Niven, two sons and six daughters and two brothers and three sisters. The funeral service was conducted by Rev. J. L. W. McLean on the 5th of February and interment was made in Colwood Burial Park. Mr. Niven had a keen mind and held clear convictions which when occasion required he ably defended. Loyalty to truth as he apprehended it gave him strength of character. His was a good life and in his ministry he cherished the single purpose of glorifying God and helping his fellow-man.

#### REV. H. T. WHITE

Our Church lost a good and faithful worker when Mr. White passed away on the morning of the 12th of February. His death was the result of a long illness. Late in life he took his theological course and became a minister of our Church. His ministry was chiefly, though not wholly, to the Indians of Manitoba connected with the various stations which he served, Lenore, Birtle and Elphinstone. Illness led him in 1942 to surrender his work at this last place and since that time he lived in Winnipeg. He was a native of England and came to Winnipeg in 1911. For some time he engaged in farming and then was employed for several years in the circulation department of the Winnipeg Free Press. He was sixty-six years of age. He is survived by Mrs. White, a son, and a daughter. The funeral service was conducted by Rev.

E. H. Lockhart, of Portage la Prairie, and interment was in Old Kildonan cemetery.

#### R. K. HOPE

To one who lived a long, good, selfless, buoyant life Central Church, Hamilton, pays this tribute:

Such sadness as inevitably accompanies the passing of one much beloved is more than outweighed in the case of the late R. K. Hope, our Senior Elder, by many compensating features. He was in his 95th year. He was beginning to encounter the difficulties consequent upon failing bodily and mental powers. He passed peacefully while preparing for his usual daily routine after his usual night's rest. He was active to the last, having been in his place at Church last Sunday morning, and carried through his set program for the day last Tuesday. He had had a long and honourable business career. He had served well the Church and the community. He was the soul of kindness, the essence of cheerfulness, and had stored up endless memories of a long pilgrimage, during which his varied activities, including athletics, were always characterized by the qualities of zest and fair play, which go to make up what we know as good sportsmanship. This congregation loved him, honoured him and profited richly by his abounding generosity and his truly Christian example. There is no one to take his place, for his type was unique, but the inspiration he created may well lead to many aspiring to a share in supplying the lack due to his being withdrawn from us. Our Centennial Booklet, in 1941, was dedicated affectionately to him as "Uncle Robert"—"known to the whole congregation as a friend in whom cheerfulness and reverence have attained to a perfect blend."

## BOOKS

### Stories from the Bhil Field

#### Focus on British Guiana

By Rev. E. H. Johnson, Committee on Missionary Education. The Presbyterian Church in Canada—Bhil Field, price 10c; British Guiana, price 50c.

These constitute two attractive additions to the missionary publications of The Presbyterian Church in Canada. The first is concerned with an important field in Central India and the stories are from real life. The other is a larger publication Part I of which is historical, dealing with the old colony, and Part II is concerned with the work, the planting of the Church, obstacles, methods, policies, and progress. This is admirably illustrated with pictures of workers, buildings, etc.



### The Alpha Method

Speaking and Preaching Without Notes. By Rev. H. J. Garland. Published by W. H. Smith & Son, Ltd., Stafford, England. Price 2s.

The author presents in this volume a system of mnemonics of his own devising as an aid to public speaking and preaching; not however without preparation, but without the use of notes.

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### War-Time Prayers

By G. A. Cleveland Shrigley, published by Foster and Stewart, Buffalo, N.Y. Price 10c.

We have here a series of war-time prayers. It is a compilation of prayers by the author and those of well-known leaders in the Church in the U.S.A.

\* \* \*

### My Daily Guide

By Theodore W. Engstrom. Published by Zondervan Publishing House, Grand Rapids, Mich. Price 50c.

For each day the message consists of a passage of Scripture and the verse of a hymn. A compact serviceable book.

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### 21 Years A-Building

A short account of the Student Christian Movement of Canada. Price 50c paper and \$1.00 bound.

It may be obtained from 1164 Bay Street, Toronto.

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### The Bearers of The Torch

By Rev. John Warren Hill. Published by The Brookside Press, Hampton, N.B.

This booklet of some hundred pages is sent forth as Part I of a history of English evangelism from the fourteenth century.

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### Little Links

By H. L. Cranford. Published by Arthur H. Stockwell, Ltd., N. Devon, England. Price 6d.

The contents consist of helpful messages in poetic form.

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### New Life

(A Book of Prayers) by Margaret Cropper. Published by Longmans, Green & Co., Toronto. Price 85c.

The contribution to the new life made herein is not merely in the form of prayers but in the short treatment of subjects bearing upon life and faith.

\* \* \*

### The Master on the Mount

By Canon James Edward Ward. Published by Longmans, Green & Co., Toronto. Price \$1.35.

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## CHURCH OF SCOTLAND COLONIAL AND CONTINENTAL COMMITTEE

Secretary, Rev. Alexander King, M.A.

Dear Dr. Rochester:

Pardon my delay in belatedly acknowledging the report on your Mission work, which you were good enough to send me in duplicate. Of course, both copies arrived, whereas if you had not taken this precaution the ship carrying the one and only copy would surely have been sunk! I was very glad to get the report. . . .

I am glad to see from your report that, in spite of the war, and all the difficulties it must entail, your Church is still vigorous in prosecuting its great task. I am especially glad to see that due attention is being given to your New Canadians. I am sure they will repay in good measure both attention and neglect.

Over here we still manage to keep our heads above water, but the war increasingly is making demands on time and energy; the comb-out is thorough, and the Sunday is invaded by Home Guard and A.R.P. practices, so that it is far from easy to keep a congregation going. Yet it is marvellous how well the congregations are standing up to a strain and pressure no one ever contemplated. We have much to be thankful for.

Yours sincerely,

ALEX. KING.



## MISSIONS

By Rev. H. D. Northfield, Dacca, India

**O**NE hundred and fifty years ago on October 2nd, 1792, a meeting was convened at Kettering, a small country town in the heart of England. It was not a large gathering, nor were the fourteen members present men at all famous or noteworthy in the eyes of their contemporaries. Yet to that meeting owes its birth the great modern Protestant Missionary Movement, which has in the meantime spread all over the world, and become one of the most beneficent sources of international service and understanding that history has known.

Let us look at these men: a dozen Baptist ministers, mostly from village churches, a young student and a solitary layman. The ministers were earnest but obscure servants of Christ, who lived on a mere pittance, perhaps equivalent to Rs. 35 or 40 a month in modern Indian currency. The student had no salary at all, yet made his promise of half a guinea (say Rs. 7-12) to help on the work, and fulfilled it. The total amount of the collection taken at the close of the meeting was £13/2/6, or some Rs. 250 at present. No member present would have such a large sum with him, but they promised their respective contributions and, like the student, Staughton, kept their word. Among them were five who came later to be recognized as outstanding men, and one who became a world figure. The latter, William Carey, was the son of a poor village weaver, who had learned shoemaking and up to that time had been working at this trade in order to help support his wife and family. Like other honest artisans of that day, he was largely self-educated, but the powers of his mind were such that he far surpassed his contemporaries. At the age of twelve he had to leave the village school in order to earn his living. He was already an authority on natural history among his fellow-villagers; here we see the origin of that keen interest in botany which caused him in later years to become founder of the Agricultural Society of India. We read that besides Botany his favorite studies were languages — Latin, Greek, Hebrew, Italian and Dutch! — and also "his globe and his Bible"; Geography and Religion. As the years went on he became more and more convinced that God was calling him to a great adventure; no less than to go far abroad to preach the Good News of Christ to those who had never heard it. We must remember that at that time the English were engaged in exploration and trading ventures all over the world. Carey had read with avidity Captain Cook's Voyages the record of that intrepid traveller amidst the vast wastes of the

Pacific Ocean, and many similar books. But along with such fascinating accounts of the discovery of lands and peoples hitherto unknown to Europe, Carey read of the horrors that the European civilization of that day brought in its train; the iniquities of the negro slave-trade, then at its height, the introduction of intoxicating liquor, and other evils. Was Europe then to give only of its worst to these distant peoples? Should Christian people not strive, with a courage and devotion at least equal to those of the commercial adventurers, to give also of their best: the Christian Message of Peace and Love?

Of the others present at the meeting, few are likely to be remembered in India. Yet we should mention Andrew Fuller, the first Secretary of the Baptist Missionary Society, John Ryland, its first Chairman, John Sutcliff and Samuel Pearce. It was those four men, with Carey, who first in all England conceived the project of a Foreign Mission and carried their plan into effect. But at first there were many hesitations, and in fact everything depended upon Carey. He had spent long hours persuading his brethren in both speech and writing. Deserving of particular mention is his famous sermon at Nottingham on May 31st, 1792, in which he enunciated the two great maxims, which have ever since been the inspiration of his follows:

EXPECT GREAT THINGS FROM GOD.

ATTEMPT GREAT THINGS FOR GOD.

Among his writings the most famous is the *Enquiry into Obligations of Christians to use Means for the Conversion of the Heathen*, published in 1799. A few extracts will show its loving and catholic spirit. Answering the objection that many non-Christian peoples were uncivilized, Carey says "this can be no objection to any—It IS no objection to commercial men. It only requires that we should have as much love for the souls of our fellow-creatures and fellow-sinners as they have for the profits arising from (the sale of) a few otter-skins, and all these difficulties would be easily surmounted." Later he adds:

Missionaries must be men of great piety, prudence, courage and forbearance. They must be very careful not to resent injuries that may be offered to them, nor to think highly of themselves . . . They must take every opportunity of doing . . . good and, laboring and travelling night and day, they must instruct, exhort and rebuke, with all long suffering and anxious desire, etc.

A high ideal indeed for the thousands of Missionaries who have followed in Carey's footsteps!

The result of the Meeting at Kettering was the passing of a resolution initiating



the Particular (Calvinistic) Baptist Society for Propagating the Gospel among the Heathen of which the present Baptist Missionary Society is the direct descendant. But the work thus started has had wonderful results. In the track of the adventurous traders, which led to every country bordering the Seven Seas, there now followed an equally adventurous band of Missionaries, bent on proclaiming the Name of Christ among nations who had hitherto known the European only as a conqueror or hardbitten trader, often of doubtful moral character. India has known many of the greatest of these, e.g., Carey's colleagues at Serampore, Marshman and Ward, Alexander Duff the great early educationist of Bengal, and more recently the beloved C. F. Andrews. As far as the Baptist Missionary Society is concerned the 150 years of its history show a wonderful advance founded on unremitting sacrifice; its Missionaries are now to be found in most parts of N.E. India, in Ceylon, in N. China and in the great basin of the Congo River in Mid-Africa. But only a short period elapsed before the Baptists, never a large community in England, were followed by others, in remarkably rapid succession. In 1795 the London Missionary Society and in 1799 the Church Missionary Society were founded. The United States followed suit in the world-wide Mission with Baptist and other Societies. The faith and enterprise of the 14 obscure saints of Kettering attracted the attention and emulation of the whole Christian world. If to-day there is scarcely a land over the surface of the earth, scarcely a city of any size, which cannot show some school or college, hostel or hospital, where its people are willingly served in the Name of Christ, honor and thanks must be paid to the memory of those who first heard the call of human need and had the matchless courage to respond to it.

Of William Carey, the cobbler who became world-famous scholar and saint, more may be said when, in November of next year, we celebrate the 150th anniversary of his landing in Bengal. His sufferings and sacrifices before sailing were great. The East India Company refused permission for any "schoolmasters or missionaries" to set sail for their dominions in India, and when in their zeal Carey and his companions managed to smuggle themselves on to a ship they were discovered and forced to dis-embark. They finally sailed in a Danish East India-man from Dover. Carey's father opposed him bitterly. Carey's letter to him deserves to be quoted: "Dear and Honored Father, The importance of spending our time for God alone is the principal theme of the Gospel . . . To be devoted like a sacrifice to holy uses is the great business of a Christian. I therefore consider myself

devoted to the sole service of God, and now I am appointed to go to Bengal in the East Indies, etc." The father replied that it was "the folly of one mad" and could not believe that he would persist. His wife, not unnaturally, feared to accompany him to a country then entirely unknown to the majority of Englishmen. His own people, while admiring the bravery of their pastor, were very doubtful of what seemed to them also an unreasonable project. However, in time, they were reconciled and wrote this letter; poorly spelt and the work of ill-educated men, it yet shows the spirit of sacrifice: "The Shock was great—great indeed to think of parting with a minister we so dearly loved—with faithfulness and affection which he was possessed of, endeared him to us more and more. But what can we do? His heart had been long set upon it. . . . We know the Head of the Church can supply our wants. . . ." These humble country people thus also have their place in history as those who did not oppose God's great design.

In the history of Bengal Carey's place is secure. Scholar, translator, educationist, botanist, and above all servant of Christ, his wonderful gifts were used freely for the welfare of the people of this Province. He had a great part in the beginning of modern Bengali literature, co-operated with Raja Rammohan Roy and others in social reform, initiated the first primary schools, founded the College at Serampore, and did much more beside. Those who cannot sympathize with the all-embracing claims made by the first Missionaries on behalf of their Religion are the first to acknowledge the greatness of the service rendered by Carey and his colleagues to the people of India as a whole. And it is well to remind ourselves that all these men and women, far from faultless and often mistaken as they have been, have always united in ascribing all their finest achievements to the inspiration and help of their Master, Jesus Christ. As Carey himself wrote, shortly before leaving his Homeland never to return, "I could not turn back without guilt in my soul. I find a longing to enjoy more of God". This hope was justified. All who have given up their homes, relatives, and friends to engage in the Service of God have found blessed evidences of His Presence in their daily life and work. So with Carey. While he was struggling to earn a living during his first days in Bengal, in an unfavorable climate, his family continually afflicted with fever and the future all dark and uncertain, we find the following sentences in his journal:—

"I trust I rest nowhere but in the soul's centre, God."

"I have never yet repented any sacrifice I have made for Him."



"During the approach of a severe thunderstorm this evening, I walked along and had sweet communion with God. Without, the sky lowering, within, the soul's sunshine."

In such faith it were well for us all to live.—United Church Review, India.

### Rolling River, Man.

Miss M. E. Buckley

I am sorry to be late in sending the accompanying report but I seem to have been in a whirl these last few weeks. The extreme cold weather the latter part of January caused quite an epidemic of sickness among our old people, which kept me fully occupied visiting until they were out of danger. Then the very mild weather we had a week or so ago caused a run in colds and coughs among the children, because they would run out in the melting snow and get their feet wet. Two developed pneumonia, which meant more time to be spent on the trail. The roads were not any too good, and travelling slow in consequence. I was called out last night at about 10 p.m. to see a sick baby of a visiting Indian seven miles away and did not get back home until long past midnight and then made the same trip again this morning, getting back late this afternoon. No wonder time flies.

Last week one of my nice girls got married. She is 19 and her husband 18. It was an arranged marriage between the parents of both. The girl did not take kindly to the idea at first. I told her she was not obliged to get married if she did not want to as I would not allow her to be forced into it. However, after a time she seemed to like the idea, and the parents came to discuss the matter with me and I insisted that she should begin her married life in a home of her own. She is the first to do this since I came to the reserve twelve years ago. As there was no minister of our own Church we could call upon to perform the ceremony, we drove the ten miles into Basswood in an Indian van, over the most awful trails. Several times I thought we would surely tip over. However, we arrived safely at the manse of the United Church minister, apparently none the worse for our rough ride. The minister's wife very kindly gave us a cup of tea before we set out again on the journey home. On arriving at the Mission House, Jessie had a nice supper ready, which was greatly enjoyed and for the wedding party made a very satisfactory ending of the day.

Monday and Tuesday of this week have been devoted to the wedding feast, to which all the Reserve were invited, but it was Thursday before the men got settled down to work again in the bush. They do love to

enjoy themselves and it is left to me to worry when the orders for cordwood are not supplied on time.

I do thank you very much for your help in the matter of salary adjustment for, owing to the increased cost of living, I would never have been able to manage. Even the Indians charge me a dollar a cord more for wood than last year and hasn't it taken a great amount of fuel to keep the Mission House warm this winter! Still, we are getting through the cold weather very well and are already looking forward to and planning our work for the spring.

\* \* \*

### Peace River Presbytery

A communication from Mr. A. R. Hancock, Wanham, Alta., gives a report of a meeting of the Presbytery of Peace River, Alta. This Presbytery, owing to lack of ministers, has not met for two years.

Owing to the vast area served by this Presbytery and poor rail connections with the northern and southern extremities of the Presbytery which is divided by The Mighty Peace, (river) it was a difficult problem to arrange a centralized place of meeting. Finally Grande Prairie was chosen by the Moderator, the Rev. R. S. Stevens, D.D., as the most suitable location.

Presbytery was summoned to meet in the Council Chamber of the Grande Prairie Court House, February 17th, 1943, at 7 o'clock in the evening. At this meeting Rev. John Carson, O.M., the newly appointed minister of Forbes Presbyterian Church, Grande Prairie, was duly received, welcomed, and appointed Clerk of Presbytery, while Rev. Dr. R. S. Stevens of Brownvale was appointed Mission Convener.

Reports from the various mission fields were presented and tabled, and after a brief discussion pertinent to the local situation our Church faces at this missionary Presbytery, it was strongly recommended that an ordained missionary be procured for the mission field of Fort St. John, strategically situated on the new Alcan Highway leading to Alaska. Possibilities of extending the work of the Church along this now famous highway and of extending the work of the Church along the highway being built from Peace River to Fort Norman in the Yukon Territory were considered. The need of a Synodical Missionary for the Synod of Alberta was also discussed and such an appointment was recommended. Presbytery adjourned subject to the call of the Moderator.

\* \* \*

Canada—The Maritime Missionary Conference held in October last, with Dr. John R. Mott as chief speaker, produced nearly \$1,300 for "Orphaned Missions". The similar two-day conference in Ottawa, November 30-December 1, yielded \$320.



## What About Tithing — Now?

- when incomes are more heavily taxed than ever before;
  - when we are urged to set aside at least 10% of our income in government bonds;
  - when the weight of taxation on all kinds of commodities is being felt in our homes, our business and our personal living;
  - when there is a real possibility that the future may make serious inroads into our financial resources;
- does the practice of tithing offer only a burdensome test of personal religious loyalty, or can it be a means of undiscovered blessing and security for such a time?

**W**HILE the changing eras of history have brought about no changes in the principle of tithing, nevertheless its vital relationship to one's personal possessions entitles it to a new scrutiny against the background of these economic trends.

In order that we may give fair and unbiased consideration to so important a matter, let us seek to approach it, not on the basis of dogmatic convictions or historic arguments, but on the more objective basis of its place in religious living for these particular times.

### How and Where Did It Begin?

No one really knows. There have been many conjectures, but the most important fact to emerge is that it has engaged the loyalties of man since the earliest record of known history. There seems to be common agreement that men paid a tenth of their income as a voluntary offering to their gods. A classical example, pointed out by several writers, is the definite evidence of this practice in Babylon as far back as 2100 B.C. Mythology makes several references to it and brief glimpses of it occur in early histories of the Greeks, Romans, Gauls and many others. These evidences make it clear that tithing does not belong exclusively to the Christian era, but has been akin to a religious instinct with men of various ages.

### Is Tithing Taught or Simply Recorded in the Bible?

Here is where contemporary opinion begins to fan out in several directions. All recognize the frequency of its appearance throughout the Scriptural record. It is there in the Old Testament, from its first introduction in Genesis in the story of Abram's offering of his tithe to the king and priest, Melchizedek, to the familiar passage in Malachi in which God rebukes His people and bids them bring all their tithes into the storehouse and thus test His promises. It is in the New Testament, from Jesus' word of commendation of the practice as recorded in Matthew 23:23, through the references in the Epistles to the practice of the early church in maintaining its

worship and supporting its ministry. These tithes should not be confused with the taxes which were also paid.

The very fact that some of the greatest Biblical interpreters have disagreed as to the extent to which the tithe is binding upon Christians as a law of life, or a precept to be obeyed without qualification, emphasizes the room for honest differences of opinion. While some maintain that the tithe is a law which has never been rescinded, others point out that there were many different kinds of tithes which were levied and rescinded with changing times. There have been many who hold that it is an inviolable responsibility of all children of God; there are many others who produce ample Scriptural evidence that the tithe was voluntarily given. To those who protest that the tithe has legalistic implications there are many who point out that in the New Testament we are under grace instead of law.

If we were to follow the pattern of most discussions of this subject, we would select one of these positions, marshal the familiar scriptures that seem to support it, and argue their application. It is doubtful whether we can improve upon statements already made in this connection, although we might present these old truths in new words. It is more than probable, however, that very few would be persuaded by such presentation to become tithers. How then shall we find more reliable counsel to determine whether it is binding upon us as a law of God or a privilege to be voluntarily accepted, the benefits of which can be understood only through experience?

Out of the confusing picture of human uses and abuses of this plan of stewardship, let us note the lessons which should be clear. We shall apply such tests as will show unmistakably their positive or negative values for us as individuals. Our conclusions will be reached only through the employment of our God-given processes of reasoning.

First of all, if we are to reach positive convictions as to the reason for the persistent life of this idea from age to age, we must discard several misconceptions and perversions that have done serious injustice to its true claims. Spiritually honest people of the past and present have recognized...

### What Tithing Is Not

1. It is Not a Law. It can best be described as a principle. Those who argue that it is a law just like the Ten Commandments fail to note that these are moral laws and therefore timeless, while tithing was related to ceremonial law. If the latter is the standard which must govern our obedience, then we are likewise bound to observe the feast days, the ceremonial laws, and many other religious practices of Old



Testament times. Such laws have changed with the customs of advancing ages. Paul emphasized the fact that the letter of the law is deadly, but the spirit gives life. Jesus sought disciples, not those who would be bound by a legal code, but those who would follow Him in discovering and accepting the great motivating principles which sustain and enrich life.

**2. It is Not Divine Magic.** Sometimes we are urged to "try it and see how much farther the rest of your money will go." If it were literally true that one's resources multiplied simply through the device alone, it is more than likely that the world would be full of tithers. Anyone who tries it as an experiment is apt to join that small minority who, after a few weeks of skeptical sampling, declare, "It doesn't work." God's challenge to "prove me now herewith" cannot be interpreted literally as an invitation to indulge in a single or short-lived experiment of bringing tithes into the treasury just to see the heavens open their windows of favor. Tithes are based on income, and that implies regularity. To adopt it as a regular practice of devotion requires the acceptance of it as a principle of personal commitment.

**3. It is Not the Payment of One's Debt to God.** That can only be done by entering into partnership with Him who assumed the full debt in our stead. No amount of money, great or small, can purchase the redemptive power of God, made available to all through Christ Jesus. It is a gift. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." It is dangerous to the individual to assume that he can discharge his debt to God by payment of such a portion of his income. In all references to the tithe in Scripture it will be seen that it was offered in connection with religious ceremonies or brought into the temple. It is therefore not a payment, but an act of worship.

**4. It is Not a "System" of Financing the Church.** Shortsighted members of official boards view with desperation the unpaid bills or a long-standing debt. They hear of a church that has a large number of tithing members and note that such a church is financially prosperous. They say, "If we could only get our people to do that, we would have a surplus in the bank." Frequently such boards ask the people to join in a tithing campaign for two or three months, the sole object of which is to balance the budget. This is little short of sacrilege. Again let it be recognized that tithing is a principle, which offers a means of witnessing before God to one's devotion to and support of His cause. It must be accepted by the individual Christian as a matter of conviction and not in response to a duty call from well-meaning but spiritually impoverished church officers.

**5. It is Not a Means to a Financial End.** Its inherent dynamic is not the production of money for either the individual or the church. It is, fundamentally, spiritual discipline. It meets its severest test in the tithing of money because that is the medium of exchange by which man provides for his living requirements. His uncoached use of money is a reliable indication of character. The acceptance by the individual of the tithing principle is a mark of his sincerity as a Christian.

#### **The Positive Viewpoint**

Enough has been said in the foregoing to remind us that the principle of tithing as a motive for well-planned Christian living has made itself felt in every age. This fact, combined with the testimony of countless hosts who have found it to be a way of more productive religious experience, justifies full consideration of its values.

In these days of global conflict, a man's possessions are a matter of unusual concern. The tithing principle depends upon the use of personal possessions as its instrument of expression. Therefore, everyone ought to give renewed attention to its true advantages in terms of Christian responsibility and privilege in such momentous days.

#### **Why Should Tithing Claim Our Favorable Consideration Now?**

1. It enlists the individual Christian in support of his religion as a priority . . .

It puts him in full co-operation with his Lord in carrying out the command, "Seek ye first the Kingdom of God." The true disciple believes more than ever that Christ is the only hope of the world and that in living out His precepts he finds the only antidote for wars. He has an unprecedented opportunity to lift the voice of the church above the din of battle and share in proclaiming its message of peace and love. He can make no greater investment in the future stability of international relationships than sharing regularly in the only program that can guarantee such results. The tithe is a proper minimum share.

2. It is a means of co-operation with the best ideals of our national life.

Contrary to much prevalent opinion, the leaders of our government have never wavered in their insistence that the preservation of our religious institutions and convictions is of prime importance to the future security of our nation. This is borne out in many ways which need not be enumerated here. Our government encourages gifts of benevolence and backs up its approval of such gifts by exempting from taxation a total of 15% of one's income for such purposes. Thus the government of the United States thinks it not excessive for a person to give 5% more than the tithe of his income to the support of his church and religious causes in general.



### 3. It brings our total living into sustained partnership with God . . .

It acknowledges God's primal position in all that constitutes our life program. Thus we pay homage to His unfailing wisdom and power. Consciousness of oneness with the plans and purposes of the Omniscient One for His world is most reassuring in the face of failing ideologies and panaceas. By investing our first earnings in such a relationship, we inevitably develop a sense of sacred trust for all of our remaining resources.

### 4. It fosters a Christian attitude toward all people the world over . . .

We become interested in the evangelization and nurture of other nations and races when we begin to share the cost of that great enterprise. One of the most enriching spiritual experiences is to discover the tremendous scope of the Kingdom business and the importance of one's proportionate share in it. When we begin to feel in our own hearts the same love for the souls of men as did Jesus, we acquire a more exalted concept of the privilege of partnership with Him. Love must always express itself in giving, but it is also true that we love most the things that have cost us most. "The love of Christ constraineth us".

### 5. It delivers us from the self-deception of spasmodic giving . . .

Such giving occurs only when the external stimulus is sufficient, such as a strongly moving appeal, or when the inner emotions suffer a conscientious twinge. A person may make a very substantial gift at such times, although the total of his giving for a year may be woefully out of proportion to his earnings. We are fooling no one but ourselves when we indulge in that kind of unreliable giving. It robs us of the joy that a devotionally determined, regularly apportioned sharing imparts to the participant. One is artificial, the other genuine.

### 6. It rescues the church from questionable practices of finance . . .

The fact that by means of tithing more money is contributed to the church and its missionary program must not be the motivating reason for urging church members to tithe. The basically important value is that tithing churches have more time to devote to their evangelistic, missionary, and Christian educational functions. When a church is harboring in its membership those who deprive God of their consecrated gifts in proper proportion, it often feels driven to undertake schemes to raise money to meet its financial obligations. When these devices gain the primary attention of the church, the fires of spiritual warmth die out. The church which is assured a regularly contributed, proportionate share of its members' incomes can plan with confidence

an ever expanding ministry to a broken and dying world. To secure such a membership, a church must concern itself with making tithers rather than producing tithes.

### 7. It helps the individual to know the trustworthiness of God . . .

It is, in effect, a means of testifying that we recognize the wise proportions our Senior Partner has used in dividing time, distributing human talents, and depositing the natural resources of earth. We can depend upon the orderly passing of night and day, the sequence of seasons, and all manner of reproduction. We accept these unfailing provisions of God's creative genius and use them freely. As honest recipients of such privileges of partnership, we can do no less than prove our desire to put our share on a reliable, proportionate basis. The tenth is the time-honored foundation on which the further joys of real giving may be built.

### 8. It is one of the surest antidotes to selfishness . . .

"Beware of covetousness" is an exhortation of central prominence in the code of Christian ethics. Violation of it has been one of the most divisive factors in human relationships. Its most colossal evidence is seen in the present world catastrophe. It is difficult to believe that the cure for such a tremendous ill is so simple, yet it is true. For the greatest down to the smallest evils that arise from selfishness, there is no better antidote than the practice of giving God the first portion of all that we possess. It purifies the heart and mind of selfish interest, and teaches one the greater satisfactions of putting God and others first.

## Applying the Tithe

Even when a person is persuaded that as a Christian steward he must tithe, there often arise questions concerning the computation and application of his tithe. For example, one of the most frequent arguments heard in past years was, "It is impossible for me to know just how much I make". The development of the Federal income tax has deflated that argument. There are other honest questions that arise, however, and they should be treated patiently and systematically.

Several years ago our Board of Missionary Co-operation, predecessor to the Council on Finance and Promotion, published a little pamphlet by Benjamin Starr, entitled *Figuring the Tithe*. This publication proved its worth by the demand which entailed the printing of several editions. Because of its simplicity and practical illustrations, it still remains one of the best discussions of the subject ever produced.

The following section is a reproduction of the principal parts of this pamphlet, reprinted through the generous permission of Mr. Starr.



Two Extremes to Avoid

There are two extreme positions neither of which is correct. The first is that the amount to be tithed is what is left after living expenses have been deducted from the income. For example, a man with a salary of \$3,000 spent \$2,800 for family living expenses, set aside a tenth of the \$200 left and called himself a tither.

The second extreme, taken by some who have never had business experience, is that everyone should tithe all he receives regardless of business expenses. This extreme would make the average business man pay all his profit and leave nothing for the support of his family, thus violating the New Testament teaching that the man who does not provide for his own is worse than an unbeliever.

Business Expense and Living Expense

The general principle to be applied is to make a clear distinction between "business expense", which is the cost of securing the income, and "living expense", which is the cost of supporting oneself and those dependent upon one. The business expense should be deducted from total receipts to ascertain the net income. The living expense should all be paid from the nine-tenths after the tithe has been separated from the net income.

Applying the Principle

1. A Farmer. Each farmer should keep an account of all that is sold off the farm. To this amount he should add a fair amount for the value of the farm produce used in the family living, and also the rental value of the home. From this total, deduct what it has cost to produce it. This would include hired help, taxes, food for stock, seed grain, fertilizer, depreciation of tools, etc., rent of farm, if paid, or interest on mortgage.

Income:

An Example

Sales of farm produce .....	\$2,000
Produce used in home .....	300
Use of home (rent) .....	200
<hr/>	
Gross Income .....	\$2,500
Expenses of production .....	1,500
<hr/>	
Net Income .....	\$1,000
Tithe .....	100

2. A Merchant. A merchant should keep an account of his total sales. From this amount he should deduct the cost of the goods and the cost of selling them. This includes such items as store rent, clerk hire, heat and light of store, insurance on stock, etc. If he sells \$25,000 per year and his goods and store expenses cost him \$22,000, he makes \$3,000 and the tithe is \$300.

3. A Manufacturer. From his total sales the manufacturer should deduct the cost of raw material and the cost of manufacturing and marketing the finished product. If his

sales are \$100,000 and the cost of material, manufacturing and selling amount to \$90,000, he has made \$10,000 and the tithe is \$1,000.

Note:—In the case of the farmer or other business man who cannot tell just what he is making until he takes his inventory at the end of the season, he should pay as near as he can estimate his profits until the inventory is taken and then settle with the Lord as with any other creditor.

4. A Professional Man. From his total receipts, the professional man should deduct office rent, clerk and secretary hire, and all other office expenses, including traveling expenses and upkeep of automobile so far as they are incurred in the practice of his profession and not for pleasure. The tithe is the tenth of net income after deducting these expenses from total receipts.

5. A Man on Salary. He should tithe the full salary less any necessary expense in earning it. Carfare to his work, depreciation on tools he has to purchase, and similar items would be business expense to be deducted from salary before tithing.

6. A Man Who Rents Real Estate. He should tithe the rent received minus the upkeep of his property. If he rents a house for \$600 per year and it costs him \$300 to keep it in condition, he makes \$300 and the tithe is \$30.

7. A Man Who Owns His Home. He should add the rental value of the house, less the cost of upkeep, to his other income, the same as he would if renting it to someone else, and tithe the total amount.

8. A Pastor Who Lives in Church Parsonage. He should add the rental value of the parsonage to his cash salary and tithe the total amount, less any items that would come under the head of "Business expense". If he has to keep an automobile to do his work, the cost of the upkeep of that (so far as he uses it for his work and not for personal pleasure) would be a business expense. In some cases the parsonage is a much more expensive house than he could afford to rent himself. In such cases, he should add a fair rental value for such a house as he would rent if furnishing it himself.

9. The Poor Widow with Several Small Children. She should remember that the whole Christian walk is a walk of faith. "Canst thou believe? All things are possible to him that believeth". She should not make the mistake of counting personal needs first, and afterward what she can do for the Lord. The message to the poor widow in Elijah's day was "Make me thereof a little cake first, and afterward make for thee and for thy son". Jesus said, "Be not therefore anxious, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed?\*\*\* for your Heavenly Father knoweth that ye have need



of all these things. But seek ye first his kingdom, and his righteousness and all these things shall be added unto you". This is God's order always.

**10. Income from Investments.** The man who has income from savings deposits, stocks, bonds, or any other interest-bearing investment should tithe the entire interest, less any government tax. This does not mean to tithe the principal when one investment is sold to purchase another. If, however, securities are sold for more than their cost, this increase is income and should be tithed.

**11. The Married Woman Without Any Income Except That Doled Out by Her Husband.** If husband and wife are not agreed in the matter of tithing, they should recognize that the income is the result of a partnership and some division be agreed upon, and each administer his part in accordance with his own conviction. If the husband will not agree to such an arrangement, she can only tithe what she can rightfully call her own, which is practically nothing. For her encouragement, we would refer such to 2 Corinthians 8:12: "If the readiness is there, it is acceptable according as a man hath, not according as he hath not".

When in doubt, give the Lord the benefit of the doubt. One cannot afford to drive sharp bargains with the One to whom he is indebted for all he has and is.

#### Emergency Deductions

The complex status of personal finances in war times gives rise to questions not anticipated in Mr. Starr's analyses. Perhaps the most troublesome problem is that of computing the tithe on incomes that have been reduced at the source by emergency taxation. Sums of money thus withheld have not actually come into the possession of the individual and may be considered as deductible from the expected income for purposes of determining the tithe. If any portion of such funds is later repaid to the person to whose credit they were originally drawn, such a sum should be regarded as additional income for the year in which it is received and the tithe based on the total amount. Some may prefer to consider such an emergency appropriation as an earned recognition of the freedom which they enjoy as citizens of a privileged nation and continue to base their tithe on the all-inclusive income figure.

It should be borne scrupulously in mind that any form of savings securities voluntarily obtained or arbitrarily deducted by legal processes still remain the property of the individual. Their face value in the year of their procurement should be included in the figure from which the tithe is drawn. Later income from such securities should be treated in the manner prescribed in paragraph 10 above.

## The Quiet Hour

### PRAYER AND THE WAR

By Clara Bernhardt

In The Canada Lutheran

"Call unto me and I will answer thee, and show thee great and mighty things which thou knowest not."—Jeremiah 33:3.

**"I** AM convinced that prayers are the greatest and best help we can get."

These simple words, written by a twenty-year-old Canadian pilot in Britain, to his family back home, express a truth which is at once so simple and so profound, that we are almost startled. In the midst of a war whose magnitude is greater than the world has hitherto known, is it really true that prayer is the greatest and best help the men at the front can receive?

Such is the conviction of this youthful veteran of Dieppe. Not faster planes, heavier tanks, longer range guns—though all these things are necessary, too. But the greatest and best help possible, is something which is within the power of each one of us to give: the support of prayer. Faithful, systematic and believing prayer.

Faced with this young Flying Officer's expression of faith, inevitably we must ask ourselves the question: Am I doing my utmost as a Christian to support spiritually the men who daily face dangers beyond the power of the mind to imagine? Do I make it my business to lift my heart as the Psalmist did, "evening and morning and at noon will I pray and cry aloud, and God shall hear my voice." (Psalm 55:17.)

Unless we pray regularly for the soldiers, sailors and airmen and the cause for which they battle, we are failing them, and stand condemned before God and our own consciousness. Let us always remember that prayer is both a privilege—and a grave responsibility.

"Prayer is the hand that moves the Hand of God."

"The effectual, fervent prayer of a righteous man availeth much."

"More things are wrought by prayer than this world dreams of."

If we doubt this, let us turn to our Bibles for confirmation. The Old Testament is filled with incidents of a calling unto God and His answers. If we are particularly interested in His help on the battlefield, the history of the warrior King David in Chronicles shows many deliverances. But, you say, all this is very remote. Perhaps you feel that it might have been so thousands of years ago, but God has changed since then.

Ah, no, God is still the same. "I am the Lord, I change not." (Malachi 3:6). His hand is not shortened that it cannot save!



"Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else."—(Isaiah 45:22).

In a cataclysmic world, God's truth is the one unchanging verity, the one certain hope. But because we are, as Christ said, "men of little faith", we need to look upon those possessed of great faith, and renew our own thereby.

A world at war has many such men. Men in high places, for whom we can fervently thank God. There is our own King George; there is the Christian Generalissimo Chiang Kai Shek; and there is Lieutenant-Colonel Sir William Dobbie, formerly acting Governor of Malta, to mention but a few. The noble defence of this tiny island in the Mediterranean has stirred the world. Victim of more than 2,000 shattering air attacks, and still it stands. Why?

In a word, because of prayer and faith. Daily, Colonel Dobbie held prayer meetings with his military staff, and they committed the island unto God, knowing that of themselves they "had no might against this great comapny". On a recent London Calling broadcast, this Christian leader said:

"During these years of siege, I was very conscious of the good hand of God upon us, and I am sure that the continued safety of Malta was ultimately due to His Divine protection. Many others share this conviction with me, and we are glad to acknowledge it humbly and gratefully. I am convinced that God for Christ's sake, still does answer prayer, and I believe that recognition of this fact was the secret of the spirit, endurance and fortitude shown by so many persons in Malta."

Then there is General Montgomery of the Eighth Army in Africa. In the course of his Christmas message to his officers and men, he reminded them that before the African campaign they had prayed to God to be with them, and give them victory. "God has mightily answered our prayers. Now let us remember to thank Him". It is encouraging to realize that military leaders such as Dobbie and Montgomery are not ashamed to publicly testify of their dependence and faith in God. Seeing their example, dare we do any less? Have we the right to remain silent when our testimony to His faithfulness might be the means of strengthening another?

Coming a little closer home, there is the miraculous rescue of Captain Eddie Rickenbacker after 21 days afloat in the Pacific. The American air ace himself related the story over a national network one Sunday afternoon in December. He told how the men on his raft organized prayer meetings, reading verses of Scripture from the Bible one of them had. He related how they prayed for deliverance, for food. How less than an hour after their request for food,

the first sea gull they had yet seen, came and lighted on his shoulder. "I wouldn't dare state this fact, were there not seven witnesses to prove it", he added.

Yes, God still answers prayer. As He is with beleaguered Malta, as He supports the African campaign, as He walked invisibly upon the trackless waters of the Pacific beside that tiny raft, even so is He with all who call upon Him in spirit and in truth. Let us daily commit unto Him those men who stand in the front line for us, remembering the conviction of the young pilot that "prayer is the greatest and best help" they can receive. Even as we are depending upon these fighting men, they are depending upon us and our prayers. We dare not fail them.

It will add new meaning to the war if we read our newspapers prayerfully, looking for the story behind the news: seeing God's hand behind a fabulous deliverance at sea, in a pilot's miraculous escape from a burning plane, or a soldier's return from Bataan. We can know then, as Dobbie and Montgomery and Rickenbacker know, that "somebody prayed". Our own faith will be strengthened and our lives enriched as we call upon Him and He shows us great and mighty things.

\* \* \*

#### PRAYER IN WARTIME

I have no son for whom to pray,  
But oh, I dare not turn away  
From sweet communion at Thy throne  
Until I pray for lads unknown.

Dear Father, there are those tonight  
Who wing from earth in perilled flight,  
And have no loved one's ardent prayer  
To follow on the paths they fare.

Lord, grant them courage as they go  
Through desert sands or frozen snow,  
And may they learn a trust in Thee  
Which is the spirit's panoply.

And even though I have no sons,  
There are a score of lonely ones  
Who need a woman's faithful prayers  
To bring them to a God who cares.

CLARA BERNHARDT.

—Globe and Mail.

\* \* \*

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:6-7.

Pray without ceasing. I Thess. 5:17.



## Children and Youth

### ALL THAT SHE HAD

ONE of the most affecting stories told by Jesus was that about the people casting their money into the box in the temple for charitable purposes. Jesus one day was an attentive observer of the people as they came forward and cast their gifts into the "treasury". This led him to express his mind on the contributions of those who had abundance and those who had little, with the result that he reserved praise for one of the latter, of whom he said, "She cast in all that she had, even all her living". This is the story as given in the Gospel according to Mark:

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

And there came a certain poor widow, and she threw in two mites, which make a farthing.

And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

In this story he gives us a rule to guide us in our thought about the value of gifts. It would seem that he wants us to look not so much at what people give but at what they have left after they have bestowed their charity.

Something similar to Jesus story was given us by one of our ministers recently. It had to do with the gifts of a little girl to aid war's victims. It is not exactly like the story Jesus told because this little girl, though she gave generously, still was in her home where she was supplied with all her daily needs of clothing, food, and shelter. It is like the story of the widow in that she gave all that she had at that time.

The minister in Ontario who reports the interesting incident explains that it arose out of the work of a teacher in the primary room of the Public School in directing attention to the suffering of women and children in Russia and the duty of all in Canada to do their utmost for the cause of the Allied Nations by purchasing War Savings Stamps.

A little Chinese girl, one of a large family of boys and girls whose parents were born in China, is a member of this class. Recently she had a birthday and among her gifts were several in the form of money, which made her the proud possessor of \$3.33. "She felt rich", our correspondent said, "as what little girl of eight years would not. What should she do with it? There were so many things a little girl

would like to have that \$3.33 would buy, but there were other things she could do with that much money. So, gladly, but shyly, she went to her teacher and gave her \$2.00 to buy War Savings Stamps and \$1.33 to help the boys and girls, not in China but in Russia, who needed good food and warm clothing such as we have in Canada". Having related this, the writer recalled the New Testament incident we have given above, which Jesus saw and commended, and he wonders if in this case Jesus stood over against the treasury as a witness to this expression of devotion 2,000 years later and, if so, did he say "G—hath done more to aid Russia than all in the town of —, for all they have given of their abundance but she hath given all that she had".

In the church which this little girl attends with her parents her mother's response to the minister's appeal for the Fall offering, though unable to come to church but having heard of it, was to send by one of the children a lovely letter to the minister which contained a thankoffering of \$5. The minister's comment on this is, "If the same spirit were evinced among the men of wealth in our Church Dr. Inkster could dismiss his helpers in raising the Foundation fund and call upon the Church for the opening of fields to spend the money".—R.

### NARROW ESCAPES

WE speak of them in other words as close calls. To many has come the experience of confronting what appears to be certain death and then to be delivered in a most unexpected and amazing way. In the last issue of the Record in this section the story of one such deliverance of a noted aviator and his companions was told.

There is an old saying, given to us in the Latin, which is translated **Nothing is to be despaired of, or Never Despair**. This is a cherished motto of many and we could expect this for has not the poet said, "Hope springs eternal in the human breast" and we have often heard that While there is life, there is hope. This, the modern castaways upon the sea have exemplified.

In such circumstances to be saved is not always the happy outcome, but it is most comforting in such an experience to remember:

Whether we live, we live unto the Lord  
and whether we die, we die unto the Lord.  
Living or dying, we are the Lord's.

God is still over all, blessed forevermore.  
Instances of a happy deliverance frequently come to our notice by report or reading or may be in our experience.

\* \* \*

### The Flying Family

Some ten years ago there was a family in Richmond, Virginia, who on account of their



devotion to flying were known as the Flying Family. With them the use of the aeroplane as a means of travel did not mean short flights from this city to that within their own land but, like the early navigators, they boldly set forth to distant points o'er land and sea. On the 23rd of August, 1932, with a crew of four added to the family of husband, wife, and two daughters aged eight and six, they set out from New York in an amphibian plane, that is one that could be brought to rest on the surface of the water as well as on land. Their destination was Edinburgh, Scotland, and they prepared to fly by way of Greenland, Iceland and the Faroes.

On their way from their landing in Greenland to the next point of call on the east coast of that country the machine was forced down to the ice-covered sea at a point about thirty miles from their first call. Their machine was at the mercy of heavy seas and promised soon to be a complete wreck. They were able to send out wireless signals, however, which were caught and two aviators and several ships joined in the search. Forty-two hours after the crash they were rescued by the Lord Talbot, an Aberdeen fishing boat, by which they were conveyed to Scotland. Just a month later they sailed from Plymouth for America. A picture in the illustrated London News, from which we take this story, shows the mother and the two girls standing on a big rock on a forbidding shore, with great masses of ice about them, looking at the wreckage of their aeroplane.

\* \* \*

### The Labrador Doctor

Nearly everybody knows who he was, Dr. Grenfell. Later, bearing a title bestowed by the King, he was known as Sir Wilfred Grenfell. Called to see a very sick boy many miles distant he set out with his team of dogs and his komatik. Besides the dogs hauling the sled on which his supplies were carried he had a spaniel dog as his close companion and this little animal proved later to have had a great part in his rescue. The doctor thought he would take a short cut and, instead of going around the bay, by crossing in a direct line near its mouth he could save many miles. He was traveling over ice firm enough to sustain his outfit and himself but it was not solid ice. It consisted of a great mass of small pieces of ice held firm by the wind, which was blowing shorewards. On his way, noting that the wind had fallen, he tested the ice with his whip stock. It offered little resistance and, almost before he could turn, the dogs, the sled, and he were submerged in the icy waters. He had presence of mind to reach for his sheath knife, which he carried with him, and cut the traces of the dogs so that they were free and could not be entangled in the harness, allowing the

sled with all the Doctor's supplies to sink slowly to the bottom.

It's a long story which we told some years ago in the Record. With the help of these dogs, the little spaniel being the leader, he found solid footing on a fairly large ice pan. This, however, was being steadily carried out to sea by the wind until the doctor was ten miles from shore. He did not despair and again and again he would stand and fling his arms over his head to attract the attention of any watcher. Strange to say, he was seen by two men who made sure who he was by the use of the only spy glass to be found on that coast. To be seen meant an immediate effort for his rescue. To save himself from freezing he killed four of his dogs and wrapped himself in their skins, using their flesh as food for the dogs left alive. He was adrift forty hours. Brave fishermen, however, risking their own lives, appeared in a boat and he was carried to the safety of the Mission House.

\* \* \*

### The Missionary's Daughter

This story is of one who ought to be known to everyone in The Presbyterian Church in Canada. The missionary is Rev. John Buchanan who fourteen years ago, when home on furlough, was elected Moderator of the General Assembly, meeting that year in Regina, Sask. After he graduated it was his desire to go to China as a missionary but instead, like Livingstone, who purposed to serve in China and went to Africa, Dr. Buchanan accepted an appointment for India, where he has lived and labored for fifty-five years.

One of the Doctor's means of travel, particularly when he goes to Toran Mal in the hills, is a spirited horse named Diana. His daughter, Ruth, a most capable young woman who has devoted herself to special benevolent work in India, thought he should no longer run the risk of horseback riding. She therefore insisted on taking his place on a certain journey which required the crossing of the Narbuddah River. This is how the Doctor tells it:

"Ruth, my daughter, so devoted, has been looking after my work at Toran Mal. I have too little petrol and therefore am limited in the use of my car. She would not let me venture through the Narbuddah River, still high, so she on Diana essayed the crossing with the result that in the deep water Diana tumbled over a great rock in the treacherous flood. Horse and rider, therefore, went under. Ruth can swim but she had on her dress and the swift current gave her a bad time of it. For the return journey, she sent for her riding habit and she hopes to cross the river again tomorrow. I hope she will be all right. There had been special rain from the east and hence the river in flood".



Doubtless she reached home in safety, else we should have heard by this time.

Remember, Nil desperandum, Never despair.

Trust ye in the Lord for ever.

### INTERPROVINCIAL HOME FOR YOUNG WOMEN

The same Protestant Churches that operate the Maritime Home for Girls at Truro, Nova Scotia, are interested in this Home for Young Women. Ours is a reformatory institution for the benefit of young women over sixteen years of age who are committed to this Home instead of being sent to jail in hope that they will become worthy citizens. During the past year 41 young women received the services of this Christian institution, a larger number than in any year since the Home was opened in 1925.

A careful accounting reveals that the cost per inmate for care and training has increased considerably during the last two years and now stands at a little more than \$7 per week. At present the Home is only receiving \$5 per week from the municipalities and provinces who are responsible.

The Financial Report has a few interesting items. The farm and craft room provided a cash return of \$1,264 after supplying the Home with most of such things as they produced. There was a donation of \$170 from a lady whose family have generously assisted financially for several years. There was a splendid contribution of \$12,000 from a man who received a copy of the Annual Report and after careful study of the Home and its needs sent his generous gift for the purpose of lifting the mortgage of \$6,000 and helping to build up a needed Endowment Fund. An interesting feature of the Annual Meeting was the burning of the mortgage, the singing of the Doxology accompanying. The Endowment Fund which was only \$2,500 in 1938 now amounts to \$9,385. Efforts to increase that to an adequate amount will continue. Any person interested should obtain and study the annual report. He may not be able to donate \$12,000 but he will be glad to do what he can for this Christian institution that exists "to seek and to save that which was lost".

Two years ago the water supply which came from a spring on the property, nearly failed because of a drouth. This year an artesian well has been drilled and an electric pump installed at a cost of \$922. The well is 327 feet deep. The Superintendent's report states that since 1925 when the Home was opened there is a marked change in the type of women being committed to this Home. Today they are generally less stable and more difficult to reach. Yet the year has not been a lost one, and looking

(Continued on page 125)

### GENERAL ASSEMBLY RAILWAY ARRANGEMENTS

The General Assembly meets in St. Paul's Church, Hamilton, Ontario, on Wednesday evening, June the 2nd, 1943, at 8 o'clock.

Under the Transport Controller's Order No. T.C.O. 2P. special tariffs of reduced fares for the transportation of persons attending Conventions were cancelled, effective September 1st, 1942.

It is not possible therefore to obtain any special fare concessions, such as were obtained in former years, for persons wishing to attend the meeting of the General Assembly. However, there has been no change in the reduction available to holders of Clergy Certificates. Ministers who do not hold reduced fare certificates for 1943 can obtain application forms from the undersigned.

There is also a reduced round trip fare available to any party of 10 or more adults starting from the same point and travelling together on the going trip. The basis is single fare plus one half for the round trip, and the return limit is 16 days.

J. W. MacNamara,  
Clerk of Assembly.

### INTERNATIONAL S. S. LESSONS

#### LESSON—APRIL 11

Peter and John Witness Christ's Glory  
Mark 9:2-8; 2 Peter 1: 16-18

Golden Text: A voice came out of the cloud saying, This is my beloved Son; hear him.—Mark 9:7.

#### LESSON—APRIL 18

Peter and John in Gethsemane  
Matthew 26:36-46; John 18:10-12

Golden Text: Watch and pray, that ye enter not into temptation.—Matthew 26:41.

#### LESSON—APRIL 25

The Risen Lord (Easter)  
John 20:1-17

Golden Text: He is risen.—Mark 16:6.

#### LESSON—MAY 2

Christ's Charge to Peter  
John 21: 15-24

Golden Text: Greater love hath no man than this, that a man lay down his life for his friends.—John 15:13.

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### HOME FOR YOUNG WOMEN

(Continued from page 124)

back she marvels at the progress that the Spirit of God has made possible.

Rev. S. H. Prince was re-elected Chairman of the Board. Rev. Mr. McLean, who is the Presbyterian minister at Springhill, is the new Secretary. He takes the place of Rev. J. J. Alexander of Moncton, who has filled the position so efficiently for the past seven years. Rev. F. E. Barrett of Truro, will continue as Field Secretary.

## Our Church Calendar

### Vacancies

Alberton and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.  
 Alvinston, Ont., Mod., Rev. Wm. Reynolds, Watford, Ont.  
 Amherstburg and Windsor, Ont., Knox, Mod., Rev. Wm. Quigley, R.R. 1, Belle River, Ont.  
 Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Walkers, P.O., Ont.  
 Baddeck and Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.  
 Beamsville, Smithville, etc., Ont., Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.  
 Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.  
 Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
 Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.  
 Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, Canoe Cove, P.E.I.  
 Burlington, Ont., Knox, Mod., Rev. R. J. Wilson, 332 Locke St. S., Hamilton, Ont.

Caledonia, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

Calgary, Alta., Knox, Mod., Rev. R. J. Burton, 803—13th St. E., Calgary, Alta.  
 Cannington, Ont., Mod., Rev. R. G. Stewart, Sonya, Ont.

Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.

Hastings, Havelock & Norwood, Ont., Mod., Rev. W. E. Smyth, Warkworth, Ont.

Hespeler, Ont., Mod., Rev. H. G. Cleghorn, Preston, Ont.

Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.

Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.

Marshfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.

Medicine Hat, Alta., St. John's, Mod., Rev. E. L. Garvin, 803—6th Ave., S., Lethbridge, Alta.

Merritton and St. Andrew's Mission, St. Catharines, Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.

Monkton, Ont., Mod., Rev. Donald MacInnes, Box 303, Milverton, Ont.

Montague, Cardigan, etc., P.E.I., Mod., Rev. G. Carlyle Webster, Zion Manse, Charlottetown, P.E.I.

Montreal, Que., Kydd Memorial, Mod., Rev. Q. A. McDowell, 1607 Morgan Blvd., Montreal, Que.

Morrisburg, Ont., Mod., Rev. W. FitzSimons, Cardinal, Ont.

Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.

Murray Harbour North and Peter's Road, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.



New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217—4th Ave., New Westminster, B.C.  
 North Vancouver, B.C., St. Stephen's and St. Andrew's, Mod., Rev. F. G. St. Denis, 686 W. 24th Ave., Vancouver, B.C.  
 Norval, Ont., Mod., Rev. C. C. Cochrane, Georgetown, Ont.  
 Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.  
 Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.  
 Pictou, N.S., St. Andrew's, Mod., Rev. S. J. Macarthur, Stellarton, N.S.  
 Portage la Prairie, Man., Mod., Rev. Robert Armstrong, Neepawa, Man.  
 Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.  
 Sarnia, Ont., Paterson Memorial, Mod., Rev. J. M. Macgillivray.  
 Sault, Ste. Marie, Ont., St. Paul's, Mod., Rev. L. H. Fowler, 20 Salisbury Ave., Sault Ste. Marie, Ont.  
 St. David's and Stamford, Ont., Mod., Rev. A. W. Hare, R.R. Fenwick, Ont.  
 Scotsburn & West Branch, N.S., Mod., Rev. G. M. Lamont, Pictou, N.S.  
 Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River St. Mary's, N.S.  
 South Mountain and Mountain Station, Ont., Mod., Rev. Wallace MacKinnon, Winchester, Ont.  
 Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.  
 Summerside, P.E.I., Mod., Rev. G. Carlyle Webster, 80 Euston St., Charlottetown, P.E.I.  
 Teeswater, Ont., Mod., Rev. Kenneth McLean, Wingham, Ont.  
 Tillsonburg, Ont., Mod., Rev. Gordon Peddie, Norwich, Ont.  
 Toronto, Ont., Avenue Rd., Mod., Rev. J. A. Hilts, 1183 Davenport Rd., Toronto.  
 Uptergrove, etc., Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
 Victoria, B.C., St. Paul's, Mod., Rev. T. H. McAllister, 3147 Qu'Appelle St., Victoria, B.C.  
 Wallacetown and West Lorne, Ont., Mod., Rev. Neil G. Smith, Rodney, Ont.  
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Editor: Rev. W. M. Rochester, B.A., D.D.

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Atwood, Ont., Rev. M. E. R. Boudreau, March 3rd, 1943.

Auburn, Blyth, etc., Ont., Rev. A. O. Thomson, D.D., March 19, 1943.

Cobourg, Ont., Rev. E. W. B. MacKay, March 9th, 1943.

Cromarty, Ont., Rev. W. A. MacWilliam, March 10th, 1943.

Puslinch, Ont., Duff's and Knox, Rev. T. G. M. Bryan, March 24th, 1943.

Renfrew, Ont., Rev. F. R. Meredith.

### Deaths in the Ministry

Rev. J. W. Paul, Woodstock, N.B., February 22nd, 1943.

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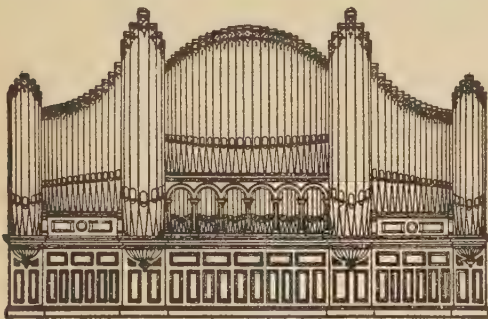
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It is easier to sacrifice great than little things.

No man is wise or safe but he who is honest.

Our home is still home be it ever so homely.

Pray for strong resolve, void of the fear of death.

One is not less deeply because unaffectedly religious.

A few things suffice abundantly for the moderate.

Courageous facing of adversity develops character.

Man's mettle is tested both in adversity and success.

The prospect of liberty makes even an old man brave.

Fortune may deprive us of wealth, but not of courage.

Though you should lose all else preserve your good name.

It is nothing to die but it is a terrible thing not to live.

Force of character is really the strongest thing in the world.

Relaxation strengthens the body and invigorates the mind.

Put it out of the power of truth to give you an ill character.

Our real poverty lies in the fact that we are not rich toward God.

Choose what is best; habit will soon render it agreeable and easy.

The good hate to sin from love of virtue, not from fear of punishment.

Man is free, God lives, and the world is a place for their comradeship.

It becomes all good men and women to be on guard against even suspicion.

It is most good that men should openly and generously differ in opinion.

The highest literature springs out of the hearts that are most deeply stirred.

The name of the Lord is a strong tower; the righteous runneth into it, and is safe.

Blessed is the memory of those who have kept themselves unspotted from the world.

A love of the Psalms of David has always been a mark of Presbyterian faith and life.

Beware of desperate steps. The darkest day (Live till tomorrow) will have pass'd away.

For man and nations, yesterday lives with today, and travels with today into tomorrow.

It is the better part of wisdom not to accept failure ignominiously but to risk it gloriously.

It is not he who forms idols in gold or marble but he who kneels before them who is an idolater.

A good name is rather to be chosen than great riches and loving favor rather than silver and gold.

Every follower of Christ has, under God, a contribution to make to the rebuilding earth's waste places.

Each generation has to reconstruct what is outworn and contribute its own share of labor for the future.

When men cease to be faithful to their God, he who expects to find them so to each other will be much disappointed.

Those who plead inability to give because of meagre income may be answered by the question, Have you not heard of the widow's mite?

Let us hope the nations are learning to appreciate the practical utility and power of the simple Gospel of love and service as a national policy. We will do a lot of very stupid blundering before we improve on the practical policies taught by the Carpenter of Nazareth.



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*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, MAY, 1943

No. 5



St. Paul's Church, Hamilton (Interior)  
The General Assembly Church



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# THIS WAY OF LIFE

**D**OWN through the ages man has struggled for a way of life. We cannot afford to take the life we enjoy for granted. We must be prepared to hold it, whatever the cost. The priceless privilege of free worship we Canadians enjoy today is a privilege lost to millions now under Axis rule. All that we have struggled for and won in past years is now menaced by wanton aggressors. Against their creed of Force and Fraud, freedom-loving Canadians have taken up arms.

## Our Privilege and Our Responsibility

**O**UR Free worship is a privilege we enjoy but it brings with it a clear and unmistakable responsibility. One way we can prove our faith in "this way of life" is by investing in its future—by buying *MORE and MORE Victory Bonds!* Decisive days are ahead demanding the last ounce of effort. This is the year of great offensives, the objective is greater, therefore, the

needs are also greater. We, at home, must back up our armed forces with everything we have. That is why we are being asked to buy *more* Victory Bonds and *in larger denominations*. Many bought Victory Bonds on previous loans—let us keep up the good work. To preserve all the precious things which are dear to us, invest in Victory NOW!

## BUY MORE VICTORY BONDS

NATIONAL WAR FINANCE COMMITTEE



# The Presbyterian Record

VOL. LXVIII

TORONTO, MAY, 1943

No. 5

## EDITORIAL

### MINISTERS AND THE FOUNDATION FUND

WE have no means of ascertaining in time for this issue of the Record the action taken in the congregations throughout the Church in response to the communications from the Foundation Fund Committee. One, however, has been placed in our hands by a member of the congregation concerned, showing what was done in St. John's Church, Toronto, of which Rev. R. G. Stewart, D.D., is the minister. We quote the church bulletin:

This is April and Spring is again upon us. The war still rages and we are still pressed for service and more service; for sacrifice and more sacrifice. We are told, and we know it is true, that our land and our homes are in danger; so we pull our belts a little tighter and resolve more firmly that we shall win. No one, not even our enemies can seriously doubt the fact. But the day of peace will come again, and the greatest question we have to face is—"Will we be ready for it?" This is the question the leaders of the Church are anxiously asking, and the answer is painfully obvious to them and to us. We shall not be ready as a Church if we are burdened with debt, and so the last General Assembly decided that an effort must be made at any sacrifice, to clear off the debt that burdens and hampers the church. Consequently you are receiving letters from the head office of our Church placing the problem before you and asking that as loyal Presbyterians we come to the help of the Church in this crisis. The Session at its meeting last Monday appointed a Committee for our congregation, consisting of Mr. Bernard Richel (Treasurer), Mr. C. Jefferies, and Mr. W. J. Nichol, to sponsor the scheme in our congregation. You are asked, therefore, to read very carefully all the letters you receive and make your response to this Committee. In due course envelopes will be provided. We are anxious to avoid a general canvass, as it is desired by the Church that this shall be a free-will offering in which everyone may share. We quote from an article we gleaned from a magazine. It is so apt that we ask a careful reading of it by all:

"A preacher in Bournemouth, England, has pictured the Church in the following:

We have preferred motor travel to church going. Now there is a shortage of motors, fuel, and tires.

We have ignored the ringing of the church bells calling us to worship. Now the bells cannot be rung except to warn of invasion.

We have left the churches half empty when they should have been filled with worshippers. Now they are in ruins.

We would not listen to the way of peace. Now we are forced to listen to the way of war.

The money we would not give to the Lord's work, we now pay out in taxes and higher prices.

The food for which we forget to say thanks is now unobtainable.

Nights we would not spend in watching unto prayer, now are spent in anxious air raid precautions.

The services we refused to give God, now we must give to save our country."

### FOUNDATION FUND SUNDAY

THE Sunday mentioned here was the 18th of April and for the presentation to congregations of this appeal the Moderator of the General Assembly, Rev. Dr. N. A. MacLeod, sent out a message entitled Suggestions for Foundation Fund Sunday. That Sunday will have passed before this number of the Record is issued and the message is too extended for our columns. However, we have been assured that in brief form it would still be of service and, therefore, we give a place to some extracts.

Thou shalt raise up the foundations of many generations.—Isaiah 58: 12.

Isaiah, the great ambassador of God to the Kingdom of Judah, and rightly looked upon as one of the great prophets, was nevertheless, an evangelist first, and a prophet second. . . .

We know from history how great was his



authority during his life, especially under the reign of King Hezekiah. The later prophets, particularly Nahum, Habbakuk, Zephaniah, Jeremiah, Haggai, Zechariah, and Malachi, clearly prove that his book was diligently read, and his prophecies attentively studied. In the New Testament we find nearly forty quotations from Isaiah, and Christ and his Apostles quote no prophecies so frequently as those of this prophet-evangelist. As a prophet he warned his people of the divine justice which would punish the sins of the nation with inexorable severity; and as an evangelist he foretold the coming of the Messiah with a divinely inspired foreknowledge more vivid than in any earlier writer. . . .

The prophets of the Old Testament were, despite the fact that they were hated and stoned, the recognized messengers of their day. Priests, princes, kings, all must hear them, must, however reluctantly, allow them to perform their calling, for they spoke in the name of the true God, and in His name alone. . . . Scathing indeed was this prophet's denunciation of the hypocrisy he saw around him on every hand. Bitterly he deals with those who observe the forms of true worship only, who follow the empty form of religion for the impression which they may make on others; and equally unsparingly does he declare what are the demands of righteousness, and the rich rewards of true godliness. . . .

In later days God raised up men who should be powerful in rebuke, one of whom was John Knox, of whom it was said by one of Britain's greatest writers:

"It is not to be denied that this man, whatever might be his other qualities or faults, is among the truest of men, and in that man we see a Hebrew prophet in the guise of an Edinburgh minister of the 16th century". He spoke of John Knox—the mind, the imagination, and the will behind the whole Scottish Reformation, "the one Scotsman to whom of all others his country and the world owes a debt".

For close on a century the struggle, commenced in Scotland by John Knox, continued. The question of liberty and democracy was at stake within the Church as grievously as it is at stake in the world today. The issue was whether the Church was to be the tool of the Stuart Kings and their nobles, or to be a self-governing body in the interests of the Kingdom of God in Scotland . . . a state-controlled Church whose real head was outside the nation, or government by ministers and elders, freely chosen by the people.

Out of this struggle came a great historic document of Presbyterianism, the National Covenant, which in part reads:

"We, the undersigned, promise and swear

before the Eternal King, all the days of our life constantly to adhere unto and to defend the true religion, and to labour by all means lawful to recover the purity and liberty of the gospel as it was established and professed before the introduction of the late innovations, and that we shall defend the same, and resist all these contrary errors and corruptions according to our vocation, and to the utmost of that power which God hath put into our hands, all the days of our life."

. . . Many were the martyrs to the Cause of Christ in those days, for thousands sealed with their blood their testimony for Christ and Presbyterianism. Their graves are scattered over many a glenside and moor, unmarked but unforgettable; a heritage and a challenge to our Christianity which time can never erase, a brave tradition which sets our blood tingling with reverent pride. For these men, women, aye, and children, died for the liberty of worship, the Presbyterianism under which we live today.

Without these stout-hearted fathers of our faith, to whom to obey conscience was the highest of all duties, who chose to obey the voice of God within them, rather than the orders of any man or king—without these, there would be no Presbyterian faith today. . . .

If we regard our faith any less seriously than did our forefathers simply because our lot is easier than theirs, we prove ourselves degenerate sons of noble sires. It is well to remember that our liberty to worship was bought and handed down to us at a great and bitter price. . . .

Ahead lies a day, near or far, when men will lay down their weapons and return home. Once again we shall face a post-war period of reconstruction when the souls and bodies of men and women will sorely need all that the Church has to offer them. . . .

What will our Presbyterian men and women find when they return from war . . . A Church whose every activity is hampered by a load of debt, or a strong, virile Presbyterian Church in Canada ready and able to play its part in the hearts and lives of men?

No Church lives by money. Our forefathers worshiped on Scottish hillsides and passed no collection plate for there was no need of it, but we worship within buildings which cost money and the dignified system of worship fitted to our times requires money for its maintenance. . . . Imposed upon us also is the duty to feed the hungry, to care for the poor, to provide food, shelter, clothing which must be assured by the gifts of God's people and to this duty we come under the encouragement of Isaiah's words:

"And if thou draw out thy soul to the



hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." . . .

The Foundation Fund has been launched to continue and extend the work of the Church and this appeal comes to us with the authority of the General Assembly. . . . The success of this venture is now in our hands and all who believe that our Church is worth preserving for what it means in our national economy, who hold that it has its place as a branch of the Church of Christ, will realize that it has a responsibility for the extension of His Kingdom throughout the world and will be quick to respond to this appeal of our General Assembly.

...."And they that shall be of thee shall build up the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

The greatest hindrance to vital spirituality in the world today is the refusal of Christian people to use for Kingdom purposes the resources God entrusted to them.

## The Church of Scotland 1843 in the Light of 1929

By Rev. Wm. Barclay, D.D., Hamilton

This article appeared in the April number and we mention it now to draw attention to a mistake which appears in the fourth paragraph. There we have the sentence:

"Biblical scholarships and Christian liberality especially flourished on the Free Church side." It would seem as if this were concerned with money in the form of bursaries or scholarships. The "s" in scholarships creates the trouble and the sentence should read:

Biblical scholarship and Christian liberality especially flourished on the Free Church side.

## Our Country Calls

**W**HILST the appeal, which has already been broadcast throughout the land, is from the National Government it is not in behalf of the country, directly at least, but for the cause for which the Allied Nations are sacrificing and fighting. Our nation was the first of the members of the Commonwealth of Great Britain, excepting Great Britain herself, to take up arms in defence of freedom and forthwith she sought to provide men for all branches of the fighting forces on land, sea, and in the air. Then her task was to supply equipment in guns, munitions, war machines, planes, ships, food, and money for the help of the Motherland.

Such too has been the nation's response that she has won unstinted praise which has been heard from far and near and from such leaders as Mr. Churchill, Anthony Eden, and other leaders, and from men in other lands. This has meant an expenditure of money on so vast a scale that it has never hitherto been dreamed of; and yet the struggle goes on and the government has now launched not its first but its fourth great loan.

Organization for war must needs be complete and if there is any sphere in which the rule "To every man his work" applies it is this and one of the main duties of those at home, men, women and children, is to supply the money. That is our part. Soldiers and seamen, and we include all branches of the fighting service, must not be left impotent for want of what we call the sinews of war.

There has been some discussion about the exact text of the famous message of Admiral Lord Nelson on the day on which began the mighty sea conflict of Trafalgar. The substance of it seems to have been

England expects every man to do his duty.

That has always been sufficient incitement within the British Empire for men to do their utmost. It is a message that may well be repeated today and responding to it we must think of those who are giving much more than money, placing life on the altar.

As members and adherents of the Presbyterian Church, we are grateful that the trumpet from our Church has



issued no uncertain sound. There was nothing ambiguous in the resolutions of the General Assembly and other courts of the Church to the effect that a solemn responsibility was placed upon everyone identified even in name with our Church to do his best in whatever department, or departments, the opportunity to serve presented itself. Further, we must remember that loyalty to the powers that be is inculcated in the Holy Scriptures in such words as:

Fear God and honor the King.

Then there is the message of the Master of us all:

Render unto Caesar the things that are Caesar's and to God the things that are God's.

Let us bear in mind therefore

OUR SEVERAL OBLIGATIONS  
TO THE FOURTH VICTORY LOAN.

### A MODERN HEROINE

Many daughters have done virtuously but thou excellest them all.—Proverbs 31: 29.

IN quoting this passage we do not propose to make comparisons such as it suggests, to place one above another whether from the standpoint of native qualities demonstrated in action or for the service rendered. In the realm of the healing art, or nursing, or relief for the suffering, we at once fix on a number of names of whom the best known is Florence Nightingale. Her work in the Crimean war is a story of astounding achievement in the face of difficulties that would daunt the heart of the most courageous. She had her ideals and she made them realities, military officers and statesmen bending to her will as she advocated her cause. The service rendered by her meant not only comfort to the soldiers but the saving of many, many lives.

Quietly, without blare of trumpets, another woman has appeared upon the scene not, however, on the battlefield, and she is one of our own who in the service undertaken is under the auspices of no organization but has gone upon the warfare against disease in its most terrible form at her own charges. The person we have in mind is Miss Ruth Buchanan, the daughter of our veteran missionary in India, Rev. Dr. John Buchanan. In a fierce epidemic of that dread disease Asiatic cholera, she has given herself to remedial measures to stay the plague and she has been successful. She has not been daunted by the plague itself nor by the indifference of civil authorities nor by the opposition of those

whom she would benefit, but has devoted herself, body, soul and spirit, to the rescue of the victims of this terrible scourge.

To appreciate what she has done it will be necessary only to turn to the article appearing on another page, entitled, *The Shadow of Death*. This story we have presented in letters from Dr. Buchanan, who sighs because through age, but chiefly conditions imposed by the natural phenomenon called the monsoon, make it impossible for him to travel, and to take his part in this beneficent work.

### OUR DAILY TRYST WITH GOD

ONE of the most important reports to come before the General Assembly this year is that of the Committee on Home Religion. This committee, under the convenership of Rev. A. C. Stewart, of Midland, has met three times during the year, and no committee of the General Assembly has been more interested in its work, or more seized with the importance of the task which has been assigned to it. No one will question that the task is a stupendous one—to rebuild the altar of God within the homes of our people, in the face of what the resolution, passed by the General Assembly, termed “an indifference to religion on the part of parents and the spiritual barrenness of home life”, and, especially perhaps, in face of the indifference to that “indifference” and “barrenness”.

One of the first questions to arise in the discussion of its task was this: What aid can the committee give to our people to encourage them to take down the Bible from its too-long undisturbed shelf, to read it in the family circle or in the quiet of the inner room of private devotion, to select suitable passages for such reading, to give some guidance in the profitable interpretation of the read passage, and to help them to pray? There are many such aids to devotion published. Some were already being used by certain of our congregations. Our sister Presbyterian Churches in the United States have excellent periodicals published for their people. After a survey of the material available, it was decided to recommend the devotional magazine published by the Presbyterian Church, U.S.A. (North), *Today*. The response to this suggestion was most encouraging. But from many quarters came the expected question—Why can we not have our own book or periodical? ‘Tis true, there were some who objected: “the committee is recommending a magazine instead of the Bible, it is putting a magazine in place of the Bible”. These good people overlooked the fact that the committee recommended (1) the daily reading of the Bible,



and (2) an aid to guide its reading, and draw attention to the message of what is read. However, the general reaction to the recommendation of the committee was two-fold: (1) Such an aid to worship is a welcome and good thing; (2) Why can we not have one of our own?

So the committee will report to the General Assembly that it will publish a quarterly magazine as an aid to family and private devotions. The name of this magazine will be **Every Day**, thus linking it with those of our sister Presbyterian Churches in the United States, whose magazines are **Day by Day** and **Today**. The first number will appear in October of this year, and will supply Bible readings, expository meditations and prayers, for each day of the quarter. The readings will be carefully selected from both Old and New Testaments, and the meditations and prayers will be written by fifteen ministers of our own Church. The price will be 35 cents per year, or 9 cents per quarter.

In the meantime, the committee suggests that the best preparation for the reception of **Every Day**, our own devotional magazine, is to break the ground by subscribing to the one at present in use, **Today**. Free sample copies of **Today** may be obtained from Rev. E. A. Thomson, B.A., Room 809, 100 Adelaide Street West, Toronto, Ontario, for use in congregations that wish to give this little magazine a trial. Subscriptions may be sent to Presbyterian Publications, 165 Elizabeth Street, Toronto, Ontario: In quantities of 5 or more, 5 cents per copy per month; single subscriptions, 75 cents per year.

—The Committee on Home Religion.

### OUR AIR FORCE IN TRAINING AND ACTION

The Chief of the Air Staff at Ottawa has communicated with the Moderator of the General Assembly, Rev. Dr. N. A. MacLeod, advising as follows:

Squadron Leader Stuart C. Parker, formerly Minister of St. Andrew's Presbyterian Church, Toronto, has recently returned from a three-months visit to R.C.A.F. operational units Overseas, and is now beginning a speaking tour of Canada.

Dr. Parker will be available for church services as well as public meetings. . . . He will be in Ontario during May, as well as part of the summer months. Those desiring the opportunity of having Dr. Parker on this important mission should address:

The Secretary, Dept. of National Defence for Air, Ottawa, Ontario. (Attn: Pilot Officer J. W. H. Doherty, Room 214, Jackson Bldg., Ottawa.)

### THE WESTMINSTER ASSEMBLY

Rev. J. S. Shortt, D.D.

**T**HE General Assembly of last year decided to recognize in some fitting way the 300th Anniversary of the meeting of the Westminster Assembly of Divines which drew up the Westminster Confession of Faith and the Longer and Shorter Catechisms. This brief article, along with others, constitutes a sort of foreword to further publicity at the meeting of the approaching Assembly.

It was on June 12th, 1643, that Parliament passed an act "for the calling of an Assembly of Divines and others to be consulted with by the Parliament for the settling of the government and liturgy of the Church of England, and the clearing of the doctrine of said Church from false aspersions and interpretations". History records that, "the original list embraced the names of ten lords and twenty commoners and one hundred and twenty-one divines. Men of different shades of opinion were included, Episcopalians, Presbyterians, Independents and Erastians". The Scottish General Assembly also sent as delegates four ministers and two elders. We are told that "only sixty appeared the first day, and the average attendance during the subsequent sittings ranged between sixty and eighty. Of these the vast majority were Presbyterians, after the Episcopalians had withdrawn subsequently to the signing of the Solemn League and Covenant". There were only five prominent Independents in the Assembly and these from their attitude of opposition to the majority were called "the five dissenting brethren". Though small in numbers "they possessed considerable influence in hindering, and finally preventing, the Assembly in its work of national ecclesiastical construction". The Erastians, "who held that all ecclesiastical as well as civil power rests exclusively with the civil magistrate", were represented in the Assembly by two ministers and one layman.

This introductory historical note will indicate the atmosphere of high controversy in which The Westminster Assembly carried on its work. The final report to Parliament was not made until April, 1647.

The chapter in the Confession dealing with "God's eternal decree" proved the most controversial. We can well imagine how the long days of argument and discussion were spent.

—They reasoned high

Of Providence, foreknowledge, will and fate,  
Fixed fate, free will, foreknowledge absolute

And found no end.

Nor could any end be found in human logic and reasoning. Better to say at once with



Paul that God's judgments are unsearchable and His ways past finding out.

The principle of Divine Sovereignty is the outstanding and distinguishing note of the Confession of Faith, and of Presbyterian doctrine. When interpreted in terms of outward power and omnipotence it presents an aspect which many have felt to be stern and austere and the Confession of Faith has been often subjected to criticism in this regard. But there is also a sovereignty of mercy and an omnipotence of love. The sovereignty of God suggests this gracious thought that God always makes the first move in the redemption of human life. It is not left to man to climb the steep ascent of heaven unaided but God is there beforehand with His proffered help. There can be no ascent of man without a prior descent of God. "I am come down to deliver".

We find this gracious interpretation of God's sovereignty in some of our best religious poetry:

I sought the Lord, and afterwards I knew  
He moved my soul to seek Him, seeking me.  
It was not I who found, O Saviour true,  
No, I was found of Thee.

Thou did'st stretch forth Thy hand and  
mine enfold

I walked, and sank not in the storm-  
tossed sea

'Twas not so much that I on Thee took hold  
As Thou, dear Lord, on me.

Thou wast beforehand with my soul  
Always Thou lovedst me.

The same grateful recognition of God's sovereignty is expressed in the verse of a long-remembered hymn:

My bark is wafted to the strand

By breath divine

And on the helm there rests a hand

Other than mine.

A former Canadian Professor, a well-known figure in our Church of some years ago, was Rev. George L. Robinson, Th.D., LL.D., who held a Chair in Knox College. From Toronto he went to Chicago as a Professor in McCormick Theological Seminary. A communication from the Chicago Tract Society recalls this able man again to our thoughts. In the month of March the 25th Anniversary of the election of Dr. Robinson as President of the Board of Directors of the Society, was celebrated. A resolution commemorating this 25th Anniversary of his presidency directed attention to "his Christian character and example, his brotherly and sympathetic spirit, his scholarly attainments, and tactful kindly administration of all duties of his office".

When in Knox College, Dr. Robinson's subjects were Old Testament Literature and Exegesis.

## CALLING OF THE WESTMINSTER ASSEMBLY

By the Long Parliament

THE Long Parliament is described by G. M. Trevelyan, as the turning point of our political history. To understand the broad outline of events relating to the Reformation and the rise of the omniscient state in the Sixteenth Century and to the Second Reformation and the Civil War in the Seventeenth, his new *Shortened History of England*, 1942, is invaluable. It is the ripe fruit of the labors of a great historian. His treatment of the Puritans in general is sympathetic, in spite of the recurring phrase, "Persecuting Presbyterians". See p. 275-79.

The Long Parliament was preceded by eleven years of personal rule by a King, claiming Divine Right, assisted by prelates who also claimed to rule by Divine Right. Before Parliament was dissolved in 1629, the Sub-Committee for Religion had brought into the House of Commons certain Resolutions (No. 5, Gardiner's Constitutional Documents). They lament: "If our religion be suppressed and destroyed abroad, disturbed in Scotland, lost in Ireland, undermined and almost outdared in England, it is manifest that our danger is very great and imminent".

The Queen's Court was a centre of European intrigue. And the King's intimate adviser was Laud, then Bishop of London, in 1633 Archbishop of Canterbury. For his "thorough Romanizing policy" he was later rewarded by the offer of a Cardinal's hat which however he refused. These eleven years, 1629-40, are a period of deep distress and anxiety.

1. In England. These years are the exact years when the great migration of 25,000 Puritans formed the Colony of Massachusetts. Its promoters were Parliament men; Sir Henry Vane the younger was one of its Governors. Many divines went along and founded Harvard College. Here they entered into the enjoyment of religious, civil, and educational privileges, denied the Non-Conformists remaining in England, until the nineteenth century.

2. In Scotland. In these years the dissatisfaction of Scotland was growing. The National Covenant and the Glasgow Assembly, 1638, were the climax. After the abolition of Episcopacy and the restoration of their own Presbyteries and Assemblies, Alexander Henderson, the Moderator, spoke of "His mercy and loving-kindness, He has delivered us from the Service Book, which was a book of slavery; from the Book of Canons, which tied us down in chains of spiritual bondage; from the Book of Ordination . . . from the High Commission; . . . and the civil places of churchmen".



King Charles, urged by Laud, sent an army north, for the unpopular "Bishops War". The Scots equipped a better army. Supplies were needed and the Short Parliament was summoned. They insisted first on dealing with the accumulated grievances of eleven years; so were sent home in a few weeks. It was not until after the Scots had occupied Northumberland that the King was forced again to call Parliament, Nov. 7, 1640.

During the impeachment of Strafford, a plot to seize control of London and Parliament with the help of the army created such alarm that vigorous measures of reform were hastened. These included the provision that Parliament could not be dissolved, prorogued or adjourned, without an act passed for that purpose. In this way the Long Parliament began.

There is an illuminating State paper, drawn up by Henderson, for the Scottish Commissioners and handed to the Lords of the Treaty, Mar. 10, 1641.

Amongst proposals for a firm peace is, "One form of church government" . . . "The government of the Church of Scotland is the same as that of all the Reformed Churches, except that of England, which was not changed with the doctrine at the time of the Reformation" . . . The prelates have left nothing undone which might tend to the overthrow of the Church of Scotland. Their hostility arises from that opposition which is between Episcopal government and the government of the Reformed Churches by Assemblies. . . . They must declare their just fears that "Our Reformation which hath cost us so dear and is our wealth and glory, shall again be spoiled and defaced from England . . . if Episcopacy be retained there. The Church of Scotland hath continually and in many sundry ways been vexed and disquieted by the bishops of England. . . . Much hath been written and spoken for the limitation of bishops; but what good can their limitation do the Church, if ordination and ecclesiastical jurisdiction shall depend upon them, and shall not be absolutely put into the hands of the Assemblies of the Church?" See Orr's Henderson, p. 257-61.

#### An Ordinance of the

Lords and Commons in Parliament,  
for the calling of an Assembly of learned and godly Divines, and others, to be consulted with, by the Parliament, for the settling of the Government and Liturgy of the Church of England, and for vindicating and clearing of the Doctrine of the said Church from all false aspersions and interpretations.

Whereas, amongst the infinite blessings of Almighty God upon this nation, none

is, or can be, more dear unto us than the purity of our religion; and for that, as yet, many things remain in the Liturgy, discipline, and government of the Church which do necessarily require a further and more perfect reformation than yet hath been attained; and

Whereas, it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church government by archbishops, bishops, their chancellors, commissaries, deans, deans and chapters, archdeacons, and other ecclesiastical officers, depending upon the hierarchy, is evil and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and that

Therefore, they are resolved that the same shall be taken away, and that such government shall be settled in the Church as may be most agreeable to God's Holy word, and most apt to procure and preserve the peace of the Church at home and nearer agreement with the Church of Scotland and other Reformed Churches abroad:

And for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their counsel and advice therein, to both or either of the said Houses, when, and as often as they shall be thereunto required:

Be it therefore ordained, by the Lords and Commons in this present Parliament assembled that all and every the persons hereafter in this ordinance named, that is to say (Here follow the names of the Divines appointed) and such other persons as shall be nominated and appointed by both Houses of Parliament, or as many of them as shall not be letted by sickness, or other necessary impediment, shall meet and assemble and are hereby required and enjoined, upon summons signed by the clerks of both Houses of Parliament, left at their respective several dwellings, to meet and assemble at Westminster, in the chapel called King Henry the Seventh's Chapel, on the first day of July, in the year of our Lord one thousand six hundred and forty-three; . . . to confer and treat among themselves of such matters and things touching and concerning the liturgy, discipline, and government of



the Church of England, or the vindicating and clearing of the doctrine of the same, from all false aspersions and misconstructions, as shall be proposed to them by both or either of the said Houses of Parliament, and no other, and to deliver their opinions and advices of or touching the matters aforesaid, as shall be most agreeable to the Word of God, to both or either of the said Houses . . . as shall be required. . . .

Then follow various practical matters of arrangement. The Ordinance closes:

"Provided always, that this Ordinance, or anything therein contained, shall not give unto the persons aforesaid, or any of them, nor shall they in this Assembly assume to exercise any jurisdiction, power, or authority ecclesiastical whatsoever, or any other power, than is herein particularly expressed."

(Quoted from Hetherington's History of the Westminster Assembly. P.92-5.)

There were two policies in Parliament as to the needed Church reform. The House of Lords favored "reducing the exorbitant power of the prelates". The Commons inclined to the London petition for "Root and Branch" reform. The outbreak of the terrible Irish rebellion in October, 1641, with tidings of massacre by thousands of unarmed Protestants stirred the Houses and a deeper note enters the debates. The Grand Remonstrances, No. 34, Con.Doc., is worth study. It "desires a general synod . . . Divines . . . to consider all things necessary for the peace and good government of the Church". In the tragic drift toward civil war, there are repeated attempts to have the Synod of Divines called. After the complete break with the King and the withdrawal of most of his supporters from Parliament, the Assembly was called by Ordinance, June 12, 1643.—Con.

**News from Belgium**—the Belgium Protestant Church (Reformed) is re-organizing its parishional and welfare work to war conditions in an extraordinarily successful way, despite its small numbers and resources. Being cut off from the French theological schools, a theological training school is being established to give basic religious education to candidates for the ministry. The congregations are not only practicing fraternal aid among their own membership but are doing exemplary work in the community as well. A soup kitchen set up by the parish of Liege, which was hard hit, both in the first and the second World Wars, is daily feeding forty people from the neighborhood and funds from the Bureau will assist in extending this vital service of supplementing the "basic ration" through the winter months.

## CAN MEN LEARN?

Rev. William Pierson Merrill, D.D.

Let favor be showed to the wicked, yet will he not learn righteousness. In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

(But) when thy judgments are in the earth, the inhabitants of the world will learn righteousness.—Isaiah 26: 9-10.

**I**N our Hymnal we have a stirring appeal, often used in public worship, the first verse of which is,

Rise up, O men of God!

Have done with lesser things;  
Give heart and soul and mind and strength  
To serve the King of kings.

Instead of the name of the author being given, as usual, at the close of the hymn, there is the statement, "Authorship uncertain." In the index the statement is "Authorship unknown." Without doubt, however, the author is known and well known, Rev. William Pierson Merrill, Minister Emeritus, of one of New York's great churches, the Brick Presbyterian Church. Recently he was in Toronto on the invitation of Old St. Andrew's Church to preach at both services on the occasion of the church's 65th Anniversary. We had the privilege of hearing him in the evening and this is the message that he delivered. It has a sterling and a stirring ring throughout such as marks the hymn.

### The Sermon

Sometimes a text is no more than a motto, or a gracious decoration, for the sermon that is to follow. Sometimes it is a sort of introduction, used to show that the thoughts of the preacher are not wholly out of harmony with the Word of God.

But there are texts that are sermons in themselves. They state great truths so clearly and concisely that no one with sense can misunderstand.

Such is this text which has just been read. If I could be sure that everyone here would go home from this service, take up his Bible, read over with care these words from the 26th chapter of Isaiah, and meditate on them for at least a half hour, I might be willing to end this sermon right here.

But it may be worthwhile to spend a brief time setting out more explicitly what this text has been saying to me. It has come to seem to me a most complete and effective statement of certain principles we need to realize and keep in mind in the present critical and tragic world situation.

First it tells us what we need most, now, and always, as individuals and groups and nations.

Then it shows the one cause whence arise the evils that afflict humanity.



It then shows the weakness and failure of soft and easy attempts to deal with evil.

Finally, it gives some light on how God deals with the situation.

If that analysis of the text is correct, it would be hard to discover anywhere in literature, or in present day discussions, a better concise statement of what we most need to realize.

What is it that is most needed? Here is the answer, in a phrase used twice in this brief passage, to "learn righteousness."

That means far more than to form the habit of doing what we think is right, important though that is. We must LEARN righteousness. Learning is a process. We need to study and think hard and work hard, in order to discover what is truly right; and then we need determination and commitment to what we have come to believe to be right.

It is not enough to assume that we know what is right and what is wrong, and to devote ourselves, however loyally, to what we take to be right. Some of the most dreadful tragedies in human history have been perpetrated by men who felt very sure that they were doing right. Martyrs have been burned at the stake, nations have been assaulted and crushed, all sorts of evils have been done, by men very sure that they were doing God's service, taking the right course, doing what should be done. Who can doubt that among the ruthless men and groups that are now devastating Europe and Asia are not a few people who honestly believe that they are doing what is right? One of the most pernicious features of the Nazi system is their careful "re-education" of youth in a sense of the rightness of blind obedience to the state in the interests of the master race. When Dr. Goebbels declared in a radio broadcast some time ago that God has nothing to do with world order; that might, and not morals control there,—to me at least his cynicism had a ring of sincerity, that made it the more sinister.

Everywhere what is needed is that men shall learn righteousness, with unbiased vision and honest effort to see what in itself is right and what wrong; and then to commit themselves to what they see to be right, regardless of consequences.

Until that is the general practice of mankind, things will go wrong with the world. So long as ideas of right and wrong are twisted, perverted, reversed, anywhere in the world's life, we shall have suffering, violence, catastrophe.

Your first life business, and mine, and everybody's, I repeat, is to learn righteousness. That is especially the duty of those who live where thought is free, (as in this land of ours, and others). It is highly im-

portant that men and women shall learn about science, and economics, and medicine, and law, and literature, and all else in the curricula of our colleges and schools. But one course of training must always take precedence or be infused in and through all the rest, if things are to be at all decent,—the study of righteousness; learning what it is, and growing, in eagerness to practice it. That should be a required course, not an elective.

Where lies the root of evil? On man's choice. God has made man with power to choose between good and bad. God might have made a world of robots, marionettes. But He had a more glorious purpose. He wanted a world of children, companions, partners. And so He must leave men free to choose. And too often they choose the wrong course. Strong motives mislead them,—pleasure, luxury, success, power, to be won by doing what one's conscience would condemn if allowed to speak freely, or by compromising, mixing more or less of evil with the good, pleading with one's self that "One must."

The Bible is so lastingly glorious and helpful because it is an honest record of how men have done right though they suffered for it, and done wrong that they might gain by it; and how in the end it is right and not wrong that wins. And the climax of that wonderful revelation of God and godliness is in the man Jesus who, at the very opening of his career, turned down the insidious temptations of compromise with evil or lesser good, choosing to go hungry rather than use means his fellows could not share, to go unhonored rather than employ cheap ways of self-glorification, to count power, gained by even slight concessions to evil forces, a diabolical course to be indignantly repudiated. So he went his way, showing no favors to the wicked, speaking his mind freely, and dying a cruel death inside of three years. Where can one find a more perfect example of the failure of uncompromising righteousness? Yet those three years, as has been well said, "changed the whole current of human history." They have fed more people, won more glory, and set going in the world more lasting power,—infinitely more, than could ever have come from his living a long life and winning full worldly success through even slight compromise with evil or lesser good.

What is to be done when men will go wrong, will not respect righteousness, turn to wicked and harmful ways, drag the world into misery? That is a question with vital meaning just now. When we see what has happened and is happening, Dr. Butler's question haunts us, "CAN MEN LEARN?"

There are, and always have been, those



who urge a policy of softness, non-resistance, appeasement we are calling it now, as the way to deal with wrongdoers. Be good to evil men, and they will be shamed out of their wrong courses.

There is something appealing, and often something strangely effective in its influence, in this attempt to overcome evil with kindness and non-violence. It works even with animals. We come upon tales of unarmed men walking safely among savage beasts through power of quiet courage. But we also recall Edward Lear's old man who said, "How

Shall I 'scape from this horrible cow?  
I will sit on the stile,  
And continue to smile,  
Which may soften the heart of the cow."

Perhaps it would, but somehow we wonder.

How virile and plain is the presentation of that method in our text, and how downright the declaration that, in the case of assertive wickedness, it will not work. Hear again the words,—“Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.” There is something there that might well have been pondered by Tolstoi and Gandhi and many another; something that has proved itself at terrible cost at Munich and elsewhere. “Let favor be showed to the wicked”, and it may only confirm him in his course, only encourage him to drive on at full speed.

What then can save this poor world? Here is the answer to our text: “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness”. When leaders mislead, when men and groups and nations take wrong courses, there is but one thing that can bring them and the world back to the right way—the realization and stern proof that evil always brings to bear on the world's life the judgments of God, and that all the world must bear the suffering involved.

Let us take extreme care not to misunderstand or misapply the meaning of this tremendous truth. We must not assume that our side is wholly right and the other wholly wrong; and that the judgments of God will infallibly give us the victory. We must realize with keen sorrow our own wrong courses and choices and weaknesses in the past. We must see very clearly that what the world needs is not just OUR victory, but the victory of righteousness, and that we must learn righteousness, and play fair if we want to be in at the final victory.

Here is a solemn truth we must never for a moment forget,—that we might win

this war, as we won the former war, and then fail as we failed then,—for lack of utter devotion to that which would mean the good of all rather than the advantage of some.

The one end on which the purpose of God is set is the establishment of righteousness in the world's life. Nothing short of that can meet His will. Every Sunday, and many times through the week, we pray, “Thy Kingdom come, Thy will be done on earth as it is heaven”. God knows, and we ought to know, that so long as men will not learn to do their utmost to make that the guiding principle in the life of humanity, we must expect from God not favor, but judgment. His laws cannot change. We carelessly talk of “breaking” His laws. We can violate them, we can refuse to heed them, we can go contrary to them; but the laws cannot be broken; ultimately they break all who flout them. The principle that “righteousness exalteth a nation, but sin is a reproach to any people” can no more be broken than can the law of gravitation. One defies any or all of God's laws only to be broken by them at the last;—the tragedy is that the offender can and does drag into the grinding mills of judgment along with himself so many innocent people.

We cannot be Christians and not believe that God is love; that He suffers with us, yearns for our happiness, hates all misery and cruelty, would do anything possible to make us glad and peaceful,—anything except compromise with righteousness, that is not possible. That He cannot do. For, looking far into the future, he sees clearly what we see dimly, that the only hope for the lasting good of man is that he shall learn to be righteous of his own will and choice and anything however severe, that will tend to that great end, is necessary and right in the sight of God, and should be in our view of life.

The Biblical story of the life of humanity starts with a lovely garden in a beautiful and good world. God sets man in the midst of plenty and ease, and wants him to live on there. But God wants man above all to become righteous; and that man cannot do without freely choosing right rather than wrong. So God sets before man a moral test,—not a hard one. He just forbids him to eat of one of the many trees in the garden. And man, with all the rest of the garden free for his use, eats that one forbidden fruit. Suppose God had said, “Never mind; it's a small matter”. Would man ever have learned righteousness? Then began the process of discipline, still going on, and to go on as long as man is wilfully disobedient,—the stern but merciful process by which some day mankind shall come to



see that there can be no lasting good that is not based on righteousness, and that, with all his learning, he must learn THAT, and with all his insatiable seeking, he must seek that, and that, until he learns that, he must be denied favors and face judgments.

We, whose lot is cast in this tremendous time, must face hard tasks, baffling problems, stern responsibilities. We are very sure that an indefinite period of tragedy lies before us, and before all the world, unless we can meet the emergency, surmount the difficulties, have strength, courage, wisdom and decision sufficient to bring to an end the evil forces of inhumanity that are making life a nightmare for so many men, women and children. We must produce material enough, show skill enough, have power and unity enough, and do it all quickly enough to provide the means to victory of right and decency, before it is too late.

But there is something even deeper and more radically necessary than any of these outward things, vital as they are. Our great need is righteousness. Without that our best efforts must fail, and our hopes meet with bitter disappointment. Suppose that of a sudden all the leaders in business and politics, in labor unions and government bureaus, all the people in all the life of the United Nations should have the insight and courage and simple goodness to let self-interest go hang, to scorn all petty pride and prejudice, to leave private and group advantage wholly out of the picture, and just concentrate on the highest possible ideal of present duty, the common good, and the will of God,—how our cause would leap forward toward real success. The lurking fear of fifth columns would vanish, and we could look forward in confidence to a new day of justice and peace.

Does not all this make clear as daylight one great duty for us who profess to believe in God and in godliness? We shall have to sacrifice much that we treasure and enjoy, deny ourselves severely things we have come to think of as necessities. But one thing we must keep in full vigor, whatever else has to go. We must maintain in fullest possible strength the means and institutions devoted to the cultivation of righteousness, the homes, the churches, the schools, the missionary and cultural agencies that minister to godly character. This Church which has served God and man so faithfully all these past years must be kept strong and steadfast, sent on to even greater uses. Not that church and school and home and all the instruments of religious training shall be kept unchanged. God forbid! They need, fully as much as do our political and economic institutions, to be judged and shaken and purged and simplified, made more true to their one

great end, the production and maintenance of righteous living. But to forget them even in the stress of life and death conflict, to lessen our devotion to them and their support, even in this time of severe stringency, would be the very height of folly. Victory won by such sacrifices would be a loss not a gain.

In this same old book of Isaiah stands forth another great word picture, from which blazes the ideal our country and our world need; listen and heed:

“And all thy children shall be taught of the Lord; and great shall be the peace of thy children; and in righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh thee.”

Our Lord and Master, Jesus Christ, summed in one great statement the lesson of this text, when, after speaking about food and clothing and other necessary parts of our living, he said, “Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you”.

There is no salvation for us and for this poor sick world except through full and honest devotion to learning and practising righteousness. If we play our part, God will play His. Divine judgments will work out their purifying purpose, and the weary world will at last see the dawn of a new day,

“That day, in whose clear-shining light  
All wrong shall stand revealed;  
When justice shall be clothed with might,  
And every hurt be healed;  
When knowledge, hand in hand with  
peace,  
Shall walk the earth abroad;  
The day of perfect righteousness,  
The promised day of God”.

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NOW UNTO HIM THAT IS ABLE TO  
DO EXCEEDING ABUNDANTLY ABOVE  
ALL THAT WE ASK OR THINK, AC-  
CORDING TO THE POWER THAT  
WORKETH IN US, UNTO HIM BE  
GLORY IN THE CHURCH AND IN  
CHRIST JESUS THROUGHOUT ALL  
AGES WORLD WITHOUT END. AMEN.

#### Prayer

Almighty God, who alone canst order the unruly wills and affections of sinful men, grant unto Thy people that they may love the Church that Thou commandest, and desire that which Thou dost promise; that so, among the sundry and manifold changes of this mortal life, our hearts may surely there be fixed, where true joys are to be found. Through Jesus Christ our Lord.



## Among the Churches

### Winnipeg, Man.

The Presbytery of Winnipeg at its March meeting noted with sorrow the passing of Rev. J. M. Niven. This is reported to us by Rev. G. H. Sparks, of St. John's Presbyterian Church. Mr. Sparks adds some additional information about Mr. Niven not included in our reference to the deceased in the April Record.

In 1904, Mr. Niven and Mr. J. S. Jones, both students of Manitoba College, opened a mission in the north end of Winnipeg that later became St. John's Church. When Mr. Niven returned to Winnipeg in 1930 he associated himself with St. John's and was elected an elder, in which office he rendered invaluable service to the congregation until 1935, the year of his retirement. His service extended also to the Bible Society and the Church at large.

### Hamilton, Bermuda.

Our congregation here since the beginning of the war has been in a measure, at least so far as its contributions are concerned, temporarily severed from our Church. These, as we have before noted in the Record, are being held until the opportunity for the transmission of money again presents itself.

A letter from the minister of St. Andrew's Church, Rev. Victor E. Ford, draws attention to the Home for Aged White Ladies there which was established by Mr. Ford, and reports that the Matron has resigned and is returning to Scotland. To secure one to take her place he suggests the sending by our Church of a trained Christian woman possessing a knowledge of practical nursing, which would be of advantage not only to the Home but to the community and would be fruitful of good. The institution is not large but it is necessary and is doing good service. This letter was addressed to Rev. Dr. Cameron, Secretary, General Board of Missions.

### Lunenburg, N.S.

Recently St. Andrew's Church, Lunenburg, N.S., received gifts to furnish the minister's vestry. These took the form of three beautifully upholstered chairs presented by Mrs. Wallace Emmeneau and Mrs. G. Howard Morash, in memory of their parents, the late Mr. and Mrs. Ernst Kaulbach; and a kneehole style desk in walnut presented by Mrs. J. Steadman Berringer. The minister, Rev. Alexander Allen, accepted these gifts on behalf of the congregation and expressed his personal appreciation of the thoughtfulness of these families and their faithfulness to their Church.



REV. PETER A. DUNN, B.D.  
Minister, St. Paul's Church, Hamilton  
Meeting Place of The General Assembly

### Atwood, Ontario.

In the death of Mr. Alexander Hume a short time ago Atwood lost an esteemed pioneer resident of the community. Mr. Hume was born in Elma, Dec. 16, 1859, and was therefore in his 84th year. He was the oldest member of the church and was the first child baptized in the congregation since its organization. The Sunday School was the object of his interest and labor having taught for a great many years. Later he was active in the Men's Bible Class. He was a member of the Upper Canada Bible Society for fifty years and Treasurer for the local branch for twenty years. He never missed an anniversary celebration in the congregation and only sickness ever prevented his being in his place at public worship on the Sabbath. He was gifted with the pen and for fifty-three years kept a diary, noteworthy entries being the Sunday Services giving the names of the preachers and citing the texts. Though devoted to Christian work, he was not negligent in his calling. He was pre-eminent in the district as a tiller of the soil and his farm was rated as one of the finest in the township. The last offices to the deceased were a short service from the funeral home and the public service in the Presbyterian Church, Atwood, conducted by Rev. Arthur J. Back, of Paris, Ontario. Mr. Hume is survived by two brothers,



David, of Toronto; and William, of Listowel. Interment was in the Elma Centre Cemetery.

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New Westminster, B.C.

The community and, in particular, St. Andrew's Church, has experienced a great loss by the death of Mrs. R. A. McDonald. Mrs. McDonald was 72 years of age and had been here for 33 years. Mrs. McDonald was widely known in the city and district, had many friends, and was held in high esteem. Her chief interest, however, was in St. Andrew's Church, of which she was a faithful member. She was also a life member of the Women's Missionary Society. Her husband, Mr. R. A. McDonald, a member of the City Council, and a valued correspondent with whom we have been in contact for a number of years and to whom we are indebted for valuable assistance in the circulation of the Record, survives, and three sons, Angus and Fraser in the city, and Daniel, of Powell River; also one daughter, Mrs. A. W. Mark, of the city also. The funeral service, held in St. Andrew's Presbyterian Church, was conducted by Rev. Thomas Murphy, minister, and interment was made at the Fraser cemetery.

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Moosomin, Sask.

The death took place here recently of Mrs. William Sim, at the age of 85 years. Her death was mourned by the community and especially by the members and adherents of St. Andrew's Church, to the interest of which she was earnestly devoted. She was a member of the W.M.S. and her devotion to the church in public worship and in service was of the best Scottish tradition. Mrs. Sim was born in Scotland and in her young womanhood was married to William Sim at Oyne, Aberdeenshire, in 1877. Mr. Sim survives and looks back upon 66 years of happy wedded life. In 1910 they came to Canada and took up residence in Moosomin. Later he was transferred to Regina and upon his superannuation in 1927 they returned to enjoy their retirement among relatives and friends. There survive, Mr. Sim, now at the age of 87 years, and three daughters, Mrs. R. L. Charles, Mrs. John Sangster, of Moosomin; and Mrs. C. B. Tenhagen, Kansas City, Kansas, U.S.A. The funeral service was conducted at the home by Rev. C. D. Campbell, and interment was made in the South cemetery.

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Prescott, Ontario.

Fifty years have elapsed since the church now occupied by the Presbyterian congregation was erected and the manse also. Now under Rev. M. W. Heslip, the present minister, observance of this Jubilee marked Sunday, April 11th. The preacher in the morning was Rev. Henry Cousens, of

Brockville, and in the evening Rev. Dr. W. C. McIntyre, of Ogdensburg, N.Y. Indicated by large attendance and deep interest the occasion was one of great rejoicing to all concerned. Though fifty years have passed since the erection of the present church and manse the foundation of work in this congregation was laid at a much earlier date. From 1820 to 1863 the congregation was served by a devoted minister, Rev. Robert Boyd. Services were first held in a schoolhouse but in 1822 the congregation rejoiced in occupying a new frame church. This was replaced in 1850 by a stone building which, along with the manse, was destroyed by fire on the morning of Jan. 31st, 1892. From its ashes arose the present beautiful building, the corner stone of which was laid on June 20, 1892, by Principal Grant of Queen's College, in the presence of 2,000 people, and the opening services were held just fourteen months after, on March 26th and April 2nd, 1893. Rev. Dr. Caven, Principal of Knox College, preached morning and evening on the first Sunday and Rev. Dr. Miller of Ogdensburg in the afternoon. Rev. John Burton, a former minister, preached at the three services on April 2nd. Rev. James Stuart, D.D., was the minister from 1879 to 1908 and it was during his ministry that restoration of church and manse was completed. When the new building was opened such was the devotion of all, including the children in the congregation, that it was completely furnished, even to piano and carpets. Features of organization were the establishing of the Women's Missionary Society in 1885, the Mission Band in 1886, and Young Women's Auxiliary in 1935. Fifty years ago all the women of the congregation united in a Ladies' Aid under the leadership of Mrs. I. D. Purkis. Events of interest during the past fifty years were the Silver Jubilee of Dr. Stuart in 1904, the Hundredth Anniversary in 1922, and the redecoration of the church in 1928. Those who succeeded Dr. Stuart in the ministry of this church were Rev. N. D. Keith, Rev. K. W. Barton, Rev. M. N. Omond, Rev. Geo. McGregor, Rev. John Taylor, and the present minister.

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Whitneyville, N.B.

The community of North Esk was saddened by the death of Mrs. Susan McTavish, of Whitneyville, which took place recently, after a brief illness of two weeks. She was 73 years of age. Her husband, Mr. William McTavish, predeceased her by 19 years. She is survived by two sons, one in the Armed Forces Overseas and the other at home; also two daughters, Miss Sadie McTavish and Mrs. A. E. Hemmings, of Kedleston, Sask.; a brother, Mr. William Russell, in Boston; and a sister, Mrs. Joseph E.



Natchett, Sunny Corner, N.B. Mrs. McTavish was a faithful member of the Presbyterian Church, President of the local W.M.S., and Superintendent of the Sunday School before the Union. She was active in other organizations as well, being particularly interested in the Red Cross and the Miramichi Hospital in Newcastle. Affectionately known as Aunt Susan, she was ready at any time day or night to respond gladly to any appeal for help in sickness or other trouble. The funeral service was conducted by her minister, Rev. P. McK. Sampson, Millerton, assisted by Rev. Wm. Durwood, of Red Bank, N.S.

#### Millerton, N.B.

Rev. P. McK. Sampson, minister of Millerton, Derby, and McKinleyville, has undergone a slight operation for throat trouble in the Royal Victoria Hospital, Montreal. For the past three years Mr. Sampson has been hampered in his preaching by trouble of this nature, and hence the operation. He is reported as making good progress.

#### Lethbridge, Alta.

St. Andrew's congregation, of which Rev. E. L. Garvin is minister, observed the 58th anniversary of Presbyterian work in Lethbridge. Rev. Alfred Bright, of Grace Church, Calgary, was the preacher for the day. He had the privilege of addressing large congregations both morning and evening. The date of the celebration was Feb. 21st.

#### Calgary, Alta.

The death of Mr. Robert Henry Weir took place in Calgary on the 28th of February, 1943, as the result of a heart condition. His birthplace was in Cardinal, Ont., and he came to Calgary in 1910, and immediately identified himself with Grace Church. He served for many years on the Session and for a considerable time was the Superintendent of the Church School which he conducted with manifest success. His whole self, with his many gifts of heart, mind, and substance was dedicated to God and the Church he loved to serve.

Mr. Weir, at the time of his death, had served for fourteen years as a member of the City Council. His ability to enter into the lives and interests of his fellows made his work in church and community unusually helpful. After a rich and happy life he was laid to rest in Union Cemetery, Calgary, on February 23rd. He is survived by Mrs. Weir, three daughters and one son.

#### Timmins, Ont.

"An event unique in the history of Presbyterianism in the North country took place Sunday morning (March 7th) with the opening and dedication of the new Mackay Presbyterian Church in Timmins."



Mackay Presbyterian Church,  
Timmins, Ontario

Thus newspaper and radio described the settling of Presbyterians of Timmins and district in their church home at 113 Elm Street South. The dedication ceremony was read by Rev. P. W. Graham, M.A., of Englehart, Moderator of the Presbytery of North Bay and Temiskaming; Rev. W. M. Mackay, Synodical Missionary for Northern Ontario and Manitoba, for whom the church was named, preached a forceful sermon from the text: "I will build my church." The minister of the congregation, Rev. Dr. Geo. Aitken, conducted the service. An overflow crowd occupied the auditorium and vestibule. The evening service was one of praise and thanksgiving at which Mr. Mackay spoke.

The ceremonies opened with a procession of the C.G.I.T. in uniform to occupy seats near the front of the church, followed by the Choir, the Board of Managers, the Session and officiating ministers. Mrs. J. McPhee, of Kirkland Lake, was present to represent the Council Executive of the Women's Missionary Society. Captain D. Church of the Salvation Army read the Scripture lesson at the morning service. Letters of congratulations were read from the Anglican and Baptist ministers, and one of the two United Churches closed service in the evening, and the minister attended.

Acknowledgment was made of a gift of \$1,000.00 from the Women's Missionary Society, of \$500.00 from the P.Y.P.S., of a Pulpit Bible from Mrs. Musgrove, of Schumacher, who is 87 years of age, and was present for the evening service, and the pulpit settee, the work of Mr. Mahl of the Buffalo Ankerite Mine. The Choir was directed by Mr. Ray Wales, and the organist was Mrs. Fred Somers.

A brief history of the congregation was



read, and then the Chairman of the Building Committee, Mr. Fred Somers introduced Mr. Wm. Burnes who represented the contractor. Mr. Burnes presented a gold key to the church symbolic of possession being turned over. In his message to the congregation the minister pointed out that a new day has dawned for Presbyterians in the north, and expressed the hope that this church would be the nucleus of a chain of Presbyterian congregations stretching across this section of the north. Mrs. H. Schultz rendered the vocal selection, *Lord Bless This House*.

For fourteen years following the vote on Church Union no Presbyterian services were held in Timmins. In December, 1939, Rev. W. M. Mackay came here and arranged a meeting in Oddfellows Hall, at which time a new congregation was organized. Early in 1940 Rev. K. W. House, formerly of Hagersville, was appointed to carry on the work. Late in 1941 Mr. House was appointed to Chaplaincy Service. Rev. W. M. Mackay returned for a period of six months and by intensive effort built up the congregation to the point where they felt ready to undertake the building of a church. A lot was secured and soon paid for, and plans drawn up for a moderate-sized building. During this period much progress was made in strengthening the congregational life and Mr. and Mrs. Mackay greatly endeared themselves to the people.

On June 1st, 1942, on invitation of Mr. Mackay and the Home Mission Board, Rev. Dr. George Aitken of Harriston was appointed to Timmins to take charge of the work. Services were held in Oddfellows Hall, but the work was seriously handicapped with having only an evening service and Sunday School had to be held at one o'clock in the afternoon.

The sod for the new church was turned on May 28th by Rev. J. B. Skene, then Moderator of the General Assembly, and the corner stone was laid on Sept. 21st by Rev. W. M. Mackay.

The new church is designed to seat 250 people comfortably, and is complete with basement for Sunday School, kitchen and vestry. It is a frame structure with cement block foundation. When completed the exterior will be stucco with white sleet surface shingles.

The interior is old English with Gothic windows with amber panes. British Columbia fir has been used extensively in the construction and the exposed rafters and beams give a rustic effect to the panelled walls and wainscotting. A modern heating plant with stoker and blower has been installed. The kitchen is well equipped with cupboards and sinks. The platform has been laid out in chancel effect, and at a later date the congregation intends adding

to the pulpit furnishings a reading desk and baptismal font. When completed the cost will be considerably over \$12,000.00.

A unique method is being used to raise funds to meet the first mortgage. At a congregational meeting held recently it was decided to issue Four Year Bonds bearing 5% interest. An arrangement was made with a local bank to lend money to those who desired to purchase a bond, but did not have cash available. At the time of writing \$4,300.00 has been subscribed, and of this amount only \$600.00 has come from outside the congregation. A second mortgage for \$2,000.00 is held by the Church and Manse Board.

On the Monday following the Dedication Services the Women's Auxiliary served a supper to a host of interested friends. There is a choir of 20 members, Sunday School with an enrolment of 70, the C.G.I.T. with 20 members and three leaders, and on April 2nd a W.M.S. and Y.W.A. were organized by Miss Frieda Matthews, Field Secretary of W.M.S. The Y.P.S. and Boys' work is yet to be organized, and a fine Mission Band is in prospect.

In normal times Timmins is a city of about 30,000 population, but these days has perhaps little more than 28,000. It lies in the heart of the great Porcupine Gold Camp with a dozen mines adjacent to Timmins. With the end of the war and the return of men from the forces and from war work, there is a splendid future assured Presbyterianism in this district.

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#### Toronto, Ontario.

Glebe Church, of which Rev. W. T. McCree is minister, observed its 30th anniversary on Sunday, March 28th. The morning service was taken by the Moderator of the General Assembly, Rev. Dr. N. A. MacLeod, and the evening by Rev. J. B. Rhodes, Vice-Principal of Toronto Bible College. The Moderator's sermon was based upon the words of Jesus, "Seek ye first the kingdom of God."

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On the last Sunday of March a large addition was made to the Kirk Session of Glenview Church, of which the minister is Rev. Dr. J. Stanley Glen, when seven were ordained to the office of the eldership.

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#### Collingwood, Ont.

The Presbyterians of all parts of the Nottawasaga district gathered in the First Presbyterian Church, Collingwood, to celebrate the 87th anniversary of the founding of the church there. The minister, Rev. J. R. Greig, conducted the service and preached morning and evening. The name of Mr. A. W. Chestnut, a student of Knox College, is associated with the beginning of work in Collingwood in 1855. The con-



gregation then met in a rough frame building. With the exception of a brief interval, when Rev. Wm. Burns was in charge of the work, it was carried on chiefly by students under the Home Mission Committee. In 1862 Rev. Robert Rogers was appointed by the Home Mission Committee to this charge, in addition to that of Nottawa, four miles south of the town. The present church was completed in 1879 and is the largest church building in the town. In 1919 honor was paid to the memory of 19 members of the congregation who gave their lives in the first great war by the installation of a memorial organ. The membership of the congregation, as given in the last Assembly Report, is 534.

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#### Vancouver, B.C.

On the last Sunday in March Kerrisdale Presbyterian Church observed the sixteenth anniversary of the dedication of the present building. This congregation has so prospered financially that at the annual meeting the mortgage was burned. The building, therefore, is now free of debt. There is a membership roll of 377 and 55 of the young men of the congregation are on the honor roll as in the Army Service, three of whom have sacrificed their lives for the cause. The allocation for the Budget last year, though increased, was fully met and the congregation has accepted a further increase this year. During the past six years the membership has increased by 177. The minister is Rev. H. Lennox.

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#### Saint John, N.B.

From Rev. C. J. St. Clair Jeans, minister of the Church of St. John and St. Stephen, we have received the following report of a "new adventure in fellowship and understanding, undertaken by representative churches of the four leading denominations."

"Under the auspices of a committee of laymen plans were laid to hold noon-day services in Trinity Anglican Church, the services to be conducted in rotation by the ministers of Germain St. Baptist Church, the Church of St. John and St. Stephen (Presbyterian), St. Andrew's United Church, and Trinity Anglican. The response has been exceedingly gratifying and has more than fulfilled the hopes of the promoters. The central part of the large, beautiful and historic church has been filled day by day with a devout congregation the majority of them drawn from the business district adjacent. It is highly significant that on March 2nd, when I had the privilege of conducting the service, it was the first time in more than a century and a half that a non-Anglican had been in sole charge on such an occasion. All the services are conducted from the pulpit of the church in question.

"It is our hope that this movement will spread throughout our Dominion and be followed up in every city, town and village. Without any surrender of individuality we simply must pool our common resources in the face of dangers known and unknown. And the resources of the Christian Church are the greatest at the disposal of this commonwealth."

The announcement of the services which were held from 12.10 to 12.30 Monday to Friday of each week throughout March was made as follows:

Community noon-day services of intercession, under the auspices of Germain St. Baptist Church, Church of St. John and St. Stephen (Presbyterian), St. Andrew's United Church, Trinity Anglican Church, Monday to Friday, 12.10 to 12.30, Trinity Church.

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#### Palmerston, Ont.

On Sunday, April 11th, at a meeting of the congregation of Knox Church, Palmerston, held at the close of the morning service, the Chairman of the Board on behalf of the members of the Church presented Dr. Palmer with a handsome cheque, the accompanying letter signed by the members saying, "We, the undersigned connected with Knox Church wish to offer this slight token of our regard and sincere appreciation to you, our beloved Pastor, for your cheerful and untiring efforts in all branches of our Church for our eternal good."

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#### Strathroy, Ont.

St. Andrew's Church rejoices in a valuable addition to its church furnishings in the form of a beautiful black walnut communion table and two chairs, the gift of Mrs. Catherine Campbell, in loving memory of her husband, Mr. Alexander K. Campbell, who passed to his rest March 25, 1942. The dedication service was conducted by the minister, Rev. John Honeyman. A large congregation was present on this auspicious occasion. Following the dedication the Sacrament of the Lord's Supper was dispensed. Mr. Alexander K. Campbell was for twenty-one years a valued member of St. Andrew's and a member of Session from Dec. 13, 1925. As an elder he served devotedly until the time of his death. He was highly respected both in the church and the community, kindly, generous, devout, a sincere friend and a true son of Israel.

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Truth never dies. The ages come and go.  
The mountains wear away, the stars retire.  
Destruction lays earth's mighty cities low;  
And empires, states and dynasties expire;  
But caught and handed onward by the wise,  
Truth never dies.—Selected.



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### Rev. J. W. PAUL

Another break in the ranks of our ministry occurred when the death summons came to Rev. J. W. Paul of Woodstock, N.B., following an illness of some months. He was 52 years of age. His death took place on the 22nd February. Mr. Paul was a native of the Isle of Skye, Scotland. He received his early education in Inverness and came to Canada in 1911. He was a graduate in Arts of Queen's University, Kingston, and in Theology of The Presbyterian College, Montreal. He bore the distinction of having served in the Great War for the years 1915 to 1918. His ministry was spent in various pastorates in Ontario, in Bathurst, N.B., and for the past eight years in Woodstock, N.B. Such was his character and the service he rendered that he won the regard and affection of all wherever he served but particularly the members and adherents of the congregation in Woodstock, where he had ministered so long. After a brief service at the home, the remains were taken to St. Paul's Church, where the funeral service was conducted by Rev. J. S. Macarthur of Stellarton, assisted by Rev. Dr. Davies of St. Andrew's, N.B., who with Rev. F. G. Purnell of Fairville, N.B., represented the Presbytery of Saint John. Other ministers in attendance were Rev. Dr. Frank Baird, Chipman, Rev. T. Howson, Fredericton, and Rev. A. G. Scott, of Arkona, Ontario. Mr. Macarthur had been a very intimate friend of the deceased. Mr. Paul is survived by Mrs. Paul, two young sons, John and David; and also two sisters, Misses Margaret and Emma Paul; and one brother, George, Inverness, Scotland. Interment was at Woodstock. So has passed from the ranks of our ministry a good man and devoted worker for the Kingdom of our Lord and Saviour, Jesus Christ.

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#### His Strength Alone

And as the path of duty is made plain,  
May grace be given that I may walk therein,  
Not like the hireling for his selfish gain,  
With backward glances and reluctant tread,  
But cheerful in the light around me thrown,  
Walking as one to pleasant service led;  
Doing God's will as if it were my own,  
Yet trusting not in mine, but in His  
strength alone!—Whittier.

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He liveth long who liveth well!  
All other life is short and vain;  
He liveth longest who can tell  
Of living most for heavenly gain.

He liveth long who liveth well!  
All else is being flung away;  
He liveth longest who can tell  
Of true things truly done each day.—  
Bonar.

## MISSIONS

### CHINESE IN CANADA

#### Early Days in Victoria, B.C.

THE first decade of the work was, for the most part, under the superintendence of Rev. A. B. Winchester. Associated with him as assistants and helpers, some continuously and others from time to time, were Rev. Ng. Mon Hing, Mr. Coleman, Mr. Ma Seung and Miss Gunn. The far-reaching effects of their early work are in evidence in the gradual change that has taken place among the whole Chinese community. The sterling character of those who were converted and received into the Church during these ten years prove how careful they were in the selection of candidates for baptism and the thoroughness of their instruction. The difficulties then were much greater than at present so far as prejudice, lack of responsiveness, contempt for the Gospel and its missionaries are concerned and for the Chinese convert himself. It took courage of a high order openly to proclaim oneself a Christian. It meant contempt, persecution and in some cases personal injury.

The first convert was baptized in 1896. The outstanding event of these years was the conference of all the Chinese converts throughout British Columbia. They came in a body from the different missions. The date of the conference was September 11th, 1897, Mr. Ma Seung was chosen at this conference by its members to be sent to China to be educated as a missionary at their expense. The effect on the spiritual life of those present and on the several missions they represented would be difficult to measure. Its influence was sustained and felt for years after. This decade was a time of breaking ground and sowing. Those engaged did their work intelligently and devotedly. How successful they were the years that have followed have shown, and the years that are yet to come will further show. The years that have passed since the first decade have been a time of growth in membership as seen in the Methodist Chinese Mission and the Anglican Mission as well as in our own. All have increased in adherents and influence. Every forward and progressive movement in the Chinese community in our midst, whether in homes, family relations, higher and better standards of dress and living, the care and proper treatment of the sick and of children and cleanliness of home and person, has shown the Christian Chinese in the lead. The continual Gospel teaching in the schools and streets and the Sunday services had so impressed and impregnated public opinion among the Chinese that the cumulative work of the missions of the years



previous to 1909 brought forth a change unprecedented. Previous to 1909 no tourist came to Victoria without seeing the one great sight commonly called the Joss House, which was in reality the union temple where all the clans met for idol worship. The decorations or carvings, and idols, ran into tens of thousands of dollars. This temple was in the building of the Ching Wa Wui Kin, which is the representative society of all the clans among the Chinese of Victoria. In this year this society had erected their new building and the question of moving the temple and idols to this new building came up. Nearly all the young men and a large number of those who came in contact with the missions held with the Chinese Christians that the time had come when this temple should be closed and the idols destroyed. Discussions got so acute that a vote was demanded to decide whether the idols should be removed to the new building or destroyed or sold to some other city. The older men, as well as some of the richest men, were in favor of them being placed in the new building. On the day of voting the excitement ran very high. Toward the end of the poll the older men saw they were likely to be beaten and so raised an incipient riot during which they stole and destroyed the ballot boxes. It looked as though there would be serious trouble; a new ballot was called for, and it was suggested to those most interested, to avoid trouble and perhaps bloodshed, to postpone all public meetings for two weeks, and this was done. At the end of that time an agreement was reached that the idols should remain where they were, that the priests be discharged and that anyone who wanted to worship at this shrine should pay a fee of ten cents to the caretaker.

Another effect of the growing influence of the missions is that the Chinese hospital, which was used mostly as a place where men were brought to die, is now wholly supervised by a Chinese missionary, and is altogether improved, both from a sanitary standpoint and the treatment and humane care given to the patients, the local doctor being provided with medicine, food, etc., for the poor.

Much might be said for the influence of Miss Gunn in the homes and among the children of the Chinese in the city, as well as in the mission. She practically opened up the homes of the Chinese to the Gospel. She left a record in the hearts of the women of Victoria. Even after her long absence she is to-day eagerly inquired after.

The outstanding results of the mission work are the homes of the Christian Chinese. The contrast with the others is so great that their example is contagious. They have raised the standard in the care

of children, in cleanliness, in all that makes up family life. They are exemplary in attendance at worship and in teaching their children, even the youngest, Gospel truth.

Since the beginning of the work there have been, according to the records, ninety-nine baptisms. This includes adults and children. In the night schools, the Sunday services in the hall and on the street many thousands of portions of the Scriptures and tracts have been distributed. Many sick and destitute have been cared for and a number of doctors have given their services free to help this phase of the work.

Rev. Dr. Campbell, as Moderator of the Foreign Mission Committee during the greater period of this time, has been an interested and earnest friend of the work. The volunteer teachers from the several churches of the city have had a share not easily reckoned in whatever results have accrued. Many Christians date the beginning of their conversion to their contact with their teacher at the night school. The Chinese appreciate their work more than it is usually thought amongst ourselves. In looking back, the whole work gives promise of the future harvest, there are many indications that the reaping time is at hand.

## THE GENERAL BOARD OF MISSIONS

By Rev. W. A. Cameron, D.D.

FROM Vancouver in the West to Newfoundland in the East, the members of the General Board of Missions gathered in large numbers, in annual session, from March 16th to 19th. The Board was favored too with the presence of the Moderator of the General Assembly, Rev. Dr. N. A. MacLeod. The reports of the progress of the work for the past year as given by the Synodical representatives were most heartening. Every Synod in the Church had reduced its requests for grants as compared with the previous year.

The erection of three new churches was reported, that of Timmins in Northern Ontario, Sylvania in Saskatchewan, and Vernon in British Columbia. Geraldton in Northern Ontario reported the enlargement of church and manse. The membership had been quadrupled during the past two years, while the Sunday School enrolment already taxes the enlarged quarters.

The Indian work suffered the loss during the year of a very faithful missionary in the death of Mr. H. T. White. A very successful work had been carried on by the Board in Newfoundland, where for two years of a large construction project the Protestant workmen had been ministered to in a very acceptable manner by our representatives.

Our Board had co-operated with the



Boards of other Churches in setting up a Joint Committee on Camp and War Production Communities, through whose efforts ministers and deaconesses had been appointed to minister to war workers in eight different centres, which include not only cities, where new war communities had been established, but Ajax, a new town of 5,000 people, and the Alaska Highway where it is expected that 8,000 men will be employed this summer. The Board had also taken part in a very successful series of Inter-Church Conferences in the Maritime Provinces in which Dr. John R. Mott was the central figure.

In the foreign field the work goes forward in India and in British Guiana. In spite of unrest elsewhere, all was quiet on our fields. The staff on both fields is undermanned, owing to absence of missionaries on furlough, or as in the case of Rev. A. E. Toombs, in military service. In British Guiana there are now five missionaries who were formerly on the Formosa staff. The staff on that field is now the largest it has been for many years and the future looks very bright. In the Theological College are twelve young men studying with a view to ordination. Five congregations are now self-supporting.

In addition to men remaining on their fields, 75 new appointments were made. There are still almost a score of fields without supply. Grants were passed covering all the work at home and abroad.

The new department of Missionary Education under the direction of Rev. E. H. Johnson is doing much to provide information for ministers and people. This will make for increased interest in the whole work of the Church.

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#### INTER-CHURCH MISSIONARY CONFERENCES

**D**URING the week beginning April 5th a very successful series of Conferences was held in Western Ontario. The cities visited were, Hamilton, Brantford, London, Stratford and Guelph. The central figure at all places was Dr. John R. Mott, who gave two addresses each day. In the forenoon a meeting was held for ministers and representative laymen. At this gathering Dr. Mott spoke on "The Grounds for Hope." Out of a background of fifty-five years as a world traveller, the speaker massed one upon another the reasons for the hope that was in him for the world of tomorrow. In the evening Dr. Mott spoke to crowded churches in every centre on "The Rising Tide of Opportunity". He took his hearers on a journey in which they visited with him one country after another, some of which had been visited a dozen times. Of the occupied countries he was able to

say "Never was Christ better preached or better lived than today."

In every city deep appreciation was expressed of the privilege of hearing this great missionary statesman. In London, Dr. Mott addressed a well attended luncheon of the Canadian Club on Russia.

In the afternoon of each day the Mission Secretaries of the four churches directed a discussion period on *The Outreach of the Canadian Churches as Affected by the War*. The areas studied were: (1) The Occupied Countries; (2) The Free Countries; (3) The Home Base. Then at six o'clock a denominational supper was held, after which each Secretary spoke to the people of his own Church on the work of his own communion. All four Churches co-operated most heartily in preparation for and participation in these inter-church gatherings. It is hoped that the result will be seen in larger interest in the missionary task of our own Church, on the part of many congregations from city, town, and country, represented at the Conference.

#### THE SHADOW OF DEATH

These communications from Rev. Dr. Buchanan, now in India, tell the whole story. They were sent to Rev. Dr. Cameron, the Secretary of our General Mission Board. Although there is some repetition all the letters that we quote serve the better to fill out the picture. One of the letters is addressed to the British Political Agent for the purpose of securing his co-operation in whatever way possible.

**D**URING August and September there has been in this Bhil State a terrible epidemic of Asiatic Cholera. My daughter, herself inoculated, with Christian Bhil bands, all inoculated and with skill to inoculate, went far afield gathering up men, women and children in the muddy, trying monsoon weather. It was a great blessing to the State for when persons are twice inoculated they seldom get the dread disease. Ruth says the Christian men with her were most wonderful and got the poor frightened people gathered in groups of 50 to 200 so that the inoculation could proceed rapidly. Sometimes seven in one house would be down with the disease and death following in an hour to four hours. One young Christian woman milking a cow at 8 a.m. was dead by noon. Her husband and his friends fled and left the body to be buried by her father. It is such a quick, deadly disease that it is no wonder that many wild Bhils fled, even in the monsoon season, into the hills about. But the Christians in Amkhut and from Amkhut, Jobat, Sardi, Vegra, and Alirajpur were a Godsend at this crisis. . . . The plague is stayed, thank God and the devoted brave Christians.

On one trip, mostly on foot, of necessity, away to the south-west corner of the State,



a fifty mile mud trip, Ruth and her double band at the suggestion had a most successful mud walk. Tired they were but they got the people. The suggestion was from His Highness the Maharajah himself. . . . Two of the band paid a visit last week to that corner and found the Bhils most grateful. They say, "You saved us from the death."

After the ordeal, Ruth is thin and haggard looking but still going.

My daughter Ruth went down to Alirajpur, August 18th, and since then from her and others I have been getting accounts of the cholera, from Dr. Quinn, of Jobat Hospital, and others as well as from my daughter, all showing the fierce epidemic that is raging among the Bhils.

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#### To the British Political Agent

I am writing you entirely privately. I enclose three letters from my daughter Ruth, that I shall be glad if you will kindly return. You will notice in the last letter, August 30th, that only came today, she suggests that I write a friendly letter to H. H. the Raja Sahib, and also wonders if I should not write you. I wrote a private letter to His Highness at once and sent it off at noon today and now I'm sending you unofficially a little information.

That young Christian farmer, Jidern, who left his farm work to get people inoculated, said to the Patels, "You can save your people if you will," and brought in such a crowd from the villages near Vegra that the hospital was quite flurried and said they must have notice when so many were coming. One girl among them, coming for inoculation, died on the way.

Most of the Christians at Amkhut and Sardi were inoculated and others also not too frightened to come. Eight Christians died at Amkhut, mostly of those who had not been inoculated. But the report reads, "Yesterday (Aug. 26th), Nathu Jamal's girl, Gulabo, died very suddenly. She was working milking cows at 8.00 a.m. and died at noon. She had both injections". Her husband and family fled in terror and left her father to bury her.

My daughter mentions in her letter of Aug. 26th that she hoped to get Nathu, of Amkhut, to go out with other Christian Bhils and help to round up the Bhils for inoculation, but he refused. "He says no one will even allow them to come on their verandahs and they would get no place to eat or sleep besides the difficulty of drinking water". Ruth got two inoculations from Miss Gruchy, Ratlam, and got three Christian volunteers and went north for a fifty mile trip.

Miss Williamson writes on the 27th, "Herbert (Compounder from Mission Hospital, Jobat), is going through all this district here. Yesterday he went to Wao, Karhe and beyond and the further he went the worse it was. In one house seven people were ill."

I have written to Mangtio, Christian Head Compounder at Jobat Mission Hospital for years, asking him to try to help my daughter in the very serious situation between Alirajpur and the Narbuddah River. He could do village to village inoculations. My daughter says in her letter that she gave R100- to the hospital to help buy serum and I have written her to give R100-more in my name if needed.

I'd like to go and camp at Walpur and Kakrana but I can't get petrol and my horses are both on the other side of the flooded Narbuddah River up at Toran Mal. So in this rainy season we do not see how I could get about. At Alirajpur itself with the willing Christian Dr. Lall in the State Hospital, as well as Dr. Rajanath Singh, there is not the same need. I do hope something more may be done to get the villages inoculated.

. . . . .

There has been a terrible epidemic of Asiatic Cholera in this State and adjoining States.—Thank God our missionaries were much used in helping by inoculation to check the disease. My daughter Ruth got inoculated and threw herself into the work without stint. I enclose a copy of a letter I sent to the British Political Agent who helped to stir up the lethargic officials of the State. . . . Ruth was very busy getting the officials of the State stirred up to care for the Bhils. She tackled them all, even the Dewan, Prime Minister, and the Rajah Sahib himself.

After the town, Alirajpur, had been inoculated so that Hindu and Mohammedan people of the town were fairly safe, there was such a lax condition! So little regard for the Bhils being swept away by the terrible scourge. Ruth appealed to one of the big State officials to get the Bhils help. He said "God's will" and Ruth replied, "Why Kamaster Sahib God in you and God in me is begging us to help the poor by getting them inoculated. We have the means, why not use it?" Ruth got two public inoculators by kindly help of Miss Gruchy of Ratlam and with bands of Christian Bhils to gather up the people many were inoculated and by God's blessing the plague is stayed, though a great toll was taken. Witch doctors are claiming, though their families too were attacked, a goat, a rupee, and a fowl for every member of a Bhil family left alive. I found Ruth haggard and worn out.



## CHAPLAINCY SERVICE



Back Row (left to right)—H/Captains. W. S. Sutherland, R. Creelman, N. F. Sharkey, C. M. Cameron, D. C. Smith, D. B. Mackay, D. C. Hill, D. P. Rowland.  
Front Row—W. D. G. Hollingworth, J. A. Munro, G. M. Jamieson, H/M J. Logan-Vencta, H/M G. D. Johnston, W. Sutherland, A. Mills, D. E. Flint.

### PRESBYTERIAN PADRES OVERSEAS

W. S. Sutherland

THE high-vaulted roof and simple dignity of St. Andrew's (Church of Scotland), Aldershot, spelled "home" for the Canadian Presbyterian Padres, who gathered there on January 22nd for the Sacrament of Holy Communion. Separated for months, for many years, from their own churches; separated for long periods even from one another and that fellowship which was found in meetings of Presbyteries, Synods, and Assemblies in more peaceful times this gathering meant more than can be put into words. The old familiar communion hymns played by D. B. Mackay on the electric organ, the reading of the inspired Word of God by G. D. Johnston and N. Sharkey, the dispensing of the bread and wine by J. Logan-Vencta, assisted by J. A. Munro, the prayers and praise in the well-remembered words, all combined to carry the thoughts of the men assembled there to scenes from which they were separated by time and space; communions on lonely hillsides in Scotland with guards posted to give warning of enemies; communions on the hillsides as well as in stately or simple churches in Canada under more peaceful conditions. The thoughts of the past were linked with the present as communion was once more celebrated with guards posted as a whole nation defends itself. Soon there

would be communions celebrated under fire, in places of danger where Presbyterianism has always flourished. The stern, rigorous doctrines of our standards were never intended for a life of luxury and ease but for the hardships and sacrifices of a campaigning people and this the padres overseas are seeing quite clearly and this the Communion Service symbolized in its austerity and simplicity. It was the communion of men, who, although they might be ministers of the Church, have that simple faith which has always characterized our Church, whether it be the shepherd on the lonely moor or the Moderator in the dignity of his office. It was a communion which renewed fellowship of man with man and man with God and from which each departed feeling within himself a conviction that his hand had been strengthened for the monotonous round and the difficult problems which lay ahead.

After lunch the fellowship was continued in St. Andrew's Hall where discussions took place on the work the padres are now doing. The immediate problems both overseas and at home were touched upon and one of the subjects upon which all were agreed was that letters from congregations to the men overseas were highly desirable and that they are most welcome. When a soldier receives any communication, no matter how brief, from his congregation he usually hastens to his padre to show with pride that he



is still remembered by the folk in his church. The importance of keeping in touch with these men, even if their association with the church was slight, cannot be over-emphasized. They feel that they have a stake in the congregations to which their families belong and they are proud of it. In addition, it gives the padre a better chance to get to know them.

Postwar conditions also came under discussion and it was decided to set up a committee to work on the problems involved and report at a later meeting with some suggestions upon which discussion could be based. Those chosen to act on this committee were Johnston, Logan-Veneta, Creelman, Sharkey, and Sutherland, (W.S.), the latter to act as Secretary, Logan-Veneta to call the meeting.

Not all of the padres were able to attend because of duties which interfered but in addition to those already named G. M. Jamieson, C. H. MacLean, A. Mills, D. P. Rowland, D. C. Smith, D. E. Flint, D. C. Hill, Wm. Sutherland, R. J. Stewart, W. D. G. Hollingworth and C. M. Cameron were present. There was one absent whose vigorous personality would have contributed something to the success of the gathering. This was J. W. Foote, who was taken prisoner at Dieppe. Deep regret was expressed but there was also a note of pride that one of our padres should have distinguished himself in action. Those unable to attend were R. J. Berlis, J. F. Goforth, R. H. M. Kerr, M. MacInnes, P. W. Murray, J. Y. Fraser, F. G. Stewart, and G. L. Fulford.

\* \* \*

#### Promotion

The following is taken from the Montreal Star:

News has been received by Mrs. Donald B. Mackay that her husband, Capt. Rev. Donald B. Mackay, a former minister of Georgetown Presbyterian Church, Howick, Que., and now a chaplain overseas, has been promoted to be Honorary Major and Assistant Senior Chaplain of the 2nd Canadian Division. Major Mackay is the son of the late Dr. Malcolm Mackay and grandson of the late Dr. A. B. Mackay, who occupied the pulpit of Knox Crescent Church from 1879 to 1901.

Born in Sherbrooke, Que., 34 years ago, he graduated with the degrees of B.A. from Bishop's University and Th.B. from Princeton Theological Seminary, Princeton, N.J. Appointed chaplain to the First Battalion, Black Watch, in 1939, he went overseas in August, 1940, as a Captain, and during the past two winters has been education officer as well. He has organized and taught courses dealing with Canadian government, law and justice, conditions in Canada, post-war planning, rehabilitation, and other mat-

ters, which will help to fit the men under his charge for post-war civilian life.

His wife, formerly Mary Jane Beattie, daughter of Mr. and Mrs. George Beattie, of Cleveland, Ohio, lives in Montreal.

\* \* \*

#### Appointment

Rev. H. Lennox, of Kerrisdale Church, Vancouver, has been gazetted Chaplain to the Second Battalion, Duke of Connaught Own Rifles, Reserve Army.

### KNOX COLLEGE NINETY-NINTH ANNUAL CONVOCATION

This Convocation was held in the College Chapel on the evening of the 13th April at 8.00 o'clock.

The proceedings were opened with the hymn,

O happy is the man who hears  
Instruction's warning voice.

followed by:

#### Reading of Scripture and Prayer

—The Rev. J. B. Thomson, Moderator  
of the Presbytery of Toronto.

#### Statement

—The Principal

#### Awarding of Scholarships.

#### Granting Diplomas to members of Graduating Class

—Presented by The Rev. Norman A. MacLeod, Ph.D., D.D., Moderator  
of The General Assembly.

#### Address to the Graduating Class

—The Rev. Richard Davidson, M.A.,  
Ph.D., D.D., Principal of Emmanuel  
College.

#### Subject: This Ministry.

Then followed the hymn,

From ocean unto ocean

and the proceedings ended with the National Anthem and the Benediction.

#### Special Scholarships and Prizes:

The McClure Scholarship (1941-42), \$45,  
George Soutar.

Archibald McArthur Scholarship (1941-42) 1st, \$35, J. R. Duke, B.A.

Archibald McArthur Scholarship (1941-42) 2nd, \$25, W. E. P. Rumball.

The Torrance-Dryden Scholarship, \$60,  
J. A. Ross, M.A.

The R. M. Boswell Scholarship, \$50, A. W. Currie, B.A.

The McLellan Scott Scholarship, \$100,  
J. A. Ross, M.A.

The John Watson Prize, \$20, J. A. Ross,  
M.A.

The Barbara Ogilvie Gray Scholarship,  
\$60, J. P. Schissler.

The Smith Scholarship, \$45, T. R. Maxwell, B.A.



### Scholarships in Competitive Examinations: Third Year

The Bonar-Burns Scholarship, \$60, H. Mathews, M.A.

The Elizabeth Scott Scholarship, \$60, T. R. Maxwell, B.A.

The George Sheriff Morrice Scholarship, \$50, J. P. Schissler.

The Heron Scholarship, \$50, S. W. Vance, B.A.

The Goldie Scholarship, \$30, A. W. J. McMullen.

### Second Year

The R. H. Thornton Memorial Scholarship, \$100, J. A. Ross, M.A.

The Loghrin Scholarship, \$50, J. B. Fox, B.A.

The Jane Mortimer Scholarship, \$50, A. J. Calder, B.A.

### First Year

The Eastman Scholarship, \$50, A. W. Currie, B.A.

The Gillies Scholarship, \$50, J. C. Hay, B.A.

The Mrs. Morrice Scholarship, \$50, D. L. Crocker, B.A.

The Fisher No. 1 Scholarship, \$50, W. R. Bell, B.A.

### Graduating Class

T. A. A. Duke, B.A., H. Mathews, M.A., T. R. Maxwell, B.A., Robert Milroy, B.A., I. P. MacSween, B.A., A. W. J. McMullen, J. P. Schissler, S. W. Vance, B.A., D. V. Wade, M.A., G. H. Young, B.A.

## THE ALCAN HIGHWAY

This is not a story of the construction of a wonderful highway in the far north-west extending about 1,700 miles but it is a bit of information about life and church work at one of the camps connected with the maintenance of the road. It is from a young friend of the editor's whose family is in the same church which we attend in Toronto.

### The Letter

Dear Dr. Rochester,

It was indeed a very pleasant surprise to find a small parcel awaiting me at the Post Office yesterday along with a letter from mother and I was doubly delighted when I learned that it was a helpful little book from you.

Recently, I have been seeking information with regard to organizing a small library in camp so I shall be very proud to contribute this volume to our small collection for the duration.

No doubt you have read a great deal about this famous road. C—, M—, a girl whom I met while doing Red Cross work at Christie Hospital, and I came north together and I can truly say that hardly a day passes that we do not express our grat-

itude at having been permitted to play a small part on this great project.

Our camp is sixty miles from the Rail-head, about two miles from the mighty Peace River and directly on the Alaska Highway. We are made up of the Public Roads Administration, Okes Construction Company, U.S.A., and the R. Melville Smith Company who look after the Canadian contractors. When I first arrived, I was in the accounting department of the last-mentioned company but shortly before Christmas was asked to become Mrs. Metcalf's Secretary. She is the Supervisor of the female personnel for Dawson Creek, Fort St. John, and Fort Nelson, and this has been a very interesting experience for me I assure you. My boss is an exceptional woman in many ways and I admire her capabilities very much. It has been fun to help her organize living conditions in all three camps and meet the various problems that we have from day to day. As I have said to mother, everything I have ever studied in my life seems to be playing a part in this particular position.

"There is never a dull moment" is one of our most common sayings around here. One of our achievements has been to organize a church service on Sunday evenings in our mess hall. Mr. Willis, the local Anglican minister, takes the service twice a month while Miss Storrs, a very interesting and charming English woman visits us on the other two Sundays.

We are all very fond of Miss Storrs. She came to this district in 1929 with the Maple Leaf Mission, built a lovely log house and chapel on the Peace River and has devoted herself to the good of all in this community. She has ridden over six hundred miles in British Columbia on horseback to reach outposts and visit parishioners. Miss Storrs is a sister of the Storrs mentioned in *Lawrence of Arabia* and has travelled all over the world. So you will understand how interesting we find her. She has opened her house and her arms to us all in spite of the fact that she is raising two Jewish refugees and several of the local children.

The climate in Fort St. John has been quite amazing. We had two cold weeks when the temperature dropped to fifty below but otherwise it has been like spring most of the time due to the Chinook winds. I bought a new pair of skis and have never had them on. When we had snow, it was too cold to ski and the rest of the time it has been too mild. This month is a little colder than February so we are making good use of our skating rink. Last night the American Army boys from the Fort Alcan camp had a skating party so a very jolly time was had by all.

Very sincerely,

J. W.



# Children and Youth

## KINDNESS

By James Aitchison

Be ye kind one to another.—Ephesians 4: 32.

THESE are many little things which you can do to help those around you, and to make them happy, and you will easily find out what these things are. I am sure of this, that if you want to make any of your companions miserable or to tease them, you always know what to do. Now suppose you make up your mind that you will just do the very opposite of the things which would make unhappy, or would annoy others, then you have found the secret of how to be kind. A student was once walking along a country road in Germany in company with his professor. They came to a field in which a man was laboring, and found that he had left his old shoes lying in the path. The student suggested that they should hide the shoes, and then hide themselves, and watch the perplexity of the man when he came and could not find them. "I will tell you a better thing to do than that," said the professor; "you are the son of a rich man; put a dollar in each shoe, and then we will hide ourselves and watch this poor man's perplexity." The student did that. In a short time the man came to the road; slipped his foot into one shoe, felt something hard, stooped down, and then, to his wonder and astonishment, found a dollar. He was still more astonished when on slipping on the other shoe he found another dollar. He looked around on all sides, but could see no one. Then he looked at the money, burst into tears, fell on his knees, and thanked God for putting it where he had found it, and told God how it would relieve the necessities of his wife, who was sick and ill, and of his children, who were without bread. The student behind the hedge had his eyes full of tears too, for he felt how much better it was that he had done the very opposite of teasing this poor man, felt that God had actually taken his hand to do a kind deed. Now if you will just let God work through you, He will take your hands to do kind things; and the best way to yield yourselves to God for this work is, as I have said, just to do the very opposite.

There is a little poem about a girl who was often seen trudging through the snow to visit a poor, lonely, old woman and spend an hour with her to cheer her up. The little girl was of high rank, while the woman was just a poor body, "A Nobody", who lived in solitude in the woods beside the river. Someone who observed these acts of kindness wrote the following verses:

" 'Somebody' came to see 'Nobody' once,—  
'Nobody's poor, you know;

And 'Nobody's' old, and 'Nobody's' sad,  
So 'Somebody' came through the snow.  
'Nobody's' days are a little dark,  
Like autumn days with rain;  
When 'Somebody' came it was sunshine  
showers  
Which glistened and gleamed again.

If 'Nobody' dies before 'Somebody' dies,  
And goes to the Land of Light,  
The story of all that 'Somebody' did  
Will be told in that region bright;  
And then when it's 'Somebody's' turn to go,  
What music sweet there will be,  
Of 'Welcome, Welcome,' sounding from far,  
Like church bells over the sea.

And oh, the gladness, and oh! the joy,  
When 'Some-one' and 'No-one' meet,  
Where the pleasant paths of Paradise  
Are instead of the wintry street;  
For the kindly deeds that are done on earth  
Are remembered there as we know;  
And just such a story as angels love  
Is 'Somebody's' walk through the snow."

## Mother's Day

The date for this observance is May 9th and, as customary, the Board of Sabbath Schools and Young People's Societies has prepared an Order of Service suitable for the observance. It is entitled **The Church in Our House** and that is the subject of the address. In the Order of Service a place is provided for the presentation of General Assembly diplomas and certificates for Scripture and Catechism memory work, Bible study, etc.

The offering, which is always a feature of Mother's Day, provides the opportunity for every pupil in our Sunday Schools to make an individual contribution to the work of proclaiming the Gospel in foreign lands. The contributions in this connection will be credited to each congregation as part of its missionary budget allocation.



## MOTHERS' DAY

THE Philadelphia lady, who in 1907 suggested the celebration of an annual Mothers' Day in the Churches, may have been unaware that in mediaeval times the custom was everywhere observed.

Those were rough days, when wars were grim and endless, when life was cheap, and toil was heavy, but the harshness of existence was relieved by many beautiful and affectionate practices, of which Mothering Sunday was one.

On the fourth Sunday of Lent, it was the happy custom to go to visit parents in the old home, and especially mothers. The expedition was known as "going a-mothering", and there was a family gathering, and a bountiful meal. The main dish was always frumenty, a mixture of wheat grains boiled in milk and seasoned with sugar and spice. Carlings were also eaten on this particular day; they were pancakes of pease meal, fried in butter.

The offering of a little present or trinket to the mother of the family was part of the proceedings, and Simnel cakes were given sometimes on the occasion. These had a thick pastry crust, as hard as wood, and were filled with a rich mixture of fruit and candied lemon. They were often marked with a figure of Christ or of the Virgin Mary, just as the Easter buns are marked with a cross. It was all part of a simpler mode of life in which there was no division between the physical and the spiritual.

Herrick, the English poet, has a pretty verse that fits into this picture of the Mothers' Day of long ago:

"I'll to thee a Simnel bring  
'Gainst thou goest a-mothering,  
So that when she blesses thee  
Half that blessing thou'lt give me."

The practice of holding Mothers' Day on the second Sunday of May began in 1907 in the United States. By 1911, it was being held all over the American continent, in Canada, Mexico, and South America, as well as in Africa, China, and Japan. In December, 1912, an International Association was formed to promote world interest in it. That that interest goes on increasing is shown by the fact that in the United States the National Flag is flown on all Government buildings on Mothers' Day, by Proclamation of the President.

Against all vulgar things and mean—  
The fraud, the sham, the lie;  
And for the noble, honest, clean,  
We'll struggle till we die.

..... if I can  
Not reach as an Angel the skies  
Let me feel on the earth as a Man.

## STUDENT CHRISTIAN MOVEMENT

THE Student Christian Movement of Canada announces the appointment of Rev. Gerald Hutchinson, B.A., as general secretary. He graduated and was ordained at St. Stephen's College, University of Alberta, winning the Gold Medal and the Alumni Prize. He is the son of Mr. Lew Hutchinson, of Duhamel, Alta. Mr. Hutchinson received a diploma from the Olds School of Agriculture and studied Agriculture in the University of Alberta before proceeding to his Arts degree. While an undergraduate he held a number of executive positions and was a representative of the S.C.M. of Canada at the World Conference of Christian Youth in Amsterdam in 1939 and at the conference of the World's Student Christian Federation in Nunspeet, Holland, the same summer. On his return, he was a passenger on the Athenia when she was torpedoed. At present Mr. Hutchinson is secretary of the S.C.M. in the University of Alberta, and will come on the national staff on June 1st. In addition to his work with students and other young people, he is deeply interested in the rural Church. Mrs. Hutchinson, formerly Miriam Horn, was also actively interested in the S.C.M. as an undergraduate.

Appointment of Miss Harriet Christie, B.A. as associate secretary of the Student Christian Movement of Canada is also announced. Miss Christie, whose home is in Owen Sound, is a graduate of Victoria College University of Toronto 1936, and later attended a summer course at Union Seminary, New York. While an undergraduate she attended the Quadrennial Conference of the Student Volunteer Movement at Indianapolis in 1935 and two years later a conference of the World's Student Christian Federation in New Hampshire. Following graduation, she served as secretary of the S.C.M. at the University of Western Ontario, at London, and later as secretary of the Y.W.C.A. in the same city. Since that time, she has been Secretary of the Girls' Work Board of the Ontario Religious Education Council. In this capacity Miss Christie is well known throughout Ontario. She will take office with the Student Christian Movement of Canada on September 1st.

Both Miss Christie and Mr. Hutchinson bring to their new positions wide experience with youth groups and with leaders of youth in this country and elsewhere.

The thirteenth chapter of First Corinthians stands out as a gem in the treasury of contemporary prose literature but more pre-eminent as the description and the inspiration of a new and higher ideal of human character.



**INTERNATIONAL S. S. LESSONS****LESSON—MAY 9**

**Peter and John, Leaders in the  
Early Church**

Acts 2:37-41; 3:1-8; 4:13, 18-21

Golden Text: Now when they saw the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.—Acts 4:13.

**LESSON—MAY 16**

**Peter and John Preach to Samaritans**  
Acts 8:14-25

Golden Text: Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

**LESSON—MAY 23**

**Bible Teachings on Wine's Deceitfulness**  
Proverbs 20:1, 23:29-35;  
Matthew 24:45-51

Golden Text: At the last it biteth like a serpent, and stingeth like an adder.—Proverbs 23:32.

**LESSON—MAY 30**

**Peter's Counsel to Scattered Christians**  
I Peter 1:1; 2:11-25

Golden Text: Honour all men. Love the brotherhood. Fear God. Honour the King.—Peter 2:17.

**LESSON—JUNE 6**

**Peter Comforts Persecuted Christians**  
I Peter 3:13-17; 4:12-16; 5:6-10

Golden Text: For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.—1 Peter 3:17.

**Our Church Calendar****Vacancies**

Alberton, and West Point, P.E.I. Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.

Alvinston, Ont., Mod., Rev. Wm. Reynolds, Watford, Ont.

Amherstburg and Windsor, Ont., Knox, Mod., Rev. Wm. Quigley, R.R. 1, Belle River, Ont.

Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Walkers, P.O., Ont.

Baddeck and Middle River, N.S., Mod., Rev. A. D. MacKinnon, Little Narrows, N.S.

Beamsville, Smithville, etc., Ont., Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.

Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.

Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.

Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, Canoe Cove, P.E.I.

Burlington, Ont., Knox, Mod., Rev. R. J. Wilson, 332 Locke St. S., Hamilton, Ont.

Caledonia, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

Calgary, Alta., Knox, Mod., Rev. R. J. Burton, 803—13th St. E., Calgary, Alta.

Cannington, Ont., Mod., Rev. R. G. Stewart, Sonya, Ont.

Fort Frances, Ont., Mod., Rev. J. Stanley Flook, 151 E. Amelia St., Fort William, Ont. (Supply for duration).

Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.

Hastings, Havelock & Norwood, Ont., Mod., Rev. W. E. Smyth, Warkworth, Ont.

Hespeler, Ont., Mod., Rev. H. G. Cleghorn, Preston, Ont.

Lachine, Que., St. Andrew's Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.

Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.

Marshfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.

Medicine Hat, Alta., St. John's, Mod., Rev. E. L. Garvin, 803—6th Ave., S., Lethbridge, Alta.

Merritton and St. Andrew's Mission, St. Catharines, Mod., Rev. H. M. Coulter, 31 Church St., St. Catharines, Ont.

Monkton, Ont., Mod., Rev. Donald MacInnes, Box 303, Milverton, Ont.

Montague, Cardigan, etc., P.E.I., Mod., Rev. G. Carlyle Webster, Zion Manse, Charlottetown, P.E.I.

Montreal, Que., Kydd Memorial, Mod., Rev. Q. A. McDowell, 1607 Morgan Blvd., Montreal, Que.

Morrisburg, Ont., Mod., Rev. W. FitzSimons, Cardinal, Ont.

Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.

Murray Harbour North and Peter's Road, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217—4th Ave., New Westminster, B.C.

**Encouraging Youth**

At the Easter Thank-offering meeting of the Beaches W.M.S. two Junior Life Memberships were presented, the gift of the Kirk Session, with the assurance that this would be continued.—Toronto.



Norval, Ont., Mod., Rev. C. C. Cochrane,  
Georgetown, Ont.

Orangedale and River Denys, N.S., Mod.,  
Rev. D. C. MacPherson, Kirkwood, Lake  
Ainslie, N.S.

Paisley and Salem, Ont., Mod., Rev. K. G.  
McMillan, R.R. 2, Port Elgin, Ont.

Pictou, N.S., St. Andrew's, Mod., Rev. S. J.  
Macarthur, Stellarton, N.S.

Portage la Prairie, Man., Mod., Rev. Robert  
Armstrong, Neepawa, Man.

Red Deer, Alta., Mod., Rev. R. A. Sinclair,  
Innisfail, Alta.

Riverfield and Howick, Que., Mod., Rev. W.  
Brown, Ormstown, Que.

Sarnia, Ont., Paterson Memorial, Mod., Rev.  
J. M. Macgillivray.

Sault Ste. Marie, Ont., St. Paul's, Mod.,  
Rev. L. H. Fowler, 20 Salisbury Ave.,  
Sault Ste. Marie, Ont.

St. David's and Stamford, Ont., Mod., Rev.  
A. W. Hare, R.R. Fenwick, Ont.

Scotsburn & West Branch, N.S., Mod., Rev.  
G. M. Lamont, Pictou, N.S.

Sherbrooke, Goldenville and Stillwater,  
N.S., Mod., Rev. D. G. Archibald, East  
River St. Mary's, N.S.

Smiths Falls, Ont., Mod., Rev. C. G. Boyd,  
8 Alexander St., Perth, Ont.

South Mountain and Mountain Station, Ont.,  
Mod., Rev. Wallace MacKinnon, Win-  
chester, Ont.

Spencerville, etc., Ont., Mod., Rev. W. Fitz-  
Simons, Cardinal, Ont.

Streetsville, Ont., Mod., Rev. C. J. MacKay,  
154 Annette St., Toronto, Ont.

Summerside, P.E.I., Mod., Rev. G. Carlyle  
Webster, 80 Euston St., Charlottetown,  
P.E.I.

Teeswater, Ont., Mod., Rev. Kenneth Mc-  
Lean, Wingham, Ont.

Tillsonburg, Ont., Mod., Rev. Gordon Ped-  
die, Norwich, Ont.

Uptergrove, etc., Ont., Mod., Rev. J. A.  
MacInnis, Orillia, Ont.

Victoria, B.C., St. Paul's, Mod., Rev. T. H.  
McAllister, 3147 Qu'Appelle St., Victoria,  
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#### Deaths in the Ministry

Rev. John Hosie, St. Thomas, Ont., March  
22nd, 1943.

Rev. F. D. Roxburgh, D.D., Edmonton,  
Alta., April 7, 1943.

#### KNOX COLLEGE ALUMNI ASSOCIATION

The Association has arranged for a special gathering during the meeting of the General Assembly in Hamilton. It will take the form of a supper and will be held on Thursday evening, June 3rd. All graduates of the College and associates are invited to be present. The time and place will be announced at the Assembly.

Business. Election of officers and the arranging for the celebration of the Centenary of the College in 1944.

#### THE CHURCH OF THE AIR

The speaker for May 16th, from 4.40 to 5.00 p.m. will be Rev. E. A. Thomson, Secretary of Sunday Schools and Y.P.S.

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Editor: Rev. W. M. Rochester, B.A., D.D.

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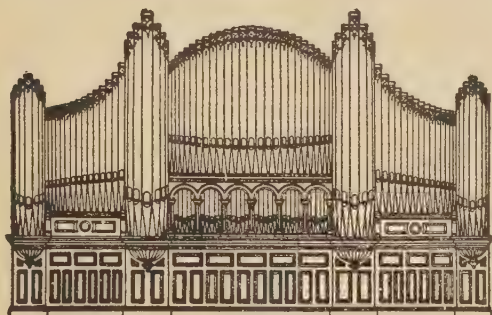
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Be not thou envious against evil men, neither desire to be with them.

What crowns the spirit with splendor is not what you do but what you are.

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The Wesley revival was not began by the redemption of the unbeliever but by the enrichment of personal experience.

It is not the nature of force that should so much concern us as the clear distinction between the right and wrong use of force.

The verdict to be striven for in life is, "Well done good and faithful servant".

In most of the Egypts of life God sees to it that some Joseph is there before us.

We can only secure the social benefits of Christianity if we are convinced of its truth.

Self-reliance borne of steady faith in God and in oneself is the first of virtues and the finest.

Let us live with care, for soon life's work will be ended and life's rewards will truly begin.

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Jesus is only the Saviour of society and of civilization because he has the words of eternal life.

No one so habitually made himself of no reputation and took the form of a servant as did Jesus.

You do not have to have an opinion about everything and if you do, you do not have to express it.

It is just as futile to try to meet the future before it comes as to try to overtake the vanished past.

A man all his days must be busy making his soul and forcing the world to conform to the heavenly will.

We kill more people by the bottle than the bullet, and usually, in murders, the bullet follows the bottle.

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RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, JUNE, 1943

No. 6



CENTRAL PRESBYTERIAN CHURCH,  
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### CLERK OF PRESBYTERY

Rev. Roland T. Moores, Melbourne, Quebec, has been appointed Clerk of the Presbytery of Quebec in succession to Mr. Robert Stewart, recently resigned.

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# The Presbyterian Record

VOL. LXVIII

TORONTO, JUNE, 1943

No. 6

## EDITORIAL

### THE SHORTER CATECHISM

**A**LREADY in our columns the approaching celebration of the 300th anniversary of the Westminster Assembly has had a place and attention has been directed to the high character and rich qualifications of that body and its splendid and enduring work. One further fact stands to its already high credit; it did not overlook youth in its deliberations but made special provision for the education of the young in Scriptural truth and the practice of good living. The members of the Assembly seem to have been strongly impressed by the consideration expressed in familiar words, "As the twig is bent so will the tree incline". The direction in which youth's thought and life is turned will mean the determining of character and work for a lifetime. Therefore, the Westminster Assembly is to be gratefully remembered and honored, not alone for that monumental work, The Confession of Faith, but for giving to youth such a body of doctrine as contained in the Larger and Shorter Catechisms. Let us not forget that the latter were the products also of its years of labor. It is however of the Shorter Catechism we write, for in that the body of truth in the Confession is presented in form suitable for the young. What a treasure this is, the mastery of which ensures on the part of the young knowledge of the truth as contained in the Bible and direction in the high art of true living.

This then is the origin of our Shorter Catechism and such is the estimate placed upon it by the Presbyterian Church throughout the years that it holds its place in that Church still as one of its subordinate standards; and the reason for its being so placed is that it provides what is most needed for youth, instruction in doctrine and, as seen particularly in its treatment of the Ten Commandments, and a standard for daily living. It is a guide to belief and conduct.

Observe the first four questions, with their answers:

#### 1. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him forever.

What an illuminating declaration that is! How relevant to the state of mind of youth,

not only of other days but of the present! If there is any bewilderment about life, there is the answer to it. There is a clear light shining upon life's pathway. If the Catechism embodied nothing further than that statement it would serve a great and lofty purpose. It introduces us to God, the Eternal, and points out that as the earth moves about the sun so the centre around which human life must revolve is God. "It is in Him, that we live, and move, and have our being". So impressive was that declaration, the answer to the first question, that Thomas Carlyle is reported to have said that in the perplexities of life again and again he turned to the answer to the first question of the Shorter Catechism.

In the answers to questions 2 and 3, we have the Scriptures of the Old and New Testaments presented to us, the Bible, as "the lamp to our feet and the light to our path".

#### 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy him.

#### 3. What do the Scriptures principally teach?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

#### 4. What is God?

It is well to note and meditate upon the sublimity of the answer.

A. God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth.

It is said that the Assembly was staggered when it came to answer that question. In their perplexity they turned to prayer and they asked the celebrated Scottish Divine, a young man, George Gillespie, to lead and in his words of adoration of the Almighty were found those which constitute this answer. So impressed were the members of the Assembly that they adopted his ascription of praise as a proper response to the question, What is God?

If we were to stay our thought upon these two questions and answers, Nos. 1 and 2,



letting the vast significance of the truth thus expressed infiltrate to the mind what an elevating and steadying influence would be exerted upon life. What an advantage, therefore, to our young to go forth into life with its problems, temptations, its questioning, with the thought of God in His ascendancy, in His infinite glory, established in their minds, and the conviction settled that to fear God in the keeping of his commandments is the whole duty of man.

The value of doctrinal teaching, which is treated so lightly by many, was vividly presented at the meeting of the Associated Church Press of Canada and the United States in New York May 3rd to 6th, by Rev. H. J. Cockburn of Dumfries, Scotland, a minister of the Church of Scotland and brother of the Moderator of the General Assembly of that Church who visited Canada and the United States of America some two years ago. He disputed that hoary contention, put forward still all too commonly, that it does not matter what we believe. Our beliefs may raise or lower our standards of life, may exalt or debase us, may weaken character or strengthen it, developing courage and steadfastness. His subject was, **A Wartime Message from Great Britain**. He directed attention to the atrocities which have marked the present war as conducted by the Germans. He said, that when you think of the treatment of the Poles, the Jews, and others, at the hands of the Nazis you stand aghast. It is unbelievable that such brutish treatment should be accorded men by their fellows. The savagery of it all affrights us. The explanation of it, however, Mr. Cockburn said, was at hand and quite obvious. It is to be found in the belief of the Nazis that they are a superior race, the only people. It is easy then for them to deny to other peoples the right of existence, except as their slaves and to treat them with ferocious savagery. On the other hand, consider Great Britain, whose people as a whole are not guilty of such inhumanities. See how different is their belief and how correspondingly elevated are they in character. Observe how different in conduct the expression of their beliefs, "and ready response to human need", in taking up the sword not against but for man, in their extraordinary heroism in crises and their steadfast endurance of the unspeakable trials to which they have been subjected by the horrors of war. There is no boasting there of a superior race; no such crimes can be laid to their charge as to the Nazis and there has been an invigoration of their trust in God by the calamities which they have suffered and which they have surmounted. Asking and answering again and again this question, Does it matter what we believe? Mr. Cockburn's declarations were emphatic that it does.

He exhorted, therefore, that graver attention should be given to the education of the young, particularly in religious knowledge. From the standpoint of early and sedulous training of youth we might well take a leaf from the book of the Nazis. Though it is in the direction of dehumanizing and debasing that the Nazis have developed the German people, they have accomplished their task by early and assiduous effort in education. We must not be behind them. From their bad let us learn good.

In this we are furnished with a fresh illustration of the importance of doctrinal teaching as contained in the standards of our Church and given a fresh impulse to acquaint our youth with the Bible truths contained in the Shorter Catechism. It is encouraging to note the emphasis upon this in the program of our S.S. and Y.P.S. Committee and in so many of our Sunday Schools and homes.

#### CHRIST'S PRAYER FOR UNITY

The article quoted below appeared in the *United Church Review*, which is published in India and is the organ of the United Church there. This appeared some three years ago, to be exact, June, 1940. It is given a place here not because we wish to debate over again the merit or demerit of Church Union as we have known it but because Christ's prayer, as we observe, is so frequently perverted. We cannot conceive of anything more to be deplored than to have this prayer of our Master, so widely and persistently quoted to justify denunciation of what are called our "unhappy divisions", or to support the contention that we "must present a united front to the common enemy". Everywhere we go in attendance upon religious conferences this matter is made an occasion of loud lamentation and there is evident a woeful lack of earnest thinking and a wearisome reiteration of commonplace observations. The thinking is superficial and the language is trite and stale. If in any connection there is need "to think without confusion clearly" it is here, otherwise we may do grave dishonor to our Master, the King and Head of the Church.

\* \* \*

**A**DVOCATES of Church Union are constantly saying that it is something that Christ desires. One writer states that a "basic condition underlying the negotiations has been and shall continue to be the prayer of Christ that His disciples of all ages might be one". Another puts it this way: "He conceived of the Church as one organic whole", and then he presents his argument in the form of a challenging question. "Do we not give a direct lie", he asks, "to this most earnest prayer of Jesus



by remaining severed both individually and denominationally and thus deal cruelly with one whom we pretend to recognize as our Lord and Saviour, yea, as our Messiah?" A third puts it in more indirect form. After referring to expression of adverse opinion, he states that such opinion cannot be very widespread, and adds: "We cannot believe that there are many in the United Church who do not desire that the Lord's prayer for the unity of his Church be fulfilled."

Thus by direct claim, by rhetorical question and by negative inference the point is put forward that the Saviour sponsors the plan of union that we prepare and present.

It is important, therefore, that we listen closely to our blest Redeemer's farewell prayer, and discern what He had in mind. We must guard against making our own decision and then calling Him in as favouring it. We must watch lest we present a proposition and then quote Christ as an accepted authority on the matter. For here we are dealing with one who is not merely an authority among others, but the supreme authority. We are not seeking His opinion, but His will. When we find it, it is not our aim to use it in support of an argument, but to obey it.

His words in that oft-quoted twenty-first verse of John xvii are: "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me."

We have noticed again and again that the first and last phrases of this part of the prayer are quoted together, and the intervening explanatory phrases are left out. It is stated that Christ prayed "that they all may be one" and that is interpreted to mean a single organization; and then we are told that the motive of this petition is "that the world may believe . . ." namely in order to make a unified and impressive evangelistic appeal to those outside the Church.

### Spiritual Unity

Christ Himself tells us what He means by His prayer that we be one. He means that believers be "even as thou, Father, art in me, and I in thee". The word in black face type "art" is not in the original. He prays that we be one in the oneness of God. "Thou in me, and I in thee"; that is the oneness I mean, He says. This is a spiritual unity. It is the mystical union which exists in the Father-and-Son relationship. But it's not that the Godhead is here held up as an example which we believers on earth are to copy by being in union with one another like as they—the Father and Son—are in union with one another. For Christ calls it a union "in us". Not merely a union similar to ours, but a union "in us".

Let us forever rid our minds of the idea

that Christ is primarily concerned in our external uniformity. Let us for all time banish from our thoughts the conception that Christ's first interest is that we be bound together with one another. What He is deeply, yea desperately interested in, what He here prays for from the depth of His sincere soul is not Church Union, as is so widely, so glibly and so casually quoted, but it is something vastly more essential, the union of believers with His own Self.

This has been well expressed by the Rev. Charles R. Erdman, D.D., LL.D., President of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., who in commenting on this prayer of our Lord writes:

The first petition, for the oneness of believers, refers to something quite different, and far more wonderful, than "church unity", "the organic union", the "united Christendom", to which it is commonly supposed to refer. It contemplates a spiritual unity, which must be given visible expression, but which, in its essence, consists of a union with Christ, and through him with God. Jesus' prayer is "that they also be one in us". The prayer was given its initial answer on the Day of Pentecost when, by the Holy Spirit, believers were "all baptized into one body". So Paul does not pray for "church unity", but insists that it already exists. Even now, "there is one body", composed of all who are united with Christ, as there is "one Spirit, . . . one hope . . . one Lord, one faith, one baptism, one God and Father of all".

### Implications

It will be contended however, that the necessary corollary of this spiritual union with Christ is organic unity in a single body of believers of considerable size. It will be urged that where this oneness with Christ exists it must take expression in oneness with one another, that it is anomalous to profess complete submission to Christ and practise complete separation from Christians.

Not for an instant does this spiritual understanding of Christ's prayer mean that we are to stay in mutually exclusive camps and eschew all harmony, brotherhood and fellowship. Nor does it follow that the only way to exercise such fellowship is by means of mechanical uniformity. There certainly is a oneness among believers that binds them to one another, but to say that this spiritual unity necessitates a consequent conformity in external organization is to deny a fundamental law of human nature, the law of variation in types and temperaments. It does not by any means follow, to cite an instance, that those who prefer the democratic form of church government are showing a desire to perpetuate unhappy divisions, or to continue unpleasant separ-



ations, or to foster a spirit of conflict, if, when an opportunity arises for them to forego their form of government and adopt an oligarchical form in its stead, they conscientiously hold to their conviction that in bringing about a union of equals the best basis is a democratic basis rather than an episcopal basis. We all recognize honest difference of opinion among Christians of exemplary character and lofty motives. As someone has sagely remarked, the highest form of co-operation is to disagree without being disagreeable.

While recognizing, therefore, that the unity with Himself for which Christ prayed must be made manifest, it should be borne in mind that its sole manifestation is not in organizational uniformity. As Dr. Erdman says:

There is little hope, perhaps no reasonable desire, for unity of organization, for uniformity of worship, for unanimity of creed; certainly not if any of these must be secured by compulsion, or by the sacrifice of conviction.

### SUNDAY CINEMAS AND THE DAY OF REST

A communication from Rev. George G. Webber, General Secretary of the Lord's Day Alliance of Canada, states with respect to the opening of theatres on Sunday:

It is evident there has been continued pressure from the officers commanding units down to auxiliary services in this matter and we are now informed that one theatre will be open on Sundays in each of the following cities: Halifax, Toronto, Edmonton, Victoria, and Prince Rupert. Our information is that these theatres will be open free of all cost and without any admission fee or collection. This means we cannot protest from the standpoint of the law but we are expressing our disappointment with this change in the situation, and at the same time entering into communication with these cities suggesting close scrutiny in this matter during the coming weeks. Colonel Ralston suggests a review of the whole matter about the 1st of June, and it seems desirable, therefore, that we should continue to gather information as to the voluntary activities of the churches and auxiliary services in this matter.

Mr. Barr's address which follows is therefore timely for Canada.

Speech by Rev. James Barr, B.D., M.P., in the House of Commons, London, 17th December, 1942.

A VARIETY of subjects have been discussed to-day and I now want to turn the attention of the House for a short time to another subject of great importance, especially to those of us who represent Scottish constituencies. I refer to the opening of

the cinemas on Sundays in many districts in Scotland. At the same time I would also like to refer to the preservation of the weekly day of rest. What was the position in Scotland in regard to the opening of cinemas on Sunday before the recent development? The cinema trade were opposed to Sunday opening. The Scottish Branch of the Cinematograph Exhibitors' Association opposed Sunday opening. On 20th December, 1939, and on various other dates, they affirmed and reaffirmed a resolution stating that the members of the Scottish Branch at the present time did not wish Sunday opening. In my own constituency the Magistrates called together representatives of the trade and asked whether they would, with a view to helping the war effort, yield this point and in this way raise funds for the war effort. After consideration the trade replied, as was stated in the Airdrie and Coatbridge Advertiser of 8th February last:

After full discussion the representatives of the cinema managers expressed themselves as unanimously opposed, on principle, to the opening of the picture houses on Sunday.

Then the military authorities stepped in, and the General Officer Commanding the Scottish Command requested the Scottish Branch of the Cinematograph Exhibitors' Association:

To open the cinemas on Sunday with a view towards helping in a solution in the many problems facing the authorities under war conditions.

When it was so put to them the cinema trade—and we can hardly imagine them adopting another course—surrendered in this matter, but insisted on two conditions. The first was that the opening should be on a commercial basis, and the second was that, whatever priority might be given to the Forces, no citizen should be turned away. That is recorded in the resolution of the Scottish branch, and in a letter to the local branches on 22nd October this year there were the words in Article III:

Opening to be at ordinary prices.

What were the reasons behind this change of attitude and practice? First of all it was alleged by some that the Church was not doing all that could be done for the troops. I am not prepared to say that they were, but I have, perhaps, better opportunities than most of knowing what is being done by the Churches, because I am an itinerant parson going from pulpit to pulpit on Sundays, and if time had allowed I could have shown at length what has been done by individual churches, groups of churches, Service Clubs and so on. Secondly, on last Tuesday a serious moral problem was debated in this House, a problem which has been confronting local authorities as well as the churches in Scotland. It was thought that if they could take away from the streets and stations the officers and rank



and file, a good deal of the evil might vanish. That is said to have been the motive.

It cannot be said that in this regard much success attended the effort. In the report, as given in the Press, of the results on the first two Sundays on which there was opening of the cinemas in the City of Glasgow, the highest percentage of the Forces to the whole audience was 41 per cent. There were two cases given where the percentage was 17 per cent, and one case where the Forces represented only 10 per cent. The House might wish to know the summary of the "Glasgow Herald" of the results in that first fortnight of the opening. It appeared in a leading article in the "Glasgow Herald" on 30th October: The Sunday cinema scheme, they said, had failed in its purpose and that because, in their view, there had not been sufficient opening in the centre of of the city. But thirdly behind all this, with opinion as it is in Scotland and the aversion to the opening of cinemas on Sunday, there was the fact that unless some pressure were exercised by the military it was not likely that, save in certain cities and districts, cinemas would be opened at all on that day. So they took advantage by bringing in the full weight of military authority, exerted directly on the cinema trade, and indirectly on the local authorities, to accomplish this Sunday opening of cinemas.

I am making no reflection on the action of the authorities, because they are given very wide powers both under general and local Acts. Least of all am I making any reflection on any action of the Scottish Office in this matter. . . . When the military make a request, in many cases it is equal to a command. . . .

That whole procedure in my view is a violation and a fettering of free and full local democracy.

What is behind it all? I was at the trouble to read in the Press some of the general reasons given for this change, and I read: "Glasgow is a dreary place on Sunday"; "the drabness of Glasgow on Sunday nights"; "the gloomy Scottish Sunday". I have heard in this House of the gloomy Scottish Sunday. Of course there are people who think that anything connected with churches or with religion must be gloomy. There are some people who have dwelt so long, to use Bunyan's language, in the dark dungeons of Doubting Castle that they cannot know of the radiance that shines for those who walk on the King's highway. There are spiritual as well as material joys. Robert Burns in one of his later letters, speaking on this subject of spiritual as compared with the material joys, says:

"These are no idle pleasures, they are real delights; and I ask what delights among the sons of men are superior, not to say equal to them. And they have this precious vast addition that conscious virtue stamps them for her own, and lays hold of them to

bring herself into the presence of a witnessing and approving God."

To go back to the allegation of the gloomy Scottish Sabbath, I own myself a child of the Scottish gloom, and the Scottish Sabbath. I never knew till I came to this House that I had been dwelling so long under a cloud, or had been so long in bondage. There were two characteristics of the Scottish Sabbath as I knew it. The first was that there was no visiting from farm to farm on a Sunday. If we saw a man making for our homestead, we at once concluded that there was illness of man or beast and that some help was needed. There was no ordinary visiting. The other thing was that we were told to sit down and read a good book. That meant a religious book. [An Hon. Member: *Progress and Poverty*.] That is in a way a religious book. It was not in our category but I know of no book which has more apt or more far-reaching quotations than *Progress and Poverty* from portions of the Scripture itself. I would rather for my purpose take another book—the *Scots Worthies*—written by a humble peasant, John Howie, in my own native parish, which has won merit both for its quaint style and for its amazing historical research.

That is how I was brought up. The day came when I proceeded to college. I went up to Glasgow University, in the words of Robert Pollok, "ambitious of no second place". I was engaged in keen competition; but no matter what examinations were before me, every Saturday evening I gathered my university textbooks together, and laid them aside, and never on any occasion opened them till Monday. You may call it narrow, you may count it artificial, but certainly I did not suffer by giving my mind a complete rest on one day in seven. If I may make a still more personal allusion, I have two shelves in my library that I value above all my other possessions. There are 34 volumes bound in the well-known rich Glasgow University binding, 34 volumes of class prizes that I won at Glasgow University. Perhaps the distance of time may excuse my saying that it was something like a record for a lad in the Arts Course at Glasgow University 60 years ago. At any rate they were all secured in strict observance of the Sabbath law.

I did not suffer for it and so I pass on to this, that if an individual does not suffer, neither does a nation suffer for its observance of this law. . . .

The Divine Creator has inscribed this law not only on Tables of Stone. It is written deep and clear on all Nature. It rules in all amusements, in all entertainments and in all sport. It is not perhaps known by Hon. Members that in Scotland we had two golfers, father and son, old Tom Morris and



young Tom Morris, who had achievements in the golfing world that I do not think have been equalled in any other country. Eight times the two of them together won the Open Championship of Great Britain. Young Tom Morris won it four times, three times in succession. On his monument in St. Andrews there is a tribute composed by the well-known writer, A. K. H. Boyd. He died on Christmas Day, 1875, at the age of 24, and this is the tribute on his tombstone:

"Deeply regretted by numerous friends and all golfers,

He thrice in succession won the champion belt  
And held it without rivalry, and yet without envy,  
His many amicable qualities  
Being no less acknowledged than his golfing  
achievements."

Old Tom Morris kept the green at the famous St. Andrews for many years, and in days when Sunday golf was almost unknown in Scotland he saw two American players come out to tee their balls on the Sunday morning. He was after them in a moment. "What are you up to, boys?" he asked. "Oh", they said, "we are just going to have a game". He replied, "Well, if you don't have the sense to know that you need a rest, I know that the greens need a rest". Yes, Sir, all Nature needs a rest. The animal world needs a rest. All machinery needs a rest, cinemas, and theatres actors and operators all need a rest.

"But", someone will say, "surely you are forgetting there is a war on, and we cannot recognize all those niceties of law."

Someone might even quote from Cicero:  
Laws are silent in the midst of arms.

But here is a law that refuses to be silent even in the midst of arms. During the last war a special committee was appointed, consisting of three well known men: Sir George Newman, Sir Thomas Barlow and my right Hon. Friend the Member for the Plattin Division of Manchester (Mr. Clynes), and this was their finding, their historic pronouncement:

Evidence before the committee has led them strongly to hold that, if the maximum output is to be secured and maintained for any length of time, a weekly period of rest must be allowed. Except for quite short periods, continuous work, in their view, is a profound mistake, and does not pay. Output is not increased.

Nor is it different in this war. The Select Committee on National Expenditure, appointed by this House, said in their Fifteenth Report, issued on 13th May last year, dealing with aircraft firms:

The majority of the firms have stated explicitly that on balance Sunday work is of no value.

In their Seventeenth Report, issued on 10th July last year, on Labour Problems in Filling Factories, they said:

Sunday work should be abolished except for maintenance of plant, or in real emergencies.

Those declarations of the last war and this ought to be borne in mind, and must be in-

scribed on any new order we may seek to set up.

There are only two other aspects to which I must refer. Since I came to this House I have often been struck by the unwearied labours that men put forth to secure Sunday closing, or better weekday hours, in their own trade. I think of my Hon. Friend the Member for Wednesbury (Mr. Banfield) and his labours for better weekday conditions and the abolition of Sunday work in the baking trade. My Hon. Friend who was here a moment ago, the Hon. Member for Sedgefield (Mr. Leslie), has laboured in the same way. But perhaps I am making somewhat of a mistake in singling out Hon. Members in the present House of Commons. I will go further back. When I first came to this House there was a Member, a man of very frail body but of a great determination of mind, who was engaged week in, week out, month in, month out, year in, year out, in securing Sunday closing by means of the Hairdressers' and Barbers' Shops (Sunday Closing) Bill, no easy task for a Private Member, as we know. I remember well that day when at last he succeeded in overcoming all the obstacles; the Third Reading of the Bill was given in this House, and we gathered round to congratulate him. When the Bill became law, on 1st August, 1930, the members of his trade throughout the country thought that there should be some special celebration here in London. They asked me to go and pay the tribute, which I was glad to do. There was a gathering worthy of the occasion. Men representing the hairdressing trades were there from all over the country—but there was no James Stewart, only a vacant chair drawn in where he should have sat. To the cause of Sunday closing the then Hon. Member for St. Rollox had given the last full measure of devotion. His frail body and his completed task he laid down at one and the same time. But what is the good of men spending themselves for their own trades, if there are others planning vast schemes of Sunday pleasure and bringing in new forms of Sunday labour?

What boots it, at one gate to make defence,  
And at another to let in the foe?

I have only one other allusion, and it is to the great poet of the Sabbath in Scotland, James Grahame. I have often wondered whether more to admire his stirring and majestic poem, or the prose preface with which he sent it forward to the world. The preface contained these words:

He who has seen three score and ten years, has lived ten years of Sabbaths. It is this beneficent institution that forms the grand bulwark of poverty against the encroachments of capital. The labouring classes sell their time; the rich are the buyers; at least, they are the chief buyers. . . . Six days of the week are thus disposed of already. If the seventh were in the market, it would find purchasers, too. The abolition of the Sabbath would, in truth, be



equivalent to a sentence, adjudging to the rich the services of the poor for life.

Yes, I would emphasize those words "the grand bulwark of poverty against the encroachments of capital". I stand here, in this closing appeal, with all the eagerness, earnestness and energy I can command, appealing to this House that, in its schemes of reconstruction, such as we have been considering, it will carry over from the old order into the new what is highest and best in the old. I would appeal, if I may, to my own countrymen, that they will stand steadfast by their well proved and cherished traditions. I would venture to appeal even to the Scottish Churches, too many of which in these times are showing themselves weak-kneed, even on this vital question. I would appeal to all whom it may concern that they do not stand idly by while the Scottish Command, in a grave intrusion, would lay in the dust, badly battered as it already is, this grand bulwark of poverty against the ever-increasing encroachments of capital, and against the ever-growing usurpations of military power.

**The Joint Under-Secretary of State for Scotland (Mr. Westwood):** The common sense, sincerity, high idealism and religious fervour in the speech to which we have just listened have, I am sure, appealed to everyone who has had the pleasure of listening to that splendid speech. It is important that this House should realize that it is not merely the expression of the views of the Hon. Member for Coatbridge (Mr. Barr), but that he is expressing the views, in that wonderful language he has used to-day, of thousands of Scottish men and women, a view that is sincerely held by thousands of our people in Scotland, that the Sabbath shall not be broken but the Sabbath shall be kept as of old. . . .

Ah! when shall all men's good  
Be each man's rule and universal peace  
Lie like a shaft of light across the land  
And like a lane of beams across the sea  
Through all the circle of the golden year?  
—Tennyson.

Every true light of science, every mercifully-granted power, every wisely-restricted thought, teach us more clearly, day by day, that in the heavens above and the earth beneath, there is one continual and omnipotent presence of help, and of peace, for all men who know that they live, and remember that they die.—Ruskin.

God has appointed certain insects, birds, and beasts to be destroyers. They consume decaying matters; they roll up and feast on filth. To their palate life is unseasoned and insipid, but death has flavor. Such, also, are minor critics in literature, cynics in morals, and heresy-hunters in religion.

## AN APPRECIATION

**I**N its report to the 69th General Assembly the Budget and Stewardship Committee is much pleased to note the increased financial support accorded to the work of The Presbyterian Church in Canada, and records its humble thanks to Almighty God.

Much credit is due to the General Interests Conveners of the several Presbyteries, to the earnest workers in each congregation who carried through the Every-Person Canvass, to the members that responded, and to the ministers who inspired both the effort and the response.

Every Synod of the Church showed a substantial increase in its contributions over those of 1941. Forty-two of the forty-seven Presbyteries showed a similar increase, and of the 1,234 congregations three hundred reached or exceeded their respective allocations.

It is gratifying that these increases are spread over the whole Church, and give evidence of the people's growing interest in her mission.

Over against this, however, we must note that the increased contributions towards the Church have not kept pace with the increase of incomes throughout the Dominion.

The results of 1942 were accomplished in the face of inclement fall weather, which hampered congregational activity and attendance, and in face of heavy appeals for national, Red Cross, and relief funds.

Dr. John R. Mott believes that humanity faces an unprecedented world opportunity. Despite his splendid optimism, he is fearful lest the Church miss her great hour. Therefore, amid the many rival appeals, the call of Christ and the urgency of the Lord's work summon every Christian to an ever-increasing, heartier, and more sacrificial effort.

J. M. LAIRD,  
Stewardship Committee.

Reward a good servant well; and rather get quit of a bad one than disquiet thyself with him.

Neither science without Christianity nor Christianity without science can save civilization.



## Among the Churches

### Cardinal, Ont.

St. Andrew's Church, of which Rev. W. FitzSimons is the minister, welcomed to its last Communion Service the largest number since 1924. Mr. FitzSimons has been minister of this charge since September, 1941. Increase in attendance has not only marked the Communion Service but the regular diet of worship. Recently twelve new members were received, six of this number were girls from the C.G.I.T. Twenty-three new members in all have been added to the congregation in the past two years. During the Lenten Season special weekly services were conducted by the minister which proved not only to be of interest but fruitful in the lives of the people.

### Kirkhill, Ont.

The Kirk Session of St. Columba Presbyterian Church has placed on record its profound appreciation and sincere admiration of the late Donald Urquhart, who for forty-two and one-half years was a beloved member of the Session of this church and a devoted and loyal servant. His death took place shortly after the beginning of the new year. The Session's resolution speaks of the deceased as a faithful and devoted member beloved and esteemed by all, a lover of truth and a promoter of harmony throughout the congregation, active in the service of the Master and in every way a true elder of the Church of Jesus Christ. The resolution conveyed its sympathy to the widow and family in terms of deepest tenderness and warmest affection. The resolution was signed by the minister, Chaplain M. G. Court, and by the members of the Session.

### Markdale, Ont.

Some time ago the congregation here celebrated the 60th anniversary of the dedication of Cooke's Church and the 75th anniversary of the opening of Knox Church in Orange Valley, midway between Flesher-ton and Markdale. This pioneer church was the cradle of Presbyterianism in this section of Centre Grey. The first Sunday Rev. J. D. Wilkie of Elora preached both morning and evening, the United Church congregation joining in the service in the evening. The Sunday following Rev. P. W. MacInnes of Durham occupied the pulpit. The following Sunday the message was brought by Mrs. P. Rumball, the wife of the minister and a former missionary of our Church in Japan, and the last Sunday of the celebration was marked by the observance of the Sacrament of the Lord's Supper, Rev. Dr. A. V. Brown of Dundalk being the minister for the day.

In 1925 the congregation of Cooke's

Church voted to enter the United Church of Canada and sustained this connection until 1930. In the spring of that year a number of the members advocated joining the other United Church in the village and so have only one church of that denomination. At the end of June fifty members left but the remaining hundred decided not only to remain but to come back to the Presbyterian Church. After some time they were given possession of the church and purchased the manse, the latter, however, had later to be sold owing to financial stress. Membership has been reduced considerably by deaths and removals. The work now, however, is being hopefully prosecuted. Not a few improvements have been made on the property of late by way of repairs and complete re-decoration and accommodation has been increased by the completing of a basement extending to the full dimension of the church.

In the seventy-five years which have elapsed since the pioneer church was erected there has been a succession of very worthy ministers. The minister now in charge is Mr. Paul Rumball, formerly a missionary in Japan, who is at present taking his theological course in Knox College, Toronto. As a result of the good work being done by Mr. and Mrs. Rumball progress marks all branches of congregational activity. For the past few years Cooke's Church has been connected with Priceville and Swinton Park congregations to form one pastoral charge.

### Markham, Ont.

The Kirk Session of St. Andrew's Presbyterian Church, Markham, mourns the loss of one of its most faithful members, Mr. Donald Douglas, who was called to his eternal reward on Thursday, April 29th, 1943, in the 74th year of his age. He was born at Buttonville in the Township of Markham in 1869.

Mr. Douglas was widely known throughout Canada as a Farm Administrator of more than usual ability, serving the Ontario Government as Farm Superintendent at the Ontario Agricultural College, Guelph, for twenty years, from 1898 to 1918, where he established a wide reputation as an outstanding authority on livestock feeding. In 1918 he accepted the invitation of the Government of Alberta to become Farm Director of the Government Farms in that Province, residing for awhile in Olds, and later in Edmonton.

Equally outstanding was his faithful and efficient service to Christ and His Church, serving as an elder of the Presbyterian Church in various congregations for about forty years, and giving of his best in loyal service, whether it was a large city congregation or that in a small village. Mr. Douglas was ordained an elder in Chalmers



Presbyterian Church, Guelph, where he served for a number of years; later he was called to the eldership in St. Andrew's Presbyterian, Olds, Alta.; and later still in First Presbyterian Church, Edmonton, where he served for eleven years. Very shortly after his return to Markham Township in 1936 he was inducted as an elder in St. Andrew's Presbyterian Church, Markham, where he rendered most faithful and efficient service, both on the Session and the Board of Managers. To him also was given the great joy of having his only son, Walter D., ordained an elder of St. Andrew's Presbyterian Church, Belleville, Ontario, about two years ago. He is survived by his widow, Mrs. Ella Wismer Douglas; one son, Walter D., and one grandson, Pilot Officer Donald Douglas, on active service with the R.C.A.F. overseas.

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Peterboro, Ont.

For the past five months Rev. Dr. J. D. Smart of St. Paul's Church has had his morning messages carried over the Radio, the time being from 11.00 to 12.15 and the station CHEX, 1430 kilo. on the dial, reaching as far north as Barrie, Midland, and Penetanguishene, and east to Perth and 125 miles north. In thus broadcasting the minister has in view particularly the sick and others confined to the home, a very worthy and timely ministration this to all who are denied the privilege of engaging in public worship.

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Stouffville, Ont.

The Kirk Session of St. James Presbyterian Church has lost by death the senior elder and Clerk of Session, Mr. James Rennie, whose death took place on March 8th, at the age of 71 years.

James Rennie was very prominent in the life of this community and throughout the entire County of York, serving on the Municipal Council of Markham for eleven years and on the County Council of York for eight years. He was Reeve of Markham Township since January, 1935, having been returned by acclamation every year since, even including 1943. He was a Commissioner of York County Council in 1942; and held a number of other important offices, and, for some years, was York County representative to the Federation of Agriculture; Chairman of the County Committee on Agriculture and Reforestation; and York County representative on the Mothers' Allowance Board; besides holding other important public offices.

He loyally served also the King of Kings, our Lord Jesus Christ and His Church, as an elder of St. James Presbyterian Church for fourteen years, having been ordained on Feb. 17th, 1929, and as Clerk of Session for thirteen and one-half years. Mr. Rennie

was also, for a number of years up to his death, Secretary of the congregation and of the Board of Managers, Treasurer of the Church, and a trustee of the church property, giving of his time and means gladly and unstintingly in the service of his Lord and Saviour.

At his funeral service the members of York County Council were present in a body, while members of Markham Township Council acted as pall-bearers.

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Finch, Ont.

The whole community of Finch, and in particular St. Luke's Church, has suffered a grievous loss by the death of Mr. J. W. Carr. A life-long resident, he was held in high esteem by many friends. Interested in all good work, he had until recently been active in all the various enterprises which commanded his support. It was St. Luke's Church, however, which occupied the chief place in his interest, unfailingly present in his place on Sundays, an elder of the church for nearly forty years and one of its most generous supporters, for a long period Secretary-Treasurer of the congregation, and for over thirty years Superintendent of the Sunday-School. The Kirk Session has placed on record its appreciation of his virtues, his good example, and his service for the Kingdom of God.

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Galt, Ont.

At a special service in Central Church on the morning of the 9th May a feature of unusual interest was the burning of the mortgage. This ceremony was performed by Miss A. M. Taylor, assisted by Mrs. Hugh Wiffler, Miss Helen Dalgleish, and Mr. T. G. Elliott, church Treasurer. Following this prayer was offered by Mr. W. Wallace, a member of Session for 53 years, now Clerk. The Scripture lesson was read by Mr. George T. Moore, whose father was a member of the Building Committee. The opening hymn was the same sung at the laying of the cornerstone of the present building on July 26, 1880. The silver tray that served for the burning was given to Mr. and Mrs. Alfred Taylor more than 50 years ago for worthy service as members of Central Church. To their memory the flowers on the communion table were placed. The service was conducted by the minister, Rev. Dr. M. B. Davidson, who preached on the theme, *Owe No Man Anything*.

A brief history of the church, by Miss A. M. Taylor, was read by Mr. W. C. Barrie. A striking fact of this history is that since 1882, a period of 61 years, the congregation has had but two ministers, Rev. Dr. J. R. Dickson and the present incumbent, Rev. Dr. M. B. Davidson, and but three Treasurers, Messrs. Gavin Hume, Alfred Taylor, and T. G. Elliott. The congregation is con-



stituted of a union from three churches, Melville, Bayne, and St. Andrew's. The first minister of St. Andrew's came from the Church of Scotland in 1831. This was Rev. William Stewart. Among those who served later was Rev. Dr. Robert Campbell, well-known in later years as the Clerk of the General Assembly.

#### Toronto, Ont.

A large congregation assembled in Runnymede Church on the evening of April 15th, when Phil Schissler, one of that church's own boys, was ordained to the ministry of The Presbyterian Church in Canada.

Mr. Schissler was one of the young men of that congregation where his experience and service logically pointed to the ministry as his calling. He was active in the Sunday School for many years and in the organizations concerned with the development of the young. He led a class of teen-aged boys who admired him, and profited as well both from his week-day interest in them and his teaching on Sunday. He was a member of the Kirk Session, and in that office he was most helpful. Pronouncedly evangelical, he will bring to the church to which he has been appointed in the west a vigorous ministry. He acquitted himself with credit at Knox College, and in his summer pastorates gained experience in the hardships of pioneering life that will fit him for a sympathetic ministry in his new sphere.

Rev. J. B. Thomson, Dufferin St. Church, Moderator of Toronto Presbytery, presided and conducted the ordination service. The address was given by Rev. H. A. Berlis of Dovercourt Church.

Gifts from the congregation and the Session were handed to Mr. Schissler and suitably acknowledged, Mrs. Schissler being the recipient of a lovely bouquet. Rev. J. M. MacQueen, minister of the church, acted as Clerk of Presbytery in the unavoidable absence of Rev. Edgar Foreman. Refreshments were served at the close of what was, in the Runnymede experience, a proud occasion and sincere prayers and hopes for success follow Mr. and Mrs. Schissler.

#### Calgary, Alta.

Marking another milestone in the history of their church on Sunday, March 14, 1943, the North Hill Presbyterian Church celebrated their 34th anniversary and the 14th in the present building. Services were conducted by Rev. E. L. Garvin of St. Andrew's Church, Lethbridge, who delivered inspiring and profitable messages at both services. Following the evening service the congregation gathered in the Church Hall where refreshments were served by the ladies and everybody enjoyed a very pleasant half hour. The Board of Managers, who had ar-

ranged for a special anniversary collection, report that the response has been very gratifying.

On Sunday, March 7th, at the morning service two elders were inducted, Rev. M. G. Garabedian conducting the service.

#### Montreal, Que.

On Easter Sunday morning the 40th Sunrise Service was held under the auspices of the Young People's and Intermediate Societies of the Outremont Churches in MacVicar Memorial Presbyterian Church. These churches are:

Fairmont-St. Giles United Church, MacVicar Memorial Presbyterian Church, Outremont Presbyterian Church, Temple Baptist Church.

The address was delivered by Rev. E. E. Long, his subject being, *The Power of His Resurrection*.

#### Brandon, Man.

On Monday, May 3rd, St. Andrew's congregation bade goodbye to one of its most devoted members, Mr. George Manson, who has been with the congregation since its organization in 1909. During these thirty-four years he was never known to be absent from worship morning or evening except when his duties in the C.P.R. yards called him. He has served in all branches of Christian work, in the Christian Endeavor Society, on the Board of Management, on the Session, as Clerk for fifteen years, and as Superintendent of the Sabbath School for many years. He frequently occupied acceptably the pulpit in the absence of the minister and in the prayer meetings he was always ready and willing to contribute of his best.

As he has retired from his vocation and will make his home in Vancouver, B.C., the congregation honored him by presenting him and his daughter, Christine, with useful and serviceable gifts. Many of his fellow workers expressed their regrets at his departure and their good wishes for many happy years of service for his Master. The minister, Rev. W. J. Allen, presented Mr. Manson with an address. The meeting then resolved itself into a social gathering.

#### Port Arthur, Ontario

In the death on May 6 of Joshua Coatsworth Dobie in his 72nd year, this city lost one of its pioneer and outstanding citizens, and First Presbyterian Church a loyal, capable and generous member. At the age of two years he came to Port Arthur when it was a village, and lived to see it a city of 25,000; and in its development he played a notable and worthy part, both in the realm of business and of public affairs. He was



widely known throughout the entire district, and was respected and esteemed by all who knew him for his friendly courtesy and strict integrity. In the life and work of his church he was active to the end, setting an example to all in faithful attendance at public worship, in willingness to serve in every way possible, in liberal support, and in unblemished Christian character. He did justly, loved mercy, and walked humbly with God. He is survived by his wife, née Dora Meikle; one daughter, Dorothy, Mrs. Neil C. Fraser; four sons, Russell, with the U.S. Navy; William, on the staff of Magnet Gold Mine, Geraldton; Frederick, a Captain with the R.C.A.M.C. (overseas); and George, studying for the ministry of our Church at Montreal College; also, two sisters, Miss Elizabeth Dobie of Port Arthur, and Annie, Mrs. D. G. Sutherland of Boston Bar, B.C.; and a brother, Edward J. B. Dobie of Port Arthur. The public funeral service was held in First Church, and was conducted by the minister, Capt. Rev. J. A. McMahon. Interment was in Riverside Cemetery, Port Arthur.

#### PRESBYTERY OF HAMILTON

At its last meeting the Presbytery of Hamilton was in a congratulatory mood and so lightened somewhat the prosaic routine of business. Rev. C. L. Cowan, minister of St. Andrew's, was congratulated upon being chosen Moderator of the Synod of Hamilton and London. Words of hearty appreciation were spoken of Rev. Robert Allan on closing a ministry of twenty-five years in the city, the beginning of which was street corner evangelistic work and which developed into the establishing of a large congregation and the erection of a suitable place of worship. Rev. Dr. H. B. Ketchen not only shared in greetings for his life-long ministry in MacNab Street Church and his recognized ability as a preacher and lecturer but was nominated for the moderatorship of the General Assembly. The last member of the Court to receive congratulatory attention was Rev. Dr. A. L. Budge, who tendered his resignation as Clerk after more than eighteen years of service. Dr. Budge stated very humbly that a Presbytery evincing vitality as that of Hamilton should have as its Clerk a young man instead of a retired minister and further explained that it would take some time to hand over to his successor the array of valuable papers and documents which had accumulated during his period of service. It was suggested that Dr. Budge continue for the duration of the war. His comment upon this was that he had handed in his resignation six years ago and felt that he must press it. After some debate his request was granted and a committee appointed to nominate a successor. Dr.

Budge was not only highly complimented on his long and capable service but was voted an honorarium of \$100. For some time Dr. Budge has been the historian of the Church in his capacity as Convener of the Historical Committee and such is his disposition that he has endeared himself to all with whom he has been associated in the work of the Church.

Another feature of the meeting of Presbytery was the introduction, by Rev. Peter A. Dunn of St. Paul's Church, of an overture to the General Assembly proposing "ways and means for making more effective the authority of Church Courts and presenting a plan for superintendence of charges, strong churches to be officially visited as well as aid-receiving charges". This was approved and Mr. Dunn was chosen to speak to the overture in the General Assembly.

#### THE TRUSTEE BOARD

In 1939 an Act was passed by the Parliament of Canada, Chapter 64 of the Statutes of Canada, 1939, incorporating the Board. Supplemental legislation, however, is necessary for the full discharge of the Board's responsibilities in the matter of handling property. This legislation is the prerogative of the Provincial Legislatures. Recently the Act in this regard passed by the Legislature of British Columbia came into the hands of the Secretary of the Board. Legislation, therefore, has been passed in all the western provinces and in the East by the Legislatures of Nova Scotia and New Brunswick, it is understood, though the former Act has not yet been received. There remain two provinces to which the Board has not yet made approach, Quebec and Prince Edward Island. The Ontario Act was passed in 1939.

#### REV. A. H. BARKER

The Presbytery of Brockville, of which Mr. Barker was a member, has placed on record its deep sense of loss in his sudden and unexpected death. Mr. Barker was in his eightieth year. He was born in Newington, a suburb of London, England, in 1863, the son of a well-known Baptist minister. Pursuing his education he was finally ordained to the work of the ministry. He came to Canada in 1911 and served the Baptist Church in charges at Brockville, Delta and New Liskeard. In 1925 he was received into The Presbyterian Church of Canada and was inducted into the pastoral charge of Cardinal and Mainsville, in the Presbytery of Brockville. He resigned in March, 1933. For some years after this he served the church at Norwood, Ontario. Retiring from the active duties of the minis-



try, he settled at Cardinal, where his death took place. His service to the church in the ministry was enriched by wide experience and a well-stored mind and his preaching was greatly appreciated for it was occupied with the great themes of the Bible. His disposition endeared him to his fellow presbyters and he was a valued member of Presbytery at whose meetings he was in regular attendance and where he for some time had presided.

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**REV. FRANK DOUGLAS ROXBURGH,  
D.D.**

Dr. Roxburgh's death took place at his home in Edmonton on the seventh of April. It was unexpected for although he had been ill several months he was regarded as recovering. He was a native of Ontario, born at Norwood in 1871. His educational career took him through Toronto University and Knox College; the latter recognizing his ability and standing in the ministry bestowed upon him in 1930 the degree of Doctor of Divinity. His service in the Church covered 44 years, from 1897, the year of his ordination, to 1941, when he retired. Dr. Roxburgh was active not only as a minister of St. Andrew's Church for the past 28 years but served both as Clerk of Edmonton Presbytery and Clerk of the Synod of Alberta; the former post he occupied for 28 years. St. Andrew's Church, of which he was minister from the time of his coming to Edmonton till his retirement, under him developed from a mission station to an independent congregation. It was his fourth charge. For two years he served the congregations at Bridgeburg and Fort Erie, severing his connection to pursue post-graduate studies in Edinburgh and Berlin. In 1902 he was inducted to the charge of Smithville, Ontario, where he remained until 1909, then he turned his steps westward and spent four years as minister in Olds, Alberta, and then gave himself to work in Edmonton in the mission which subsequently became St. Andrew's Church. He was an ardent lover of sports, which made him an experienced companion and helper of youth, an interest which he maintained to the last. He was a good minister of Jesus Christ and his disposition made him welcome among all classes. He is survived by Mrs. Roxburgh; two sons, Major D. B. and Lieut. W. E., overseas with the Canadian Army; three daughters, Mrs. John W. Macgregor and Miss Jean Roxburgh, Edmonton; and Mrs. Campbell Tait, Medicine Hat. The funeral was held in First Presbyterian Church and was conducted by the minister of that congregation, Rev. J. MacBeath Miller. Interment was in Edmonton.

**REV. EBENEZER PUGH THOMAS,  
D.D., Ph.D.**

Dr. Thomas, who, for some years of late was minister of St. Andrew's Church, Ancaster, Ontario, had retired and resided at Penmarvian, Paris, Ontario. His death took place at Paris on May 4, 1943. Dr. Thomas was a native of South Wales, his birthplace being Swansea, where he was born in 1875. Following his preliminary training he entered the University of Cardiff, South Wales, from which he graduated in due course. After coming to America he received the degree of Doctor of Divinity from Lane Seminary, Cleveland, and that of Doctor of Philosophy from Gale College. He served long and successfully in the Presbyterian Church, U.S.A., pastorates including Los Angeles, Milwaukee, Cleveland and Buffalo. His only charge in Canada was at St. Andrew's Church, Ancaster. He was a recognized scholar and an able preacher but is held in remembrance also for his culture and his kindly disposition. He lived a devout life, and through the years of suffering preceding his death it was manifest that in God he found strong confidence. He is survived by Mrs. Thomas and one son, Ambrose, of Cleveland. The funeral services were conducted by Rev. James McFaul of the Paris Presbyterian Church, assisted by members of the Presbytery of Hamilton. Interment was made at Paris.

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**MRS. JAMES GREER**

We have learned that Mrs. Greer, widow of the late Rev. James Greer, of Briercrest, Sask., passed away on February 13th, 1943, at Belfast, North Ireland. Mrs. Greer was an annuitant of our Pension Fund.

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**WESTMINSTER HOUSE**

**The Presbyterian Missionary and Deaconess  
Training School**

**Principal: (Mrs.) H. Ralston, B.A.**

The closing exercises were held in Knox College Chapel on the evening of the 15th of April. Rev. E. Foreman of Morningside Church, occupied the chair and the devotional exercises were conducted by Rev. E. A. Thomson, Secretary of S.S. and Y.P.S.

The Service of Praise was led by the Choir of Victoria Church, Mr. Thomas C. Cochrane, Organist.

The address was given by the Moderator of the General Assembly, Rev. Dr. N. A. MacLeod.

The student list is:

**Graduating Class—General Course**

Miss Athalie H. M. Read, Brockville, Ont.  
Miss Dolly G. Matthew, Summerside,  
P.E.I.



- Second Year—General Course
- Miss Orra Hunt, Neville, Sask.
- Miss Jean Shaw, Moose Jaw, Sask.
- First Year—General Course
- Miss Zena Cavana, Prince Albert, Sask.
- Miss Almeda Hincks, Flesherton, Ont.
- Miss Muriel E. Judd, Toronto, Ont.
- Miss Catherine E. MacFarlane, Westville, N.S.
- Occasional Students—
- Mrs. E. G. B. Foote, Oxford, N.S.
- Miss Margaret McKay, Woodbridge, Ont.
- Miss Helen Scott, Toronto, Ont.
- Presentation of Certificates and Awards
1. Teacher Training Certificates, by Miss Margaret Webster to:
- Miss Zena Cavana, Miss Almeda Hincks, Miss Muriel E. Judd, Miss Catherine E. MacFarlane, Miss Dolly G. Matthew, Miss Athalie H. M. Read, Miss Orro Hunt, Miss Jean Shaw—Mrs. E. Foote will receive these by proxy.
2. Special Prizes for General Proficiency, over 70%, by Rev. W. A. Cameron, D.D. to:
- First Year Students—Misses Cavana, Hincks, Judd, MacFarlane.
- Second Year Students—Misses Hunt and Shaw. Mrs. Foote will receive these by proxy.
- Graduating Students — Miss Athalie Read, Miss Dolly Matthew.
3. Certificates—Rev. S. Johnston:
- First Year Certificates to Misses Cavana, Hincks, Judd, MacFarlane.
- Second Year Certificates to Misses Hunt and Shaw. Mrs. Foote will receive these by proxy.
4. Elizabeth Burns Scholarships—by Mrs. A. R. MacMurrich:
- First Year—Miss Catherine E. MacFarlane.
- Second Year—Miss Dolly G. Matthew.
- Third Year—Miss Athalie H. M. Read.
5. Alumnae Scholarship—by Miss Pauline Esler, to Miss Dolly Matthew.
6. Diplomas to Graduating Class—by Miss Louise Reith:
- Miss Dolly Matthew, Miss Athalie H. M. Read.

BUDGET RECEIPTS

To April 30, 1943.

Maritimes .....	\$ 1,941.40	\$ 1,908.93
Montreal and Ottawa	8,873.33	9,467.07
Toronto & Kingston	18,587.97	19,925.99
Hamilton & London	9,601.53	9,085.08
Manitoba .....	519.51	876.76
Saskatchewan .....	438.49	408.19
Alberta .....	1,079.55	1,452.79
British Columbia ....	1,362.80	1,334.74
	\$42,404.58	\$44,459.55
Sundry .....	200.79	1,640.42
	\$42,605.37	\$46,099.97

THE FOUNDATION FUND

The minister of our church, in Cardinal, Ontario, Rev. W. FitzSimons, reports:  
I managed to get all my congregation canvassed for the Foundation Fund and good results have followed.

\* \* \*

From another minister:  
The first contribution to the Foundation Fund in my congregation came from Mrs. C. —, the mother of the little lass whose story Dr. Rochester published in the April Record, and this was given despite the fact that another of the thirteen children is at present in hospital with a ruptured appendix. I spoke on the Fund yesterday morning and her envelope came in at the evening service.

\* \* \*

Again:  
This time a chaplain overseas writes, and what he wrote is reported elsewhere but it is worthy of a place with these others.  
A young Highland lad a few moments ago came into my office and handed me Two Dollars for the Foundation Fund. He hails from Lake Ainslie, Cape Breton.

\* \* \*

Our minister in Hillsburgh, Ontario, Rev. W. D. Turner, writes that he is hopeful of the success of the Foundation Fund effort. We did not canvass but had the contributions come in on the plate. At Hillsburgh we received \$160 and at Bethel, \$121 so far, and we expect more on the Sundays May 16th and 23rd.  
Several contributions have come direct to the Record, one was from a lady in Toronto, for \$6.10; another was from a gentleman in the West, for \$25; and a third was from a minister's widow, for \$50.

MISSIONS

In a communication from Dr. Buchanan, just received, dated Alirajpur, February 8, 1943, he emphasizes the form of Christian work known as the Nevius Plan, the main features of which are:

1. Salaries of all preachers, catechists, teachers, etc., among the Bhils to be raised locally.
2. Every Christian to be a missionary.
3. The practice of stewardship in the form of tithing, in addition to offerings on special occasions.
4. Taking advantage of the markets for gospel preaching.
5. Systematic Bible study.

It is the distant and the dim  
We are so fain to greet,  
Yet man's best things lie nearest him  
And close about his feet.



## REPORT FOR TORAN MAL, 1942

Rev. Dr. John Buchanan

**T**HOUGH I have an ununited bone fracture in each leg, I am thankful to be so comfortable. When in Toran Mal I ordinarily preach twice each Lord's Day, sitting down, according to the fashion of the East, and conduct a morning Bible Class each week day.

Then another sitting joy I have is riding my good mare Diana about on the foot-paths and to my garden, watered by my own invented syphon to supply water from the lake. This year we have had fruit from the garden, lemons, papaya, bananas, blackberries, and the first taste of beautiful oranges. More fruit trees are coming on. Then there are the Sindh cattle with the Jersey strain and the best of them are a picture. We want the cattle and the garden to be a witness.

There were eight baptisms during the year, two adults and six minors; six joined the church by profession of faith. The total baptized Christian community is forty-six.

Mostly they are young people but two noted exceptions are Bhariya and Nathi, their teeth fallen out, their hair grey, but their minds clear. Nathi bai has had much care from Mr. Toombs, but never had the courage to confess her faith till June.

In Toran Minster, the George A. Grier benefaction, for the great part, was made sacred by Summer School Classes, gathering on the Lord's Day with joyful praise and very specially by the gathering May 3rd of the little band communing for the first time on the Lord's Day, Rev. Mr. Ohlson, of the Swedish Evangelical Alliance, assisting.

A word or two about two Toran Mal young men, Yohan and Parciyon, who have joined up for the war: Yohan Waja Singh's and Piyari Bai's son had got some education at Amkhut under Miss Bertha Robson's efficient care. Then, after some more teaching, he helped after his father's death to keep the family going by herding their own and my cattle. Parciyon, son of non-Christian Daliya, about the same age, was also herding cattle. Yohan began to teach Parciyon the letters as they watched the grazing. When Ruth came up for a spell to Toran Mal three years ago she got a class going on reading. Parciyon too came to her class. She saw he was not utterly raw and discovered Yohan had been teaching not only the Ten Commandments but also the letters. She saw the boy was bright. The boy's stepmother made his life unbearable. He went first to his Uncle Chitriya's and finally fled from Toran Mal. He had made up his mind to be a Christian and learn. His father and relatives were hunting for him

down south, for he had started out in that direction, but he got around 170 miles to Amkhut in the north. He was brought up to Toran Mal and there was a big powwow, the father and his friends, on the one hand, determined to take him away, and Ruth, Miss Williamson, Stephen, and I, on the other, and Parciyon in the midst!

After much talk, the father urging the boy to give it up, Parciyon stated plainly that he would not give it up. If compelled he would run away and study elsewhere. Then his father, with tears in his eyes, said to his fellows, there must be no force. He wanted to see and hear himself from his son and now that he has spoken he was satisfied. Then he turned to me and said, "Now take him. I give him to you. Take him and teach him and make him a good man." So he has been three years in the Amkhut School, each summer coming to Toran Mal.

Seeing Yohan had done so well, I sent him to Dr. Quinn to learn medical compounding. Dr. Quinn reported well of him. This year Dr. Quinn advised him to take his month's holiday with medicine at Toran Mal. He was a God-send to us, the Toran Mal folks knowing him as a fine lad and now with the two years in medicine he seemed a doctor to them, their own doctor, and he had a wonderful influence.

Yohan, in the medical department, and Parciyon in mechanical work under Mr. Smillie's charge at Rasalpura, Mhow, have both enlisted with the army for freedom. "Can any good thing come out of Nazareth," or out of wild Bhil Satpura Mountain Toran Mal?

Who says the Christians, the Bhils, want to say good-bye to the British Christians? No, they will fight for their ideas.

## FELLOWSHIP WITH FORMOSA

Rev. Hugh MacMillan

**T**HOSE who have had the experience of coming from some place in the British Isles and finding a member of their own home community here in Canada will know how the heart is set a-tingling by that discovery. Those who as Eastern Canadians have gone out west to visit friends or relatives from the old back east county will also know the feeling of camaraderie that results. Distance seems obliterated. The gap between the two communities disappears. Personal contact of even one person with another renews the whole fellowship.

So it was recently with the writer and Formosa. Four long years of time, ten thousand miles of rolling sea, and the great divide of war's no-man's-land separate the Canadian Presbyterian Christian Community from the Younger Sister Christian Com-



munity in Formosa. Recently, however, an interesting direct contact was made.

We were attending a conference of the World's Student Christian Federation in the United States. Students quite recently from various countries and now studying in the U.S. met with a group of representatives from this continent as members of the W.S.C.F. Japan, China, Thailand, India, Russia, Czecho-Slovakia, France, Germany, Bulgaria, Belgium, The British Isles, Africa, Peru, Columbia, U.S. and Canada were all represented. One of the Chinese students brought a young woman, now a Ph.D., a student in philosophy in the U.S., saying, "Here is a person you will be interested to meet, because she speaks your Amoy language". The Amoy language, it may be explained, is a dialect spoken by more than twice as many people as live in the whole of Canada, and is the language of the Christian Church in Formosa. It is one of the languages, therefore, of the world Christian community.

Miss Huang was on the Pacific on the way to the States when Pearl Harbour happened. She is therefore one of the most recent arrivals on this continent from "beyond the occupation sentry line". She is the daughter of a well-known pastor in that Amoy-Formosan Christian community. Her presence here reflects that community's deeply Christian spirit of fellowship with the West and its regard for higher education for women as well as for men.

"So you are from Amoy. I have to pinch myself to make sure I am not dreaming. This is the second time I have heard our much-loved language spoken on this continent. The first time was in this same conference house two years ago. That was when I met C. . . . from Hongkong. By the way, do you know T. . . . and N. . . . and S. . . .?"

She did, so we were off to a long and fascinating conversation. In fact a great friend made during a student conference in Amoy fifteen or more years ago turned out to be her favorite teacher in her Amoy college.

What about the Church in the Amoy-Formosa area?

From our conversation, my impression is that the work goes on much as it did four years ago. Christians try to keep going much as we try here. Events in the world at war affect people's thinking much as they affect us here. When big events are not shouting from the headlines people wonder what is really brewing, and generally have the truth pretty well figured out before the next burst takes place. Great changes are, of course, taking place. Last month's reports of the situation in any given part of the world would already prove to be quite out of date to-day. In spite of the existence of no-man's-land between the two halves of

the world, big events are soon made known, and interpreted according to the propaganda slant of the powers that happen to be. But Christians on both sides of the line have their own ideas and figure things out in much the same way.

These are difficult times for the Church in the Amoy-Formosan area. The economic strength of the people is not great and a future stable order of society uncertain, but their spirit is undaunted. In fact it would seem to be Christians like these, even more than we in this country, who possess the kind of faith in the living Christ that is able to carry through times like these. Of course they have suffered much and we practically not at all. They have had a much longer period of warfare; for us their kind of war has scarcely begun. Also their knowledge of Christ is more fresh, and more closely related to life's hard experiences.

When no-man's-land again becomes an open field for going and coming in the new world of to-morrow we will do well to re-open contacts quickly for continued fellowship with Formosa.

## BRITISH AND FOREIGN BIBLE SOCIETY

### A Good Report

THE Sub-Executive of the British and Foreign Bible Society in Canada and Newfoundland met in the Upper Canada Bible House, 14 College Street, Toronto.

The Annual Report entitled, *Toward the Sunrising*, was submitted by the General Secretary. It reported an increase in general contributions which more than compensated for a decrease in legacies received. As a result, after maintaining the whole work across the Dominion, \$85,000 was available as a contribution to the Parent Society, London, England, as against \$77,000 the previous year. In addition over \$20,000 was raised for the War Emergency Fund, making the total raised since 1939 some \$62,000. It is estimated some \$25,000 would be required for this fund during 1943.

Some 481,000 Presentation New Testaments have been issued to His Majesty's Forces on Active Service through the Chaplaincy Department, and some 20,000 volumes sent to prisoners in internment camps.

The need of increased support was emphasized owing to present world commitments, and above all, because of post-war possibilities and opportunities.

The members of the Sub-Executive and some friends of the Society in Toronto were entertained to luncheon by Mr. C. S. MacDonald. The guest of honor was Rev. Norman A. MacLeod, D.D., Moderator of the General Assembly of the Presbyterian Church.



## ESQUIMALT SERVICES' HOME Report, 1942

### Miss Ruby Blyth, Deaconess in Charge

This is an institution to which we referred in the January 1941 Record as "under the supervision of The Presbyterian Church in Canada" and as engaging, particularly, the interest of the women of the Presbyterian churches in Victoria, an interest which finds expression in promoting the "welfare of the men of His Majesty's Forces and their families". In that reference, too, we reported that Miss Ruby Blyth, a deaconess of our Church, was the Superintendent.

We have been furnished with a report of the institution for 1942, which discloses how admirably it is serving its constituency. It should be added that the Community House has had the sympathy and support, as its name suggests, both in work and contributions, of all regardless of denominational connection.

JANUARY, 1942, saw our work without house or home and nothing tangible but a few household furnishings. Our former house had been sold. The House Committee gave the owners permission to move into the house. We searched for days for an empty house that would be suitable, then Mrs. Marcel Godfrey wrote an appeal which appeared in the local papers. In response, I received a telephone call asking me to inspect the house we are now in. Mrs. Sanders and myself visited this house and decided it would be suitable. . . . When we found that we could move in at once and that it was very suitable and with terms that I could manage, we felt that it was an answer to our prayers.

I knew at 6 p.m. on January 20th I could get the house and by 6 p.m. the next night, thanks to the Army and Navy, I was moved into these two rooms. The owners had no place to go and on Saturday afternoon went house-hunting. While they were away, a few interested friends gathered for prayer and praise to our Heavenly Father for the way that He had led us. Again in answer to prayer, they found a place that suited them, and that they could take possession at once. One week from the day I moved in here, the former owners had moved into their new home.

The boys visited the Home all the time during the upheaval and never once gave up hope but that another place would be found. Our first Sunday night in our new home was a memorable one. A group of boys were here, as well as a few girls, and we had a little service, for all were very thankful for our new home. After the singing of a few hymns, one of the boys passed the promise box. The promises were all read aloud, followed by prayer. It was a service that few present will ever forget.

By the authority and approval of the Presbytery of the Presbyterian Church, a new Committee was formed with representatives from each of the Presbyterian Churches in the City, Mrs. Beech and Mrs. Kingscote from the Navy, Mrs. Aitken, Mrs. Godfrey and later Mrs. Gale from the

Army, Mrs. Finland, wife of our Member of Parliament, Mrs. Beasley of the Mothers' Union, Rev. James Hyde and Rev. T. H. McAllister, representing Presbytery. This new Committee, with myself in the chair, had our first meeting on January 28th, and had to face the big problem of financing as well as cleaning and altering the Home and securing more furniture. It seemed like a large task, but we thank our Heavenly Father that through His mercy, we were not only able to establish the work, but also to expand it.

As soon as the decorating was completed and more furniture secured an opening tea was held on February 27th. We planned for about seventy but had about three hundred guests, which gave us great encouragement. The receipts for the tea were \$160.25.

Mrs. Aitken who had taken a lively interest in the work from its inception, canvassed the lumber merchants of the city and secured lumber for lining the attic for a dormitory. Messrs. John and William Dempsey came and started the work. Mr. John Dempsey stayed until the work was completed. Later, he made us bedside tables on which we have the bibles which had been donated by the Gideons.

A bathroom for the new dormitory was a necessity and the plumbing a big item. The fixtures for this bathroom were donated by the Navy, but still the sum required for the installing seemed a large sum to raise but the committee, never daunted, proceeded steadily to bring the furnishing to its present condition.

The next big obstacle was insufficient water supply and power for the upstairs bathroom. This was supplied and installed by the Navy.

The Salvation Army supplied us with 14 cots. Bedding was supplied over a period of time from various cities across Canada. Mothers of the Navy League of Sault Ste. Marie being the first to contribute \$20 for the furnishing of a cot. The I.O.D.E. of Ganges sent a lovely box of bedding for a bed to be named after their organization. We have now beds named for Calgary, Regina, Saskatoon, Edmonton, Vancouver, Cranbrook, Victoria, Bladworth, Ganges, and London.

The first month the dormitory was completed, we had nine service men use the beds. The number gradually increased and in the fall we found we did not have nearly enough accommodation. We were able to secure a few more cots from the Salvation Army giving us eighteen beds. We still did not have nearly enough beds. Labor week-end every bed was full, even the couch. The weary lads I had turned away in the afternoon came wandering back about ten o'clock and asked if they could sleep on the fur rug, as they could not find



a bed in town. I felt we had to have more accommodation, so had Mr. Dempsey come up and measure a room in the basement. He had not gone an hour when a \$15.00 contribution was given to me for it. The committee approved and our third dormitory came into being with five beds, bringing our total up to twenty-three. If we had another dormitory or double decker beds, they could all be filled. The last few months, we have approximately 650 beds which is nearly our maximum.

We have had as our guests, members of the Army, Navy, Air Force and Merchant Marine. In March, the Home was again being operated with two hundred making use of it; May, three hundred and fifty-eight; June, five hundred and ten; with steady increase until these last few months, we have had nearly a thousand making use of the Home.

At Christmas, we had the three forces with us, and had a very happy Christmas with a large tree with gifts for all, and a huge twenty-two pound turkey, the gift of Commander and Mrs. Kingscote. Mr. and Mrs. Kennedy gave us a fourteen pound turkey Christmas Day, which provided a good dinner for us on New Year's.

Our regular parties have been held every Wednesday, and have been very popular, the Y.P. from the various churches coming to do the entertaining.

Sunday School has been held in the Home every Sunday since we took possession. It has increased in members and in regularity of attendance, an average of twenty attending every Sunday. A number of Bible discussion groups have been held, some informal and others by request. All were very helpful.

Glove classes were held for the wives of the Service men and were well attended until the end of June. The Knitting Club met for several months during the Spring and some of the wives planned a Victory garden.

In the basement, we have two carpets for bowling, a ping-pong table and a dark-room for photography. Recently, Mr. Perkins donated about \$30 worth of chemicals and photographic supplies.

Last summer a carload of wood was given to us, the freight paid by interested friends and delivered to our yard by the Navy. The boys filled the cellar when it was dry and we praised Our Heavenly Father for his wonderful provision for us this cold winter, when fuel has been so scarce.

We are not able to give meals to the boys, but we do give them Sunday morning breakfast, which they greatly appreciate, as so many restaurants do not open on Sunday.

Our Hymn, as you will notice, has grown with the work, and takes in the three Forces. We really should have a verse for our Merchant Marine, as these boys are in that very important service, too. We had one home this week, also one at Christmas. Our Hymn was written by Mrs. Will Sanders, and has been published in the Alberta Poetry Year Book, 1942-43, by the Canadian Authors' Association.

Dozens of letters have been received from various parts of the world, not only from the boys, but also from mothers, wives and sweethearts. We have had boys back from the Atlantic, from the far north and from Australia, all glad to be back to the Esquimalt Services' Home. When I see how much they appreciate our efforts, I cannot help but thank God for the way He has led us and supplied our needs. Nearly every letter mentions our Wednesday evening Lantern Lighting Service.

#### Typical Extracts from Boys' Letters:

"So keep the lantern burning for Scotty and the rest, and may God bless you for the wonderful work, Aunt Ruby. We don't quite appreciate its full value until we are separated from it. Till next time. Love, Bob."

#### From a Mother:

"In the course of your wonderful work, you must have received many letters from mothers of boys who have spent lots of restful hours in your home. I feel it would be very neglectful of me not to add my word of thanks for the peaceful relaxation Henry has been able to find at Esquimalt House. He has written different times and told how welcome you have always made him and how home-like the surroundings were. He always was a boy who loved his home and we were great chums. It was hard to part with him. Both his father and I thank you from the bottom of our hearts for all your kindness and the hours of comfort you gave him.

"Again thanking you and wishing you God's blessing, Yours sincerely."

At the close of the old year and the beginning of the new, I feel it is very important that we keep the lamp burning for our young people who are depending on us to do it.

As we commence the work for the New Year, may we do it with thankful hearts to God for all His mercies and with a determination that with His Guidance not to be afraid to venture out into His service.

\* \* \*

#### Secretary's Report, Extracts

We would not overlook our Deaconess, Miss Blyth, without whom there would not be the Home. We pray that her presence amongst us and her helpfulness to the



hundreds of boys with whom she has come into contact, will endure throughout eternity.

Approximately 150 letters were written during 1942 by your Secretary, and donors of bedding, etc., kept in touch with the progress of the Home.

Companion help for Miss Blyth was secured at intervals, but no permanent help was available, until the present, and we hope that in the near future, classes for the wives of the service men will again be started, now that Miss Blyth has less responsibility.

As a committee, we are grateful to Miss Blyth for her constancy of purpose, and indefatigable interest in the welfare of the boys who frequent the Home. We pray the health of body, spirit and mind may be given her to carry on this invaluable work. Personal contacts with the boys have a lasting effect, and it is the hope of the committee that these contacts have been the means of bringing the boys thus contacted into touch with the Giver of Life eternal.

Receipts—\$2,098.02; Balance Dec. 31, 1942—\$368.34.

Miss Ruby Blyth's salary is now paid by the General Board of Missions. If sufficient funds come in this year, we hope to make an addition to the Home, as the accommodation is taxed to its limit. Commander R. P. Kingscote attended the meeting of Presbytery this week and presented his thanks and urged continuance of the work, as it was so necessary for "his" boys of the Navy. A hymn composed by Mrs. Sanders is sung on Wednesday nights and is much appreciated by the boys.

### OUR BOYS' HYMN

O God our Father, hear our prayer  
For all the boys who have gathered here.  
Be Thou their Saviour, Pilot, Friend,  
In time of need Thy succour lend.

In midnight watch, O Lord be near,  
Dispel each doubt, and calm each fear,  
And when by waves they're tempest tossed,  
Save them, O Lord, let none be lost.

For those who meet grim war on land,  
Give heart of courage to withstand  
Each fierce encounter with the foe,  
And shield them Lord, from every blow.

Lord of the air, for those we pray  
Whose ships fly high by night and day;  
Protect them all where'er they be,  
On land, in air, or on the sea.

—V. Sanders.

### WOMEN'S MISSIONARY SOCIETY ONTARIO PROVINCIAL ANNUAL MEETING

"LOYAL to the Royal" in its name, Guelph extended a truly regal welcome to members attending the 29th Annual Meeting of the Ontario Provincial Society, W.M.S., which met in that city April 12th-14th. Owing to war conditions and railway restrictions accredited delegates were limited to members of the Executive Board and the twenty-four Presbyterian Corresponding Secretaries, but all meetings were open to the public.

On Monday evening delegates were guests at supper served by the ladies of St. Andrew's Church, convened by Mrs. A. P. W. Davidson. Other days the ladies of Knox Church arranged for the meals served. This was greatly appreciated, giving opportunity for happy gatherings under perfect conditions.

Meetings convened in St. Andrew's Church, beautiful in its setting, adorned with colorful stained glass windows, a blending of loveliness and reverence, and fragrant flowers in abundance! Comfortable in all its arrangements made for the gathering, nothing had been overlooked to secure the comfort and convenience of all.

Mrs. W. P. Gamble was the efficient General Convener, and Mrs. John Huxley with her committee was on hand to meet all trains, while Mrs. C. E. Hewer attended to billeting and registration; members of the C.G.I.T. assisted greatly in the check rooms.

Mention must be made of the music; the organist, Mr. Craig Hamilton, with his choir gave splendid leadership; the soloists, Mrs. W. M. Drummond, and Mrs. Dillistone, brought not only pleasure but a fine inspiration.

The brass tablet in memory of the late Lieut.-Col. John McRae, bearing the inscription,

"Short days ago we lived, felt dawn, saw sunset glow,  
Loved and were loved, but now we sleep  
In Flanders' fields",  
aroused much patriotic emotion.

Mrs. V. A. Smith presided at all sessions, ably supported by Mrs. D. A. Mowat, 1st Vice-President, and Mrs. K. B. Schroeder, Corresponding Secretary. Greetings were brought by Mrs. H. L. Bennie, Presbyterial President; Mrs. W. M. Drummond, President of St. Andrew's Auxiliary; and Rev. H. D. Marshall, M.A., minister of the church, added a personal welcome.

In giving the financial report, the best since 1932, Mrs. H. W. Morgan stated that the sum of \$114,295.64 had been received in the General Fund, an increase of more than \$1,600, and for the Supply Fund, \$4,890.19, while Mrs. A. B. Macdonald, Convener of the Finance Committee, reported



that thirteen Presbyterials had increased their contributions and sixteen had met their estimates. Successes were attributed to consecrated leadership, faithful members, more earnest prayer, and more money at the disposal of our women. The allocation of \$115,000 for this year was presented and carried unanimously.

For the Young Women's Department Mrs. C. H. McDougall pointed out that our young women are passing through trying times, changes taking place over night. This means greater responsibility to carry on and young women are responding nobly. The membership is 3,901. Mrs. D. Allan, for Girls' Organizations, pleaded for a better understanding of our girls. "If each one would look after the girls in her own church all would be well. Because Pharaoh's daughter saved a baby, she saved a whole nation, and so carried out God's plan for Israel. God has a plan for every teenage girl, but He needs our help to fulfil that plan." In Mission Bands there are 6,110 members and these contributed \$5,840.82. A number of boys' groups are also reported. "A Rally is a high light in a child's life, try one," advised Mrs. Chas. Robertson, the Secretary. Mrs. A. C. Stewart, Home Helpers Secretary, said, "In these days we hear much about Home Guards. The Home Helpers Department is such in our W.M.S."

Mrs. M. W. Heslip presented the Library report, which "warmed and gladdened" the heart, for many Presbyterials have been impressed by the opportunity in this service. Mrs. T. Firth described the Literature Department as *The Silent Service*, and advised auxiliaries to start a library. "Begin with *Glad Tidings*, *The Record*, *The Blue Book*, all teeming with information, then someone may be inspired to give a book."

Mrs. J. B. Rhodes considered the change in policy affecting supplies made it difficult to make a detailed comparison but many appreciative letters received tell of needs met, and many hearts warmed. Mrs. A. B. Macdonald asked that a record be kept of all contacts made in Welcome and Welfare Work. For Life Membership, Mrs. Caldwell reported certificates and seals amounting to \$14,045, an increase of \$980. "To write the *Glad Tidings* report is a pleasure," said Mrs. K. MacLean, as she told of an increase of 102 subscriptions. "One hundred and ninety-six requests had been received for lantern slides," said Mrs. John Booth. Many interesting records had been added to our Archives, Mrs. E. F. Perry, historian, reported. Mrs. W. J. A. Lake spoke for Deputation and Mrs. Mowat for Student work. Mrs. N. W. G. Baker presented Exchange.

Mrs. A. R. McMurrich, President of Council Executive, special speaker for Tuesday afternoon, gave an outstanding talk on the present work and future hopes of the W.M.S., stressing the features that are

new, and the results of war conditions. Finances are in good shape and for this we should be profoundly thankful. "Words fail to describe the joy of being able to increase grants." Mention was made of the magnificent work being done by our deaconesses, work that is strengthening our church life in Canada. Four new appointments have been made, making a total of 25 distributed throughout the six provinces. We now have a place on the Advisory Committee of the Church of Christ in China. "It is the Christian war worker of today who will be the peacemaker of tomorrow."

Rev. Clifton J. MacKay, minister of Victoria Church, Toronto, was the speaker in the evening. Taking as his subject *The Christian Witness*, and his text from II Kings 7:9, "Then they said one to another, We do not well; this is a day of good tidings, and we hold our peace". Mr. MacKay presented the urgent duty of the Church. "The Christian Church has good news to proclaim, good news of God's victory. Why are we not carried away with the splendor of it? Why do we not realize that God is the decisive and sufficient answer to the paralyzing doubts and problems of the age? How can we hold our peace in view of this fact?"

Interesting Presbyterial reports were presented:

Orangeville—Three men continue the offerings formerly given by their mothers, now dead.

Peterborough, celebrating its 60th Anniversary this year, will try for 60 new members, one for each year.

Sarnia, the Ladies' Guild contributed every alternate offering to the W.M.S. Auxiliary. Mrs. Nesbitt, aged 88 years, has been a member for 67 years.

Temiskaming, "We never look backwards, always forward".

Toronto, Mrs. Ellen Anderson attended this her 25th Annual Meeting in unbroken continuity.

The Roll Call revealed the fact that all 24 Presbyterials were represented.

Mrs. Donald Munro extended a cordial invitation to meet in Hamilton next year. Representation to this will be decided at the Board meeting in October.

Mrs. V. A. Smith was re-elected President. A new member is Mrs. J. Dean Johnston, Welcome and Welfare Secretary. Changes: Mrs. Percy Ranson, Assistant Corresponding Secretary; Mrs. A. B. Macdonald, Financial Secretary; Mrs. W. M. Hall, member without portfolio. Mrs. Smith will represent the Provincial at the meeting of London-Hamilton Synod, and Mrs. J. M. Ritchie, Montreal and Ottawa.

Each session opened with a devotional period led by a Presbyterial President. The closing session was in charge of Miss Frieda Matthews, Field Secretary. Mrs. W. H. Mitchell presided during the election of officers.



## CHAPLAINCY SERVICE

In a list of promotions furnished by the Department of National Defence, Chaplain Service, the names of three of our Chaplains appear who have been promoted from Honorary Captain to the Acting rank of Honorary Major, Rev. H/Capt. P. W. Murray, Rev. H/Capt. W. S. Sutherland, and Honorary Cpt. C. M. Cameron. Announcement of these has been made at Canadian Military Headquarters, London, England.

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### The Church Going Forth H/Captain W. S. Sutherland

The churches, and by that is meant the church people, must bear a considerable share of the responsibility for the tragedy and despair which we find among those bewildered and wrecked because of the turmoil and temptation of this war. In every walk of life, we find men under mental strain, often in complete despair and not infrequently taking the final step of suicide. Young people are going forth into the world with a brave front but underneath it all they are afraid of life, ignorant of its meaning and ashamed of their ignorance; sadly misinformed about sex and marriage and sorely bewildered when they learn from experience that they are wrong. When they came into the world they were entirely dependent upon their mothers and as the years went by they should have been learning to stand alone so that eventually they could take over the duties and responsibilities of homes and children of their own. The war came along, took these young people out of their homes and threw them rudely into the urgency and haste of a world conflict where they must learn in a few weeks what they could have taken years to absorb in peacetime.

Was the home training adequate? In many cases it was but we must not close our eyes to the fact that these are by no means in the majority and we need not look far to find the cause. Without a doubt marriage and the family are the most important human relationships and yet there is less teaching and training on this subject than on any other. The Family Bible and family prayers have largely disappeared from our homes, our schools not only do not teach about our faith but very often cast doubt upon it. The movies too have exerted a baneful influence.

At the moment there is a very urgent need and only the Church can satisfy it. This need is the desire for friendship and guidance and affection, so sorely felt by so many. Young people in trouble are not in too many cases inclined to turn to the Church for help. They are not even inclined to go to their own parents because they fear the censure and contempt which

have been shown too often in the past. There has been lacking a sympathy and understanding of the problems and struggles of others. Because we have had the light and the strength we have felt that others should also and we have rather despised those who fall by the way. Because we had the light and the strength we should have used it to help others.

There are many soldiers' wives in Canada who were married young, who are far from friends and relatives, who have young children and to whom the prospect of life alone with all the complexities of life in a time of war is a fearful thing. They are very often without church connection and for that very reason are in urgent need of a true friend who will guide them and help them over bad spots. Sometimes they meet with the wrong kind of person who appears to be understanding and sympathetic but who is really out to take advantage of their loneliness. When things go wrong they are in despair and matters get worse. The husband suspects something wrong and becomes worried and anxious and wants to go home to find out what is wrong and to put it right if possible. So often they say, "If I only knew of someone who could keep an eye on my family so that I would feel that they were all right." When a padre befriends these women they often write and say, "I don't know how to thank you for your sympathy and understanding and your faith in me when everyone else has deserted me."

There is the answer to the Church's problem of what to do. It is not charity nor organized help that is wanted. It is individual friendship, sympathy, understanding, faith in those who are struggling, often falling, but still struggling bravely to win. Nothing will ever take the place of that. Denominationalism, rivalries, differences must be forgotten. A man is what he is because of the Church to which he belongs and he must draw his inspiration and strength from that Church but he is first of all a follower of Christ. In every community there are lonely persons, very much afraid of life, very much in need of someone to befriend them. We must not stand aloof from them; we must go to them. A woman, a sinner, rebuked her minister, who found it easier to visit his elders and more saintly members, in these words, "You have never come to visit me. You have always passed by but our Lord would not pass me by."

Mr. Sutherland adds to this article a reference to his companions. "We are having a conference of all padres tomorrow in London. Our men are doing good work and I see some of them every day somewhere in my rounds and I can assure you that it is good to see them. Fulford and Logan-Vencta



are not far away, and the other day I saw Don MacKay while visiting a hospital. He is a bit farther away. Sharkey and Creelman were in London the other day to a meeting and I had a talk with them.

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#### H/Captain D. J. Gillies

On my arrival here my thoughts were directed to the language of Exodus with respect to Moses:

And Moses kept the flock of Jethro his father-in-law, the priest of Midian. He led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

I looked north, south, east, and west and not a church spire was to be seen in any direction, I realized then that my task here will tax all my energy and ability. There are no churches within the camp area which the men can attend and the chapel where I have my office, and which I share with the Roman Catholic Padre, has become the centre of religious life for all denominations.

I have often wondered if people at home think that since the army has only one church service a week the Padre's work begins and ends with that parade. Nothing could be further from the truth. We are trying to carry on the work of Christ as conscientiously and faithfully as when we held our civilian charges back home.

At the service on Easter morning I administered the Sacrament of the Lord's Supper to 229 communicants and received six young men in front of the communion table publicly and exactly as I would in my own congregation. I announced an evening service, and that evening thirty men joined with me in prayer. Following the service we held our weekly Bible Class and twelve men attended. On Tuesday fifteen men attended prayer meeting. The following Sunday I exchanged with the R.C.A.F. Padre and 140 airmen partook of Communion. Another neighbor of mine, an American Padre, loaned me his communion set of 200 pieces for these services.

These are the highlights of one week's work with the men. The job would be only half done if we stopped there. The Padre's office is always open, his door is never locked. There are regular visits to the hospital to be made, letters to be written for those who cannot write, counsel and advice to those in trouble. Barracks, pickets, outposts, and the guardroom all have to be visited. These, and a hundred other things which keep cropping up from day to day, keep us continually on the move. A Padre's personal services to the men under his care are very important and take up a great deal of what would otherwise be spare time.

I would like to stress how much the men enjoy letters from home. The soldier does not want to lose contact with those things he left behind him. A letter from his pastor, a little news from his Bible Class or Young People's Society, a bulletin from the church he loves, and to which he hopes to return some day, are all very little things in themselves but they are very welcome here. Let them know that they still belong to the congregation and that you are with them in spirit if not in the flesh.

You will hear from me very soon again. A young Highland lad a few moments ago walked into my office and handed me two dollars for the Foundation Fund. He hails from Lake Ainslie, Cape Breton.

#### THE PRESBYTERIAN COLLEGE, MONTREAL

Not having received the usual report of the closing exercises of this college we wrote Professor Beare who in his reply fully sets forth a situation that should be not only of great interest but of serious concern to the whole Church. This is his letter in full:

I returned only yesterday morning from an extended trip in the States and so could not answer your letter sooner.

No doubt Dr. Harvey-Jellie found it difficult to offer you anything much in the way of a report on our Convocation. It was held on the second Friday of April at five o'clock in the afternoon, and was not open to the public. Our entire third year ceased attending lectures in November, as soon as they were informed of the decision of the Commission of Assembly, permitting them to be ordained immediately and sent out to mission fields. As a result, we had no graduating class. One degree was conferred—Mr. J. O. Denny, now of Mimico, receiving his B.D. There were no addresses. It was a purely formal event, designed merely to maintain the continuity of annual convocations.

It may be of some interest to the Record to know that I have recently been elected President of the Quebec Council of Religious Education. My trip to the States was partly motivated by the desire to see at first hand the kind of thing that is being done in some of the major U.S. centres in the field of Religious Education. The chief part of such work at present is the scheme of Released Time. Under this scheme school boards arrange for school pupils to be released for one hour in the morning to be instructed in the Bible and the Christian faith by teachers selected, trained, and paid by the churches, working in co-operation through the Councils of Religious Education. Arrangements differ from state to state, and the scheme has not yet been adopted everywhere; but it has proved to have an extraordinary appeal and is spreading almost



more rapidly than teachers and finances can be found for it. There seems to have been a sudden awakening in the U.S. to the consequences of the growth of a generation ignorant of the elements of the Christian religion; and a serious and sustained effort is under way on a nation-wide scale to remedy this source of weakness in the national life.

#### DR. A. M. HILL TO TOUR WEST

At a recent meeting of the General Board of Missions of The Presbyterian Church in Canada, the board decided to ask its chairman, Rev. Dr. A. M. Hill, of Verdun, Que., to visit the missions and other assisted charges in British Columbia, the Peace River, Alberta, Saskatchewan, Manitoba and Northern Ontario. Representatives of the Western Synods urged that this be done. The purpose of Dr. Hill's trip is to make an intensive study of the work of the Presbyterian Church in these districts and the possibility of opening up new work on the Alcan Highway. The Board has asked Dr. Hill's congregation to release him while he is carrying on this work. Dr. Hill will leave for the West some time in July.

#### APPOINTMENTS

Graduates were appointed by the General Board of Missions to ordained mission fields for one year as follows:

Donald Wade, Geraldton, Ont.  
 Stanley Vance, Vernon, B.C.  
 Glenson Marsh, St. Andrew's and St. Stephen's, North Vancouver, B.C.  
 Lloyd Henderson, Portage la Prairie, Man.  
 Thomas Maxwell, Wallacetown and West Lorne, Ont.  
 Ian MacSween, Sylvan Lake, Alta.  
 T. A. A. Duke, Caledonia and Wood Islands, P.E.I.  
 Henry Mathews, Montague, P.E.I.  
 James Milroy, Merritton and St. Andrew's, St. Catharines, Ont.  
 George Young, Beamsville, Ont.  
 R. D. A. Currie, Wilkie and Biggar, Sask.  
 J. P. Schissler, Assiniboia, Sask.  
 A. W. J. McMullen, Uptergrove, Ont.

All things in the natural world symbolize God, yet none of them speak of Him but in broken and imperfect words. High above all He sits, sublimer than mountains, grander than storms, sweeter than blossoms and tender fruits, nobler than lords, truer than parents, more loving than lovers. His feet tread the lowest places of the earth; but His head is above all glory, and everywhere He is supreme.—Henry Ward Beecher.

## Children and Youth

### GETTING ON

WE hear these words chiefly in a worldly sense, such as getting on in the world, but the idea should be getting on in life with a higher object. "Love not the world nor the things which are in the world". Getting on in life then means something more than obtaining the things of the world, although to do well in that way is not necessarily to be condemned and is not separated from God's plan for us. Our life is not made up of things only but of qualities and the question we should keep before us is not merely how much may we get but how good and true and pure and unselfish may we be.

Because we are in the world it is but natural that we should want to get on in the world and so a wise man gives us this message,

**A man's gift maketh room for him and bringeth him before great men.**

We are not all alike but differ from one another, alike in some features but different in one or other special ways. We say of one that he has a gift for this or that. That difference makes a farmer of one, and a business man of another, a doctor, a public speaker, a painter, an artisan, a scientist, etc. Nothing is truer than if a man has some special gift he will find a place in which to exercise it. Our neighbors in the United States of America have been celebrating the anniversary of one of the founders of the Republic and one of its early Presidents. His name was Thomas Jefferson. He was gifted as a clear thinker and skilled in the use of language. He did not need to sigh for public position; the people recognized his gifts and called him to the great service which marked his career as a statesman, as in the days of early Rome when Cincinnatus was called from the plough to serve the State. It is good, therefore, to discover as early as possible what our special gift is, the thing to which we are most inclined and which we can do best and then place ourselves under training to develop this gift and to employ it steadily.

A great scientist, of whom we have written in the Record, George Washington Carver, a member of the Negro race, died very recently. When as a lad he saw some paintings his whole being was aroused and the longing possessed him to be proficient in that art. Every possible opportunity was embraced by him, even when he was sadly lacking in materials, to train his eye to make himself skilful with the brush. That was but one of several great gifts that enriched him but he became an artist of no mean attainment and this served him admirably in his scientific work.



There is something, however, from which a gift does not relieve us, that is, hard work. Toil is the part of every life; Churchill called it sweat. The most gifted must bend themselves diligently to their task and whether they have been musicians, or sculptors, or painters, or builders, or army leaders, they have discovered that the richest reward is to be won by hard work. Not only does it accomplish much but it develops the person. One cannot do himself a better turn than to learn to work hard. So again we hear that wise man saying,

**Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men.**

Even if we have to toil terribly let us not forget that in that way great things are done.

It is necessary that we work wisely as well as diligently and therefore we should be careful to concentrate in our work, that is, give ourselves wholeheartedly and without distraction to the particular task in hand and hold steadfastly to it. That is why we say sometimes of one who has sadly failed that he had too many irons in the fire. He was giving his attention to too many things instead of bending his energy to one particular task. It is a great accomplishment in life to have acquired the ability to do one thing well, like Demosthenes the Greek orator, Paderewski the master of the piano, Edison the prolific inventor, or Thomas Edwards the celebrated Scottish naturalist. The effect of having something definite before us and giving it undivided attention is illustrated admirably by the burning glass. This gathers together the sun's rays and focuses them upon one spot with such intensity that soon a flame bursts forth. Another wise counsellor therefore has given us this word,

**Whatsoever thy hand findeth to do, do it with thy might.**

Memorize these three counsels and the good effect of obedience to them may be manifest.—R

### HORSE SENSE

A horse can't pull when kicking,  
Which fact I merely mention,  
And he can't kick when pulling,  
Which is my main contention.  
Let's imitate the good old horse  
And lead a life that's fitting,  
And pull an honest load  
And then there'll be no time for kicking.

The man that hails you Tom or Jack,  
And proves by thumps upon your back  
How he esteems your merit,  
Is such a friend that one had need  
Be very much his friend indeed  
To pardon or to bear it.—Cowper.

## THE PIONEER BOYS' MOVEMENT: FOUNDED 1883

### The Diamond Jubilee of the Boys' Brigade

**B**ACK in the year 1883, in the City of Glasgow, Scotland, a young man named William Smith felt the great need of organizing some form of training for boys in the Sunday School where he himself was teacher. For some time the idea was studied, then following a Sunday School session he asked his boys to remain for a while, following dismissal. He asked these lads if they would like to form a mid-week group which would give them an outlet for their varied interests and prepare them for good Christian citizenship. The lads were all very keen on the proposition and on the following Friday evening the first meeting was scheduled to take place.

William Smith then approached his Session, seeking permission for the use of the Church Hall, but met with all sorts of discouragement. The boys will destroy church property! They will ruin the church carpet! What do we want to bring these ruffians into the Church Hall for? These questions were dealt with very alertly by Smith who asked the Kirk Session whether they considered the soul of a boy worth more than a yard of carpet. His eagerness and earnestness eventually won and so on May 15th, 1883, the first group of boys met in the old Stevenson Church, Glasgow, Scotland, under Smith's able direction and carried out what was the beginning of boys' work in the Christian Church. Smith, during the week prior to meeting with the boys had considered a suitable object for his group. After having read the 6th Chapter of Hebrews, the 19th verse impressed him as a most suitable motto, **Sure and steadfast**. Then upon working these words into an anchor, the insignia was soon drawn up. However, the object was still to be found. Suddenly he had an inspiration. The object of the group shall be The advancement of Christ's Kingdom among boys and the promotion of habits of obedience, reverence, discipline, self-respect, and all that tends toward a true Christian manliness. His next concern was to choose a name which would appeal to boys. He had had experience in the army but was not interested in building up along army lines. He put the question to the boys during his second meeting and within a few minutes had a volley of names given him. A vote was taken on the three most popular and **THE BOYS' BRIGADE** adopted.

From this very small beginning, news soon spread throughout Great Britain. Churches all over the country were enquiring about this new type of work for boys. One rule which was adhered to was that every boy must attend Bible Class each



Sunday in order to be eligible for membership. The results were soon seen throughout the length and breadth of the land. Churches in Scotland of all denominations formed companies, and in fact, so rapid was the movement spreading that Smith was forced to set up headquarters and became the first Secretary of what was later to become a world-wide youth movement, serving the Church of Christ.

As early as 1885, The Boys' Brigade was seen in England, a year later in Wales and Ireland and in 1893, the first company was formed in Canada. Churches throughout all these countries became boy conscious. The Brigade executive found it difficult at first to keep up with all the enquiries which poured in. Something new had been developed which was to them the answer to their Sunday School 'teen-age boy problem, as shown by Smith's experiment.

As the years rolled on, The Boys' Brigade became stronger and stronger. In 1893, organization was established in The United States where it flourishes even to the present day, and was known as The United Boys' Brigade of America. In Canada there arose companies from coast to coast. Summer camps were organized and in some Canadian centres as many as 500 boys were under canvas at one time.

In the year 1907, William Smith was Knighted by King Edward VII, for his contribution to the youth of the Empire. During this year, the Brigade strength had risen to such a degree that it was found necessary to have headquarters in London as well as Glasgow.

In 1908, The Boy Scout Association was formed by Baden Powell, a great friend of Sir William Smith. It had been intended by Baden Powell that his handbook *Scouting for Boys* would be utilized by The Boys' Brigade and The Church Lads Brigade of the Church of England, based on Boys' Brigade principles, but the demand was so great from outside these existing movements that Baden Powell set up his Association, but from that time onward both organizations worked side by side, feeling that there was more than adequate room for both to work amongst boys.

The Great War played havoc with many of the Brigade units. However, in 1918, many of the companies were again re-organized and the movement marched forward. Steady growth was witnessed here in Canada and in 1936, The Canadian Dominion Council was formed, linking all centres of the Dominion. From then onward The Brigade has steadily increased, covering every province in the Dominion. The present war has necessitated the curtailment of a few companies. However, through the careful organizing of follow-up committees, the majority of weakened units have been

strengthened and it is hoped will be able to withstand the disrupting influence of the remaining war years.

The Brigade now stands **Sure and Stedfast** having weathered the storms for the past sixty years, and without fear for the future. At a time like the present, with an ever increasing rate of juvenile delinquency, there is a greater need than ever for organizations like The Boys' Brigade which aims solely to lead boys to Christ. Many have confused the Movement as one being interested solely in giving boys a military training. Nothing is farther from the truth. The Brigade program develops the boy in a four-fold way, mentally, spiritually, socially and physically. On week-nights, boys are given brief instruction in drill, followed by physical training, a phase of work which is very strongly emphasized in The Brigade. Other phases of training are first aid, way-faring, music, signalling, handicraft and every other type of work which prepares the boy for the part he is to play in life. Camping is another feature and by this leaders have the best opportunity of getting close to their lads.

During the month of May, Boys' Brigade lads will have celebrated their Diamond Jubilee by giving demonstrations of their work. Special jubilee services were held on the last Sunday of the month, similar to those held in Westminster Abbey and the leading Churches of Great Britain. The Brigade Executive thank God that they have been able to carry on this vital work throughout these sixty years and earnestly pray that God will continue to prosper their work.

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## SUMMER BIBLE SCHOOLS Miramichi

Mrs. (Rev. P. McK.) Sampson

This article is a report in part of an address given by Mrs. Sampson. Mr. and Mrs. Sampson are responsible for the Summer School at Sunny Corner, N.B., opened seven years ago, and that at Millerton opened two years ago.

### The Bible School a Supplement

"A need, a need known and the power to meet that need constitutes a call". There was a need and my husband saw it at once, children unreached and in need of instruction from the Bible, so Mr. Sampson suggested we start a SUMMER BIBLE SCHOOL to meet the need. Recently a woman in Newcastle told me that she knew boys around her neighborhood at 12 years of age who did not know the Lord's Prayer. These schools are distinctly Bible Schools. They are not Vacation Bible Schools. Handwork is not on the curriculum. The Bible is the only book taught. We saw how the homes around had no Family Altar, the day



schools were not teaching the Bible and the Sunday School was not sufficient in itself to reach the masses. A meeting of our Sunday School teachers was called in June, 1937, to consider plans for a Summer Bible School which would supplement the work of the home, the day school, and the Sunday School. We were convinced that no child's education is complete without a thorough knowledge of the Holy Scriptures. These teachers of the Sunny Corner Sunday School made up the staff for the first year, 1937. Miss Ruby Johnston, a deaconess of the W.M.S. (E.D.) has been with us from the beginning and is still on full time duty on the Sunny Corner field.

### Growth

The average attendance for the first year was 40; for the second year 60; in 1939, 94; in 1940, 121; and in 1941, 150. Last year it was 109, the decrease explained by the fact of daylight saving and the early season of haying when children had to assist their parents on the farms. We aimed at more than Bible teaching and the records show 17 decisions in 1938; 49 in 1941; and 36 in 1942. These schools are now interdenominational, as indicated by the fact that in 1941 there were in attendance the following, Presbyterian 91; United Church 30; Baptist 42; Pentecostal 10; in all 173 on the roll.

### The Term

This for the first two years was of two months duration, July and August, meeting in the afternoons two days a week, then we changed to morning sessions and the term was lengthened to five weeks, four days a week, Tuesday to Friday. In 1941 it was found necessary to have two schools, one at Millerton as well as Sunny Corner, and again the term was changed to four weeks for each of the schools. The average attendance for Millerton the first year was 60, with an enrolment of 80.

### Transportation

On the Sunny Corner field we had to cover four routes totalling 76 miles. In 1941 we had two cars and one large International Truck and these were all filled. Mr. Sampson used one car the first two years, then in 1939 he purchased a second-hand car, using the two, having a student minister, Rev. Lawrence E. Yates, now in Melfort, Sask., as assistant. In 1940 a small one-ton truck was loaned by the Lounsbury Co., of Newcastle, the next year the same company loaned the International Truck. That year Miss Johnston, the deaconess, purchased a car and employed it in transportation. Our own car was operated by Rev. Gordon Bastedo, now of Carberry, Man., who was with us that year. Mr. Sampson drove all the trucks we have had. No child has been hurt and no accident has occurred.

### Time Table

Our space does not permit giving this in full but it has been presented in other articles. Two features may be noted, the teachers' prayer meeting, which begins at 7.30 in the morning, and the assembly of the children for the Principal's daily talk. The children are drawn up in lines outside the church and march in to music, the boys taking one side and the girls the other. Great emphasis is laid upon memory work and the children are thoroughly drilled in this exercise.

### Lesson Material

This embraces the Presbyterian Memory Course, Primary Catechism, Bible Stories for the Primary Grade, for the last of which the best we have seen is "Aunt Charlotte's Stories of Bible History", issued by the Bible Society, 117 Germain St., Saint John, N.B. Other material is the Bible itself, studied by question and answer, and covering the whole book. Teacher training too has a place.

### Classes

At registration these are formed thus: Primary Grade, 6-8 years old; Junior, 9-11 years old; Intermediate, 12-14 years old; Senior, 15 years old and over. A teacher is assigned to each class but if they are available two are employed, each supplementing the work of the other.

### Awards

Certificates and seals are given for attendance, good conduct, memory work, and when a pupil professes faith a certificate to that effect is given. A gold cross marks this certificate. Books also have their place in the list of awards.

### Support

This is not solicited but the money comes in. No offerings are taken while the school is in session but on closing night, when parents and friends are invited, an offering is taken. For the first two years Mr. Sampson financed the work, since then the public have paid all expenses. The average cost for the year is \$1.00 for each pupil. Donations come from those who read of the work in the Church papers. We believe that the Lord's hand is in all this and that He has met our need.

### The Work's Demands

These Mrs. Sampson lists to the number of seven: Faith and Vision, Prayer, Work, Patience, Courage, Love, Knowledge of the Bible.

As in part illustrating this Mrs. Sampson says forty-three people were interviewed in one year, or written to, to secure their help as teachers. The whole countryside was thoroughly canvassed, posters distributed, and all the schools in the parish visited. Advertising is necessary but the



children are regarded as the best medium for that. One teacher declared, "No one will ever know what the Summer Bible School has meant to me". One mother expressed her regret that the School was held for one month only. A pupil who attended one year returned as a teacher and is now training in the Toronto Bible College for foreign missionary service. Three student ministers who served the schools are now ordained and have churches of their own and Summer Schools as well.



FRIENDS

The two children in this picture really seem to be friends, notwithstanding that they obviously present an example of the color problem. One is white and the other is black, very, very, black. The color line, however, seems to be completely ignored except perhaps for the questioning look in the eyes of the little black. The white child is Johnny and his little friend of the opposite color is Maria. Johnny is the son of a missionary in Africa, now in the U.S.A., and Maria is just Maria, no family line having been given for her. She stands here without her pedigree.—The Missionary Herald, At Home and Abroad, a monthly published by the Missions Council of the Congregational and Christian Churches.

What cares the child when the mother rocks it, though all storms beat without? So we, if God doth shield and tend us, shall be heedless of the tempests and blasts of life, blow they never so rudely.

## LANTERN SLIDES

WHEN on a visit to Scotland Rev. Thomas Fraser of Wyoming, Ontario, engaged the attention of Rev. James Barr, B.D., M.P., of the United Free Church of Scotland, because of his interest in the graves of the Covenanters. Mr. Barr, who has lectured somewhat extensively upon these heroes of the early church, immediately said to Mr. Fraser that he would place at his disposal a set of lantern slides and his lecture on the Covenanters.

Mr. Fraser says that he has delivered a number of addresses on this theme, showing the slides, and would be glad to place these slides, free of charge, at the disposal of any minister of our Church desirous of making use of them.

\* \* \*

The Publicity and Extension Division of the Dominion Department of Agriculture announces that it has sets of lantern slides for use by farmers' clubs, agricultural societies, horticultural societies, schools, churches, women's institutes and other responsible organizations at meetings where no admission fee is charged.

Any one taking advantage of this offer of free use of slides is required to pay transportation charges one way. The slides are sent by express collect and may be returned in the same way, the Department assuming the return charges. Each set of slides is accompanied by an explanatory manuscript in either English or French, which may be read as the slides are shown on the screen. The approximate express charges on a set of slides one way from Ottawa to points in Ontario is 85c; to Quebec and Manitoba, \$1.15; to the Maritime Provinces and Saskatchewan, \$1.50; to Alberta, \$2.00; to British Columbia, \$2.20. Applications should be made well in advance of the date for which the slides are required. Applicants should make first, second, and third choice so that an alternative selection may be supplied.

1. Planning and Planting of the Farm Home Grounds. (New—1940) 59 Slides. Time, 60 minutes.

2. Planting and Care of the Town and City Home Grounds. (Revised—1942). 59 Slides. Time, 45 minutes.

3. Trees, Shrubs and Vines in Home Beautification. 54 Slides. Time, 40 minutes.

4. Homes in Canada from Coast to Coast. 60 Slides. Time, 45 minutes.

5. The Perennial Border. 60 Slides. Time, 45 minutes.

6. Profitable Poultry Keeping. (Revised—1940). 69 Slides. Time, 50 minutes.

7. Production and Distribution of Improved Varieties of Cereals by the Domin-



ion Experimental Farm. 60 Slides. Time, 40 minutes.

8. Some of the More Important Points to be Considered in the Selection of Dairy Cattle and Draft Horses. 52 Slides. Time, 40 minutes.

9. Some of the More Important Points to be Considered in the Selection of Sheep and Swine. 53 Slides. Time, 40 minutes.

10. Some Results of Field Crop Experiments in Eastern Canada. (Revised—1940). 57 Slides. Time, 45 minutes.

11. Seed Potato Certification. 57 Slides. Time, 45 minutes.

12. Bee-Keeping in Canada. 60 Slides. Time, 45 minutes.

13. Beautification and Care of Community Buildings and Grounds. (New—1940). 60 Slides. Time, 55 minutes.

14. Weeds and Their Control in Eastern Canada. (New—1940). 49 Slides. Time, 30 minutes.

15. Common Field and Garden Insects. (Eastern Canada). 56 Slides. Time, 50 minutes.

16. Types and Breeds of Farm Animals. 64 Slides. Time, 60 minutes.

17. Forage Plants in Canada. 59 Slides. Time, 45 minutes.

## INTERNATIONAL S. S. LESSONS

### LESSON—JUNE 13

God's Exceeding Great Promises  
2 Peter 1:1-11

Golden Text: He hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature.—2 Peter 1:4.

### LESSON—JUNE 20

John Describes True Christians  
1 John 2:1-6; 3:13-18; 4:15-17

Golden Text: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1:7.

### LESSON—JUNE 27

John's Counsel to Christians  
2 John 4-11; 3 John 5-12

Golden Text: Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.—3 John 2.

### LESSON—JULY 4

A People in Distress  
Exodus 1:6-14; 2:23-25

Golden Text: They cried, and their cry came up unto God by reason of the bondage.—Exodus 2:23.

## Our Church Calendar

### Vacancies

Alberton, and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.  
Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Walkers, P.O., Ont.  
Avonton, Ont., Mod., Rev. B. L. Walden, 46 Church St., Stratford, Ont.  
Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.  
Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
Brandon, Man., First, Mod., Rev. W. J. Allen, 360 Frederick St., Brandon, Man.  
Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.  
Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, Canoe Cove, P.E.I.  
Burlington, Ont., Knox, Mod., Rev. R. J. Wilson, 332 Locke St. S., Hamilton, Ont.  
Calgary, Alta., Knox, Mod., Rev. R. J. Burton, 803—13th St. E., Calgary, Alta.  
Cannington, Ont., Mod., Rev. R. G. Stewart, Sonya, Ont.  
Colborne, etc., Ont., Mod., Rev. E. W. B. MacKay, Cobourg, Ont., Supply for Duration.  
Erin and Ospringe, Ont., Mod., Rev. W. D. Turner, Hillsburgh, Ont.  
Fort Frances, Ont., Mod., Rev. J. Stanley Flook, 151 E. Amelia St., Fort William, Ont. (Supply for duration).  
Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.  
Lachine, Que., St. Andrew's Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.  
Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.  
Marshfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.  
Monkton, Ont., Mod., Rev. Donald MacInnes, Box 303, Milverton, Ont.  
Montreal, Que., Kydd Memorial, Mod., Rev. Q. A. McDowell, 1607 Morgan Blvd., Montreal, Que.  
Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.  
Murray Harbour North and Peter's Road, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217—4th Ave., New Westminster, B.C.  
Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.  
Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.  
Pictou, N.S., St. Andrew's, Mod., Rev. S. J. MacArthur, Stellarton, N.S.  
Red Deer, Alta., Mod., Rev. R. A. Sinclair, Innisfail, Alta.  
Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.



Sarnia, Ont., Paterson Memorial, Mod., Rev. J. M. Macgillivray.  
 St. David's and Stamford, Ont., Mod., Rev. A. W. Hare, R.R. Fenwick, Ont.  
 Scotsburn & West Branch, N.S., Mod., Rev. G. M. Lamont, Pictou, N.S.  
 Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River St. Mary's, N.S.  
 Smiths Falls, Ont., Mod., Rev. C. G. Boyd, 8 Alexander St., Perth, Ont.  
 South Mountain and Mountain Station, Ont., Mod., Rev. Wallace MacKinnon, Winchester, Ont.  
 Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.  
 Streetsville, Ont., Mod., Rev. C. J. MacKay, 154 Annette St., Toronto, Ont.  
 Teeswater, Ont., Mod., Rev. Kenneth McLean, Wingham, Ont.  
 Tillsonburg, Ont., Mod., Rev. Gordon Peddie, Norwich, Ont.  
 Victoria, B.C., St. Paul's, Mod., Rev. T. H. McAllister, 3147 Qu'Appelle St., Victoria, B.C.  
 West River, Green Hill and Salt Springs, N.S., Mod., Rev. W. L. MacLellan, Scotsburn, N.S.  
 Woodlands, etc., Ont., Mod., Rev. Robertson Millar, Finch, Ont.  
 Wood Islands, etc., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
 Woodville and S. Eldon, Ont., Mod., Rev. M. C. Young, Beaverton, Ont.

#### Calls

Alvinston, Ont., to Rev. H. R. Williams, St. Paul's, Ont.  
 Hastings, Ont., Rev. C. G. Jones, Elmvale, Ont.  
 Medicine Hat, Alta., Rev. R. L. Taylor, Indian Head, Sask.  
 Norval & Union, Ont., to Rev. J. L. Self, Musquodoboit Harbor, N.S.  
 Sault Ste. Marie, St. Paul's, Rev. W. S. Wodland.

#### Inductions

Amherstburg and Knox Church, Windsor, Ont., Rev. J. K. Ross Thomson, May 28, 1943.  
 Appin and Melbourne, Ont., Rev. Fred Williamson, May 10th, 1943.  
 Bethel, etc., Ont., Rev. C. Duncan Farris, May 4th, 1943.  
 Georgetown, Que., Rev. G. E. Bingham, May 27th, 1943.  
 Hespeler, Ont., St. Andrew's, Rev. Wm. Weir, May 19, 1943.

#### Deaths in the Ministry

Rev. E. P. Thomas, D.D., Paris, Ont., May 4th, 1943.  
 Rev. Allister Murray, Paris, Ont., May 8th, 1943.  
 Rev. Oliver E. Mann, Penticton, B.C., May 9th, 1943.

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Editor: Rev. W. M. Rochester, B.A., D.D.

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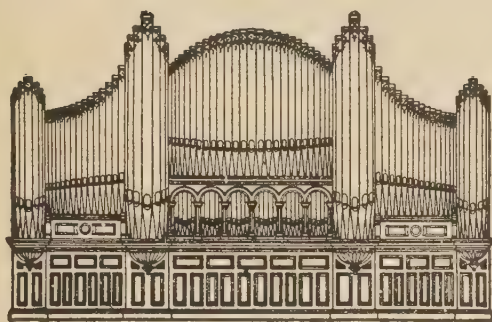
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For the last two years we have been mostly engaged in war production. We are however still able to attend to the tuning, repair and regulating of Church organs and will be pleased to get inquiries on such work.

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1	0	" 3 and 4 years old
1	1	" 4 and 5 years old
1	1	" 5 and 6 years old
2	1	" 6 and 7 years old
2	1	" 7 and 8 years old
0	1	" 8 and 9 years old
2	1	" 9 and 10 years old
2	0	" 10 and 11 years old
1	1	" 11 and 12 years old
3	0	" 12 and 13 years old

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Worth makes the man, and want of it the fellow.

Thoughts of courage and confidence are energizing.

The consciousness of freedom is a fact of experience.

What is begun in strife lasts beyond our calculations.

There is nothing at all in life except what we put there.

What is lacking in revenue should be made up by frugality.

The first and greatest punishment of sin is having sinned.

Substitute thoughts of courage for thoughts of fear.

The battle has come to an end when the enemy has fallen.

Dismiss excessive sorrow; grief ought not to be immoderate.

Whatever fortune shall bring, let us bear it with equanimity.

Self confidence is the first requisite to great undertakings.

I hold this to be the rule of life, too much of anything is bad.

Whatever you lend, let it be your money and not your name.

It takes character to stay in one place and be happy there.

Courage is not the absence of fear; it is the conquest of fear.

To see what is right and not to do it shows want of courage.

Every addition to true knowledge is an addition to human power.

Love for our native land strengthens our individual and national character.

It will never rain roses. . . If we want more roses we must plant more trees.

I do not know of any way so sure of making others happy as being so oneself.

How strong the New Testament is in passive words: things done in us and for us.

The essence of divinity, the essence of godlikeness is just the willingness to stoop, to take the part of a servant.

When peace makes shipments possible, the whole world's supply of corn and wheat will be needed to feed the hungry.

The message of Jesus was concerned with the kingdom of God and with the things of eternity even more than with the things of time.

The best thing in present day societies is the feeling for humanity which has come to us from the Gospel and which we owe to Christianity.

It is impossible to reduce Christianity to a this-world religion or to equate the kingdom of God with an ideal social order or a given social program.

He who freely praises what he means to purchase and he who enumerates the faults of what he means to sell may set up a partnership with honesty.

True love is founded on a reverence for personality; its delight is to promote the welfare of the beloved and its joy is in contemplation rather than in possession.

It is only war of minds, and bodies too if need be, for the truth, for liberty, for something that true men will rather die than lose, which fetches out the earnest voice of life.

This is the true meaning of personal religion that the faith and hope and love of the believer centre in a Personal Being who has made us for Himself and bestows Himself upon us.

My mind to me a kingdom is,  
Such present joys therein I find,  
That it excels all other bliss  
That earth affords or grows by kind;  
Though much I want which most would have.  
Yet still my mind forbids to crave.



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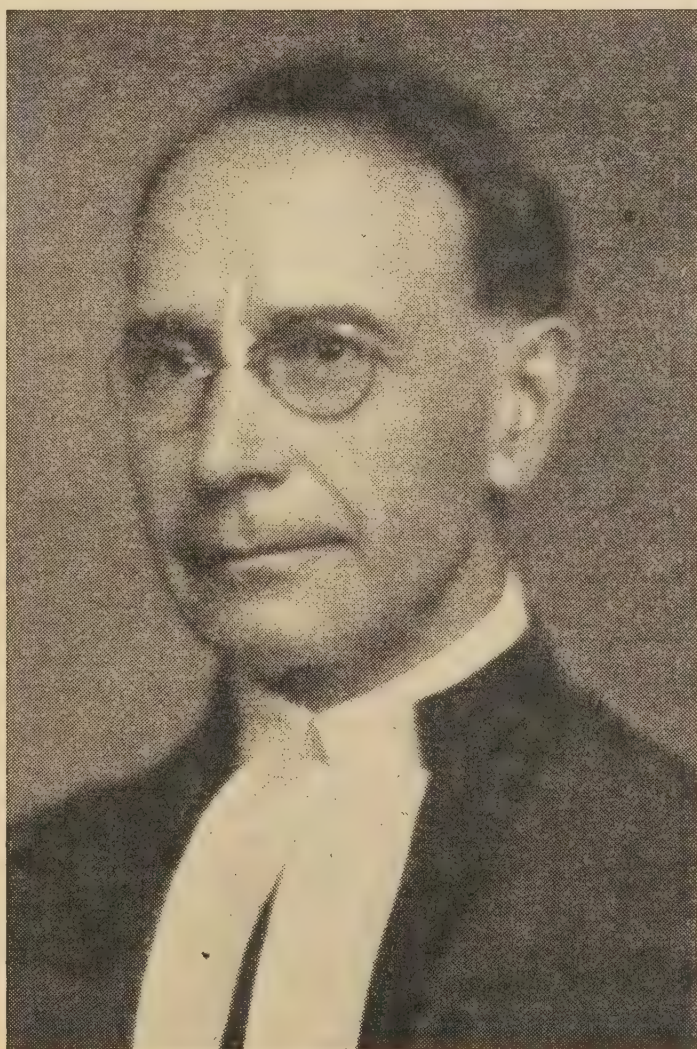
*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, JULY, 1943

No. 7



REV. H. B. KETCHEN, D.D.,  
Moderator of the General Assembly.





# ONTARIO

## MAINTAINS PAY-AS-YOU-GO-POLICY

**A**T the time of bringing down the Provincial Budget on March 19th, 1943, it was indicated that the figures were Interim figures and that definite and final figures would be supplied as soon as the accounting of the Treasury Department was complete for the year.

These are the final figures for the twelve months ended March 31st, 1943. Certified correct by H. A. Cotnam, Chartered Accountant, Provincial Auditor. They speak for themselves.

Combined surplus on Ordinary and Capital Account....	\$27,766,504.72
Reduction in Gross Debt .....	19,906,519.85
Reduction in the Net Debt .....	11,686,815.15
Reduction in Contingent Liabilities .....	2,505,441.37
Reduction in the Funded Debt .....	7,868,100.00
Reduction in the Treasury Bill Debt .....	6,500,000.00

A bank overdraft left over from the previous fiscal year of \$5,793,286.92 was paid off.

There was added to the Provincial Sinking Funds the sum of \$1,196,805.66.

Every tax-payer in every Ontario city, town, village and township has benefitted from the Provincial Government's Pay-As-You-Go Policy. For as a direct result of this Policy, the Provincial Government has passed on the following actual financial benefits to Ontario municipalities between April 1, 1935, and March 31, 1943, amounting to over seventy millions, five hundred and forty-three thousand dollars.

1. Municipal Subsidy .....	\$21,564,144.90	7. Pensions for the Blind..	145,580.00
2. Maintenance of Indigent Patients in Sanatoria.*	7,288,500.00	8. Mothers' Allowances ....	12,724,438.00
3. Township Road Subsidy..	2,000,640.00	9. Municipal Hydro Radial Relief .....	1,246,622.82
4. King's Highways .....	17,192,059.00	10. Training Schools .....	123,657.83
5. County Roads .....	1,249,442.50		
6. Old Age Pensions .....	7,007,948.00	TOTAL .....	\$70,543,033.05

\*Cumulative to December 31, 1942, end of Sanatoria Year.

## The Province of Ontario

Further information gladly supplied upon request to

**TREASURY DEPARTMENT, PARLIAMENT BLDGS., TORONTO**

**HON. A. ST. CLAIR GORDON, Provincial Treasurer**

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# The Presbyterian Record

VOL. LXVIII

TORONTO, JULY, 1943

No. 7

## The Moderator

THE General Assembly seemed most happy over its choice of Rev. Dr. H. Beverley Ketchen, minister of MacNab St. Church, Hamilton, as Moderator, but his election was hailed with special delight by those who through personal acquaintance appreciated his excellent qualities, gifts, and attainments. One fact very strongly commended him to all. This was mentioned in the nominating speech by Rev. J. B. Paulin. For over thirty-eight years Dr. Ketchen has been minister in his present charge, having been inducted on the 4th of May, 1905. This, therefore, has been an uncommonly long ministry, his first and only pastorate, and it has been sustained in acceptance and influence.

Others say that the secret of this unusual accomplishment lies, humanly speaking, in the man. Dr. Ketchen, however, with characteristic modesty, contends otherwise and generously gives the credit to a loyal and devoted people. This attachment of his congregation is obvious. It is but a few years since they handed to him a generous cheque to provide for Mrs. Ketchen and himself a European holiday with protracted leave of absence.

His preaching alone reveals in part the reason for this long ministry. He is not a declaimer or an essayist. He is a preacher of the Word. His messages are largely expository, just in interpretation, enriched with historical reference and poetic quotation. They are marked by discriminate choice of language, beauty of expression, and charm of delivery. Persuasion and appeal are in the ascendant yet when occasion requires and public offences demand that his voice be lifted he can be pointed, pungent, and practical.

He does not stand before his congregation as a preacher only. Between him and them there is the warmest personal relationship. It could not be otherwise, so kindly is his disposition and so profound his sympathies. The spirit of self-seeking is far from him. This was true of him with respect to the Moderatorship. He did not seek but was sought. It was not only with reluctance he allowed his name to be put forward but steadfastly to the last he resisted all attempts to induce him to consent. His modesty is proverbial and what is most striking is his individuality. He is no weak imitation of any other but is himself always, in public or in private, in speaking or in preaching.

His sense of humor is one of his rich endowments. It was evident while presiding and found very pithy expression again and again. For instance, handing the Assembly Minutes to a delegate at the conclusion of his address, he said, "Read it. It will do you good." That was enough. When a suggestion was made that The Presbyterian College Montreal be removed to the Maritimes, he said, "Yes, they want Montreal College to go to Halifax." He presided with geniality and yet no one was permitted to impose upon him. His self-possession was manifest and without doubt relieved the strain that the long hours and vexed debates entailed. Whilst he disclaimed acquaintance with ecclesiastical law and procedure and, as he confessed, he was sometimes deep in the woods, yet the Assembly was under his control and he held both the respect



and the affection of the commissioners. In his conduct of the devotions such was his spirit, manner, and the type of his selections of hymns and Scripture he was most helpful and carried the Assembly with him in full accord. In all things and in his own way he adorned the high office to which his fellow commissioners called him.

Dr. Ketchen's early life was spent on the farm, to which must be attributed in part his sound health and his love of nature. His preparation for University was obtained in the Collegiate Institute at Clinton. Thence he proceeded to the University of Toronto, from which he graduated in 1901. Next he entered Knox College for his theological training and completed the regular course with a goodly share of the scholarships available. For a period of six months thereafter he served as assistant in St. Paul's Church, Peterboro, whence he was called to his present pulpit. In this sphere both for his ability as a preacher and as a public lecturer on literary and patriotic themes he has earned for himself high repute throughout Canada and in the United States.

Knox College in 1928 bestowed on him the honorary degree of Doctor of Divinity.

A rich opportunity lies before him during his year of office, "a great door and effectual is opened unto him", and we are confident that thus confronted he will quit himself with acceptance and distinction supported by the goodwill and prayers of a loyal Church.

## The Moderator's Sermon

Rev. Norman A. MacLeod, D.D.

Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.—Isaiah 40:3-5.

**I**SRAEL was in exile. She was in the grip of a mighty conqueror. In her helplessness God assured her that deliverance was at hand, for her appointed time was ended and her iniquity pardoned. Some time before the occasion of my text a group of prophets consisting of great leaders, Amos, Hosea, Micah and Isaiah, inaugurated a movement which had a two-fold aim, namely, the suppression of idolatry and the introducing of the justice and righteousness of God into the economic and specially the social relationships of the people. This movement was quite successful in the suppression of idolatry. The people were led back to the worship of God in His holy temple. The movement failed however, to bring the financial and ordinary interests of the people into harmony with the will and love of God. Israel, evidently, believed that matters pertaining to economic and social conditions were outside the scope of religion. The power of self interest and self gratification prevailed in spite of the warnings of the prophets of God. Because

of this exclusion of God the feasts and offerings of the people were not acceptable to Him. They did not seek justice, nor ease the burdens of the weak, the fatherless and the poor, nor plead for the widow. Seeing that Israel ignored the claims of those who were the special wards of God, He said to her "Your appointed feasts, your Sabbaths, even your solemn meetings, my soul hateth. When ye spread forth your hands I will hide mine eyes and when ye make many prayers I will not hear". "I will not turn away the punishment thereof; because ye sold the righteous for silver and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor". (Amos 2:6.) God in His mercy delayed His punishments which were foretold by Isaiah and Amos. Israel persisting in excluding God from her monetary and everyday life, Babylon invaded, ravaged the land and carried the people into captivity. These events took place many centuries ago but in principle they are of today. Human history is not the toy of chance nor the outcome of blind forces. God wills and controls all things which come to pass. History is the scene of God's judgments. On the canvas of history God's plans and punishments are portrayed. Long ago, in the palace of Bel-



shazzar the King, God's finger wrote on the wall:

1. God hath numbered thy kingdom and finished it.
2. Thou are weighed in the balances and found wanting.
3. Thy kingdom is divided and given to the Medes and Persians.

because of the King's sacrilege, vanity and his ignoring of God. God destroyed Belshazzar and gave his kingdom to another. The story ends significantly with these words, "In that night was Belshazzar the King of the Chaldeans slain and Darius the Median took the Kingdom".

There are other rulers to-day, who, due to their savagery, sacrilege and rapacity, are doomed. For God is saying to them, "Thus far thou shalt go and no further". When God puts a period at the end of His sentence nothing can erase it. Inasmuch as the words in my text are relevant to things which we ought to consider here, there are two things to which I should like to refer.

#### I. God is calling us to go forward

He summoned Israel to move onward with Him. The people must build the road and they must advance along the road. The constructing of that highway was to be a starting point for a better and a happier people. The prophet saw that their sufferings and sorrows in their captivity were preparing them for deeper love of God and for a kinder treatment of their own poor and burdened whose injustices and inequalities in previous years cried to heaven. My text says, "Prepare ye the way of the Lord". In the text the prophet is urging Israel to leave Babylon, return to Palestine and there reconstruct her national life on the basis of the fuller revelation given to the prophets and on her own experiences during her exile.

Every highway is for the forward. Christianity in its very essence is progressive, that is its nature. True, its forms are transitory. Jesus, after His resurrection "appeared in another form". Mark 16:12. Its soul, however, is changeless and eternal. A static religion is a contradiction not only in terms but also in reality. In the Old Testament religion was ever widening its horizons. Through the pages of the New Testament one perceives a continuous enlarging of the areas brought under the power of the love of God. In the apostolic age it was ever on the march. The Apostles died but the Church went on to occupy for Christ new and wider fields of labor. From the age of the Apostles down to our own time the Church has been extending her borders, and strengthening her stakes. Brethren, there are certain things concerning the Church at which I always wonder.

Although she has the power of God at her disposal she seems to be unable to go

forward and unable to lead multitudes to God.

Hitler in a few years created a new and a mighty Germany with an enthusiasm that is almost matchless. The Church is often weak and ineffective. To her Christ gave the promise of the power of the Holy Ghost as she went forth in their name to reach the uttermost parts of the earth.

We are of His Church and that power is for us. What is wrong? Ah! we do not pour out our hearts before God. We who are the Lord's remembrancers are urged by the prophet to "keep not silent and give Him no rest till He establish and make Jerusalem a praise and glory in the earth". This is God's message to us to-day.

The second thing at which I marvel is there has been no century in which Christianity did not seem, soon, to vanish from the earth. But always, like the lame man at the Temple gate it "rose up and walked".

About two centuries ago the spiritual life of New England was at a very low ebb. God called Jonathan Edwards, the mightiest intellect of his day, to preach the judgments of God. The great awakening became a reality and over 200,000, it is estimated, were led into the Kingdom of our Lord. Further, it is affirmed, by national leaders, that the "great awakening" laid the foundations of our good and mighty neighboring nation, the United States of America.

In the same century was the Evangelical Revival. John Wesley, under God, brought thousands upon thousands into the glorious experience of the new birth. Lecky says, "the evangelical revival created a new epoch in human history". It, too, had a national aspect. It transformed every interest of life's activities in England. By many it is contended that the Evangelical Revival became the basis of much of Britain's supremacy in the educational, commercial, industrial and moral progress of the nation. About two centuries earlier, Luther said, *The age is Satan's own*. Soon after Calvin exclaimed, *The future appeals me. Unless the Lord descends from heaven barbarism will engulf us*. Led by God these two discouraged men started a movement—the Reformation—which brought into being an era unparalleled in the history of man, save the Christian era, of which, in spirit, the Reformation was a part, for it brought not only spiritual life and freedom to countless millions but as well created a new world in discovery, in political advancement and in financial prosperity. The great philosopher, Bishop Butler, was offered in 1747 the Archbishopric of Canterbury but refused it on the grounds that "it was too late for him to try to support a falling Church". But soon England was to experience Pentecostal blessings. The Church was miraculously strengthened



and a nation was reborn. What happened then can happen today. God's arm is not shortened that it cannot save neither is His ear heavy that it cannot hear. Let us not be cast down; God still lives.

## II. The definite action demanded.

That action was "to prepare a highway for God". "Every valley was to be exalted and every mountain was to be made low". That is the extremes of height and depth were to be removed. Moffat uses the word **level**. Brethren, extreme inequality of opportunity in education, in the possession of wealth, and in the ability to lead a comfortable and a happy life must vanish from this Dominion. We hear a great deal about a new order, a new democracy. The new order will end in bitter disappointment unless it be a movement motivated by the spirit of the new man. The moral and spiritual principles enunciated by Jesus must be its body and soul. The ancient demand of the prophets that all the things which affect human needs and possibilities must be permeated by the Spirit of God. In the new democracy He must not be excluded from business, from politics, from social life, from amusements, or from anything that is related to human life. He must be Lord of all. Wherever justice or mercy is involved the complete sovereignty of Jesus must be admitted. I say this because all the evils of the present order issued from the evil in men's hearts. Christ alone is able to destroy evil. Let us not be dismayed. For some 700 years Christian freedom has made noted progress from the days of the Magna Charta down to the Atlantic Charter. It is true liberty has known many vicissitudes in her chequered career. Reaction at times was in control. In 1848 Metternich put back the hands of the clock of progress. So did Kaiser Wilhelm, and now Hitler and Mussolini and Japan but their efforts are destined to fail.

In my judgment the best contribution we as a Church can make in these matters is to redouble our energies, as ministers and elders, in our own distinctive work of preaching, teaching and serving the Gospel of our Lord. It is never, thank God, insensitive to the burdens, the sufferings and sorrows of those for whom Christ died. With all my heart do I bear testimony to its effectiveness because of my own humble experiences and because of what I see in human history of its doings.

The second definite action is to make a **straight way**. The demand that the highway be straight is rather significant, inasmuch as it is twice referred to in my text, but more significant still is the fact that it is quoted in all the gospels. In **three** of the **four** however it is the only part of the text which is quoted. Why this emphasis? Why are the demands so frequent? There

are several reasons. The straighter the highway the greater the speed. The King's business requires haste. Over and over Christ warned His disciples of the danger of delay. The Church in every century of her history, because of her apathy and narrowness, delayed the spreading of the Gospel to every land. Even today, although more than 1,900 years have passed since Christ gave the command to His disciples, "Go ye into all the world", much of the world knows not the Christ. The lethargy in regard to the spread of the Gospel is only symptomatic of the tardiness of the growth of education, justice, culture, human freedom, kindness to the poor, the aged and the mentally deficient.

The straight path means eliminating the crooked places. There would be great changes in the world if the crookedness in men's thinking, men's emotions, men's business and professional life were made straight. The crooked will never be straightened until the public conscience, stirred by the Spirit of God will demand that men and women who are dealing with the fundamental things of life are adequately considered. I refer to the teacher, the preacher, the social worker, the peacemaker, the poet, the writer, the artist and the farmer, the soldier, the inventor, the discoverer and others. These are the men and women who are making it possible for Christianity and for civilization to progress and become the possession of all, each hastening the coming of the day when "Christ's Kingdom will come and His will be done in earth as it is done in heaven".

The Gospel of our Lord is the only creative and dynamic power bestowed upon the Church to restore a dead world and, secondly, the Gospel of Jesus is universal in its redemptive Grace and Eternal in the life it gives. It knows no limitation of condition, or age, of race, of sex, or of clime. It is said of Earl Grey of Falloden as he watched the lamps in the street being lit that fateful afternoon August 3rd, 1914, stated, "The lamps are going out all over Europe. We shall not see them lit again in our lifetime". But, brethren, the lamps which God lights will never go out. They may be dimmed or removed for a season but never obliterated. Their light is of the stars which shine for ever and ever. God's lit lamps are like His Truth, about which Lowell sings:

"Truth forever on the scaffold,  
Wrong forever on the throne,  
Yet that scaffold sways the future  
For behind the dim unknown standeth  
God, within the shadows, keeping  
Watch o'er all His own."

If we should be like the disciples on the mount when they said "Jesus only", He will become our all.



## THE MODERATOR

By Roman Collar

WHEN you begin writing about Rev. H. Beverley Ketchen, D.D., Moderator of the General Assembly, at once you realize that your subject is no ordinary one. He would prefer to avoid church courts, confesses rather gladly that he is no church lawyer, that he knows little about procedure, yet he guided the supreme court with skill, humor, and courage. I have attended many Assemblies throughout a quarter of a century, but I never heard Dr. Ketchen speak in one until the evening when, bashfully and a little amazedly, he thanked the commissioners for electing him—and, on reflection, I'm not so sure that he really thanked them. His election is a comfort to the timid, and a warning to all loquacious Roman Collars.

Dr. Ketchen looks on the frail side, but he endured the cascades of eloquence, listened to endless, and, so often, useless polemics, bore the bores, the interrupters, the stormy petrels, the long draggy hours, and came through the ordeal fresher than some of the "weightier" brethren.

Hamilton is properly proud of the man who has served MacNab Church with quiet efficiency through the long period of thirty-eight years. He has never sought the limelight, but the service he has given, the modesty he has displayed, could not be forever hidden or ignored. So it was no surprise that he was literally swept into the Moderator's chair without opposition. An old friend, Dr. J. B. Paulin, nominated him, and did it admirably; however, such was the feeling among the commissioners that it would have been enough merely to mention Dr. Ketchen's name. Even Rev. A. C. Stewart, who graciously withdrew from the race, must have felt the same.

It is exactly forty years since MacNab Church gave its first Moderator, the Rev. Dr. D. H. Fletcher. The next church to give one from Hamilton was Central, and he was Dr. Samuel Lyle. That was in 1909. That same church came forward in 1940 with Dr. William Barclay. So from Hamilton there have been but four Moderators since 1875. Dr. Ketchen, we are sure, will not suffer from comparison with the scores who have gone before him. He will be liked for himself; his pawky humor will carry him through difficult situations he may have to face; his office will bring him to places he will always dignify, and ever, when he preaches, the evangelical note at the core of his splendid messages will inspire congregations from coast to coast.

I am sure that I but voice the prayer of all that the new Moderator, who cares little for ruffles and buckles, titles and position, may be blessed with good health. I am also sure that he would value our prayers. God be with him.

## FOUNDATION FUND



The above picture presents a beautiful specimen of hand-crocheted work in the form of a table cover. This was exhibited to the General Assembly when Mr. John Thomson presented the report on the Fund. It is the handiwork of a lady seventy years of age residing in Glace Bay, N.S., Mrs. Kate Kennedy. It was accompanied by a letter to the committee in which she said:

"I heard your speech last night for your Foundation Fund, and thought I would send you a gift to sell and keep the money. . . I did see some tablecloths for sale here at \$60, but get whatever you can for it.

"I do a little sewing, but not enough to support me as I am getting old; I was 70 on the last of March.

"I could not send money, but I could spare this and I hope it will bring you more than I could spare.

"Please let me know how much it sells for.

"This may seem a strange thing to do, but I think it is all right and I hope you will feel the same as I do. Wishing you luck and success with the fund."

This was one of the results of the broadcast under the auspices of the committee in which the speakers were Rev. Dr. John Gibson Inkster, Secretary of the Fund, Rev. Dr. Norman A. MacLeod, then Moderator of the General Assembly, and Mr. John Thomson, Chairman of the committee. This piece of work is made up of 160 crocheted medallions connected with beautifully colored smaller clusters, all handmade. The



lady appearing in the photograph is Miss Jean Musgrove of Toronto.

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The young people of the congregation at The Pas, Manitoba, have been deeply interested in the Fund and have already collected the sum of \$40. They hope to make it \$50.

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Rev. W. D. Turner reports that although no canvass was made in his congregation the contributions placed upon the church plate at Hillsburgh amounted to \$160, and at Bethel \$121. More was expected at the time of writing.

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For the report of a contribution from the Armed Forces see under Chaplaincy Service.

### CHRISTIAN LITERATURE FOR CANADA

Gerald Bonwick

As one glances over the crowded shelves and counters of any ordinary bookstore it is surprising to note how seldom one comes across a good, wholesome, high-toned book designed either for young people or for more mature folks. On all sides are volumes dealing with war-thrills, crime solutions, the unravelling of deep triangle plots or the unveiling of weird experiences of nonentities classed as modern fiction. So much is being done for the momentary recreation of the mind, and so much for the building up of the physical side of humanity, but what is being done for the spiritual side of our natures?

For centuries the expanding power of literature has been used for the spread of knowledge, the extension of trade and the proclamation of Christian truth, but for the latter in recent years its use, in large measure, has been allowed to decline and the issue of Christian books has seriously diminished. So much so, indeed, that even the definitely religious bookstores—of which there are all too few—complain of the difficulty in obtaining suitable supplies for the execution of many urgent orders, because large numbers of devotional works, biblical helps and well-known Christian books are out-of-print and off the market, and this difficulty applies even more to those by British authors.

The perils of war have cut down the sending forth from England of many good books still in print and little has been said of the large consignments of religious books shipped to Canada that have been lost at sea during the last twelve months. These it has been impossible to replace owing to the drastic government ban on paper, which has decreased British publishing enormously,

and of those new books and reprints now being sanctioned only small editions are permitted so that few copies remain over for export to Canada.

For over a hundred years the United Society for Christian Literature (formerly known as the Religious Tract Society) has been the largest provider of Christian books from England to Canada, but today hardly any of their publications can be obtained here as compared with the past. It is just another result of the Battle of Britain that we must determine to overcome. The destruction of buildings in London by Nazi blitzes must be seen to be realized. I have stood in St. Paul's, in Westminster Abbey and in the Guildhall and have seen the damage done there by blast and bomb, as well as to the House of Commons, Buckingham Palace and a multitude of churches such as the Temple Church, Spurgeon's Tabernacle and the City Temple. Famous streets upon streets have disappeared in the City area and many acres absolutely bare of buildings can be seen in the vicinities of St. Paul's and London Bridge. In one night of May, 1941, the entire executive building of the United Society for Christian Literature was destroyed by bombing, as well as their large warehouses containing hundreds of thousands of volumes all completely burned. The whole of its work was brought to a standstill and the Society had to restart its publishing from the very beginning. This has been slow, hard work, and though much has been done, the present difficulties in England of printing and export give ample reason for the shortage of devotional and wholesome books in Canada.

The need of books, with uplift and religious atmosphere, is steadily increasing and for young people especially. Such books are necessary to stem the tide of worldly, war-minded and superficial books that flood our book-marts. To meet this need, and to avoid the difficulties and dangers of export from England, we must publish the best-sellers and the most indispensable books of the United Society here in Toronto for quick circulation in Canada. Due to war exigencies the sending of money from England for such a purpose is prohibited by Government action; therefore an influential Committee has been formed to raise a CHRISTIAN LITERATURE FOR CANADA FUND for the printing and publishing of such books in Toronto under the direction of representatives of the United Society for Christian Literature. And be it large or small send your Gift to print the Books we need for Christ and His Church, to—

Mr. Bruce T. Ripley, Hon. Treasurer,  
CHRISTIAN LITERATURE FOR  
CANADA FUND,  
406 Yonge Street, Toronto.



## Among the Churches

Ottawa, Ont.

The vacancy in St. Andrew's caused by the lamented death of the former minister, Rev. Dr. Alexander Ferguson, has now been brought to an end by the arrival from Scotland and the induction of Rev. A. Ian Burnett, M.A., who was called by the congregation from an important charge in Glasgow, Scotland. The induction took place on the evening of June 15th at St. Andrew's Church, the service being under the direction of Rev. A. Newton Reid, M.A., Moderator of Presbytery. The address to the minister was given by Rev. Dr. Robt. Johnston of Knox Church, to the people by Rev. Robert Good of Erskine Church, who has been interim-moderator. Mr. Burnett arrived in Ottawa some days before the date of induction and with his family attended St. Andrew's on the Sunday previous, taking their places in the pew formerly occupied by Mrs. Ferguson. The preacher at the morning service was H/Wing Commander J. Rossie Brown, R.A.F. Being Whitsunday, his subject was The Church. In attendance were royalty in the persons of Her Majesty Queen Wilhemina of The Netherlands and Her Royal Highness Princess Juliana.

Mr. Burnett was born in Africa, where his father, Rev. Alexander Burnett, was a missionary of the Church of Scotland at the Blantyre Mission, Nyasaland. His primary education was obtained at the secondary school of Boroughmuir, Scotland, and his Arts course in Edinburgh University, from which he graduated in 1931. In the same year he was licensed by the Presbytery of Edinburgh and ordained and inducted into the pastoral charge of Newhaven-on-Forth Parish Church, Edinburgh, on July 7th of the same year. Since 1937 he has been minister of Springburn Hill Parish Church, Glasgow, the largest congregation in that city with a membership of over 2,500. Mrs. Burnett is also a graduate of Edinburgh University and has the good name of being an ideal hostess as well as an able assistant to her husband. Mr. Burnett is known as a distinguished preacher and a capable Bible Class teacher, and has good organizing ability.

A congregational reception has been arranged for the evening of June 25th, a report of which we hope to give later.

Bradford, Ont.

Re-opening services of the West Gwillimbury Presbyterian Church in the Scotch Settlement were held on Sunday, June 6th, following complete renovation of the building. In its new coat of paint and varnish the interior presented an attractive appearance. Rev. E. A. Thomson, Secretary of S.S. and Y.P.S. work, preached morning and evening, the minister, Rev. J. Mc-

Kenzie, presiding. The attendance was said to be the largest in many years and was a day of reunion for families, the sons and daughters of the Settlement, many of whom came from a distance to worship in the home church on this occasion. Special preparations had been made to provide a helpful musical service. Mrs. D. Sutherland is organist and two soloists who contributed to the service of praise were Mr. Terry Doane and Miss Ruby Strasler.

Lindsay, Ont.

Rev. Joseph Cathcart of Bobcaygeon occupied the pulpit of St. Andrew's Church morning and evening on the 16th of May, having been invited to preach at the 108th Anniversary of the congregation. The beginning of the Presbyterian cause dates from 1835 with public worship being held in the homes. The first resident minister was Rev. Gilbert Tweedie, who was inducted in 1853. The first building was a log structure erected in 1845. The present commodious edifice, with its large Sunday School accommodation, was erected in 1895. Rev. Donald McQueen is the present minister.

Peterboro, Ont.

St. Paul's Church celebrated on Sunday, May 16th, its 110th Anniversary, with Rev. Dr. J. Stanley Glen, of Glenview Church, Toronto, occupying the pulpit. The first minister in charge of St. Paul's was Rev. J. M. Roger, who came from Scotland in 1833. He was succeeded by Rev. Dr. E. F. Torrance. These two ministries covered a period of 75 years. Rev. Dr. Robert Pogue followed and in 1926 was succeeded by Rev. William Allan, who lost his life in the sinking of the Athenia at the opening of the war. Rev. Dr. A. T. Barr, now of St. John's Newfoundland, was the next minister and two years ago Rev. Dr. J. D. Smart was inducted into this charge. During the long period of 110 years there has been a succession of six ministers only.

Toronto, Ont.

Following the June Preparatory Service in Victoria Presbyterian Church the minister, Rev. Clifton J. MacKay was called to the front by Dr. D. D. MacDonald, Clerk of Session, who explained that it was the desire of the Women's Aid and the Young People's Society to present to the minister a Geneva gown and cassock from the former and a stole from the latter. The presentation of gown and cassock was made by Mrs. A. C. Slater, President of the Women's Aid, and the stole by Miss Anne Ryrie, both of whom expressed the desire on behalf of those whom they represented to pay tribute to Mr. MacKay for his work in the church, especially among the youth. The ceremony



of frocking the minister in the gown and stole was performed by Mr. Alex. Hain, senior elder, who also congratulated Mr. MacKay upon his success in the work of the congregation. Mr. MacKay in response warmly thanked the ladies and the young people for their lovely gifts, expressing the hope that he might be worthy of the office the robes represented.

The congregation having adjourned to the Junior Room, another interesting event took place. Mr. George Argo, Chairman of the Board of Managers, presided and called to the front Mr. and Mrs. William Gorham. Mr. Gorham has been Church Officer for 25 years and Mr. Argo having read an address complimenting Mr. and Mrs. Gorham upon the faithfulness with which they had discharged their duties called upon Mr. I. O. Ferguson, Treasurer of the congregation, to present a \$100 Victory Bond in expression of the congregation's regard for them. Mrs. Harry Bond then presented Mrs. Gorham with a bouquet of 25 roses and spoke in praise of her work among the ladies. After Dr. MacDonald and the minister had conveyed congratulations on behalf of the Session to Mr. and Mrs. Gorham the recipients spoke briefly in appreciation of the gifts bestowed and the kindness shown.

#### New Glasgow, N.S.

St. Andrew's Church has sustained the loss of its senior elder, Mr. Walter Sylvester, at the advanced age of 82 years, a man who left an example of devotion to public worship, and efficient service both in the congregation and in the Church courts. The funeral service, for which a great company assembled, was held in the church, those taking part being Rev. Dr. W. McCulloch Thomson, Rev. Dr. H. Munroe, Rev. Dr. W. A. Cunningham and Rev. W. H. Heustin. Mr. Sylvester adorned the office of eldership for fifty years and whilst beloved was known as a promoter of harmony and a lover of truth who served his day and generation faithfully.

#### Calgary, Alta.

The congregation of St. Andrew's Church rejoices in the distinction accorded to its minister, Rev. R. J. Burton, whose name appeared in the King's Birthday Honor List of June 2nd as having been appointed a member of the Most Excellent Order of the British Empire for patriotic and philanthropic work in the war effort. Some eighteen months ago Mr. Burton became Adviser, Civilian Recruiting, M.D. 13, an office to which he gave much time and without remuneration.

On Sunday morning, June 6th, following the bestowal of this title, the congregation paid their tribute to the minister. Mr. R. J. MacKay, elder, conveyed the congratula-

tions of the congregation and referred in terms of pride and appreciation to the three-year period of Mr. Burton's ministry in St. Andrew's and stated that the congregation shared in the honor thus conferred. The church was suitably decorated, including a bouquet of flowers in Empire colors. The Military in the district was represented by Major J. H. Gainor, M.C., District Recruiting Officer, with a large representation of his staff, who by their presence joined in the congratulations. The minister responded stating that he had been able to render this service through the co-operation of the congregation and because additional duties had been undertaken by Mrs. Burton. Mr. Burton further said that the three years of his connection with St. Andrew's had been the happiest of his life and both he and his family were proud that this honor was shared by the congregation.

An At Home was arranged later and members and friends of St. Andrew's and representatives of other churches, among whom were Rev. M. G. Garabedian, Rev. Dr. E. F. Molnar, Rev. Alfred Bright and Mr. John A. Clark of Grace Church, conveyed congratulations and expressed appreciation of the work of Mr. Burton, as already referred to, and in addition his services as Clerk of Presbytery.

Master Billy Woods presented Mrs. Burton with a rich bouquet of carnations and Mr. McKay placed in Mr. Burton's hands an order for a pulpit gown, both from the congregation.

#### Port Elgin, Ont.

On the first Sunday in May a new organ was dedicated at the morning service to the glory of God and in memory of Mr. John S. Nicholls. This instrument supplanted a piano which has been used in the service of praise. It is a Minshall Electric Organ and Mr. Nicholls' name was honored because his generous bequest enabled the church to pay off its mortgage last year and to purchase the organ. The unveiling ceremony was performed by Mrs. R. H. Muir, wife of the Session Clerk and a friend of Mr. Nicholls from her earlier years. The minister, Rev. J. Hart, speaking from the text, "O worship the Lord in the beauty of holiness", said that the new organ was a valuable acquisition, but "its main purpose was to feed the flame of devotion in our hearts, re-enforce evangelism, and promote the interests of the Church and the Kingdom of God".

#### Winnipeg, Man.

An interesting event of recent date was the ordination of Mr. Ian P. MacSween, the second son of Rev. P. F. MacSween, a graduate of Knox College. The Presbytery met in Old Kildonan Church, of which Mr. MacSween, Sr., is the minister. Rev. G. H. Sparks, Moderator, presided. Rev. D. T.



Evans of Norwood preached. Then the questions for ordination were put by father to son and after signing the Formula the son was solemnly ordained to the office of the gospel ministry. The address to the newly ordained minister was given by Rev. W. Gordon Maclean. The assembly then resolved itself into a social gathering under the auspices of the ladies of Kildonan, when the young minister received the good wishes of his father's congregation and friends. For a second time in two years a son of the Kildonan manse, for Mr. MacSween has two sons in the ministry, was ordained in similar circumstances. Alexander F. is minister at Prince Rupert and Ian P. has been appointed by the Board of Missions as Ordained Missionary at Sylvan Lake, Alta. His ordination was at the request of the Board of Missions with the consent of the Presbytery of Red Deer.

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Somewhere in B.C.

It happened, not in one of our large, much publicized, city churches, but out "in the sticks" and in the baby congregation of one of our Synods. The minister had been taken rather suddenly to a nearby hospital and his elder was able to arrange that one of our missionaries take the regular Sabbath service. His message delivered, the missionary was about to leave the hall where the service had been held when one of the little congregation, coming to him, emptied the contents of his purse into his hand with the remark "I hope this will help you in your work", and before the missionary had the opportunity to say thank you the donor was already on his way back "to the sticks".

The missionary was our own Mr. Angus MacKay from India.

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Toronto, Ontario.

Special significance was added to the observance of Mother's Day in Riverdale Church Sunday, May 9th. The minister, Rev. A. Gordon Macpherson, was in the pulpit and conducted the services morning and evening. The feature special to the occasion was the dedication of chimes which recently, with amplifiers, have been installed in the church. A beautifully printed pamphlet with gold lettering on the cover and blue within contains the order of service for morning and evening worship, with pictures of the church, the minister, the organist and choirmaster, Mr. Murray Spalding; the console of the organ, the Chairman of the Chimes Committee, Mr. Firby; the Treasurer of the Chimes Committee, Mr. Wallace; the chimes and the amplifier, and a foreword by the minister. In this foreword reference is made to the silencing of the church bells of Britain for four years, except in warning of the approach of the enemy, and the recall of this prohibition put into effect at the Easter season when the bells and chimes of Britain rang out

over the whole land. The foreword says that it was in remembering those bells and chimes of other days that one of the loyal members of Riverdale approached the minister with the happy suggestion that he have the chimes and amplifiers installed in the church. Permission of the Kirk Session and Board of Managers having been granted, a committee was formed which carried the project to a successful issue and, as the foreword says, "We are here this Sunday morning to receive; to dedicate and set apart these chimes and amplifiers to the glory of God and in loving memory of departed relatives and friends. The plaque for the dedication bore the inscription, "Organ Chimes to the Glory of God and in Memory of Our Beloved Dead—Dedicated May 9th, 1943". It should be added that the pamphlet gives the names of the contributors and of those whose names are held in loving memory. A further feature of the service was the dispensing of the ordinance of baptism in the morning. Then on Monday, May 17th, in the evening an organ recital by C. Franklin Legge, assisted by the church choir under the direction of Mr. Murray Spaulding, organist and choirmaster, was given.

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Toronto, Ont.

The congregation of Avenue Road Presbyterian Church has now its own minister, after a short vacancy following the resignation of Rev. A. Ross Skinner who accepted the post of Field Secretary of the Lord's Day Alliance. Rev. Donald MacMillan, B.A., of Grand River, N.S., is the present minister. His induction took place on the evening of the 11th of June. Owing to the illness of the Moderator of Presbytery, Rev. J. B. Thomson, B.A., Rev. Walter T. McCree, M.A., of Glebe Rd. Church presided. The sermon was preached by Rev. Dr. Thornton Meek of Weston and the charge to minister and congregation was delivered by Rev. J. C. Herbison of Patterson Memorial Church. Mr. MacMillan is a graduate of the 1937 class of Montreal Presbyterian College. His first charge was at Avonmore and his next at Grand River.

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The Pas, Man.

During the recent visit of Rev. W. M. Mackay, Synodical Missionary, to the field of The Pas and Cranberry Portage, helpful services were held at both points.

At the evening service in The Pas, at which there was a good attendance, the ordinance of Baptism was administered to seven infants, and twelve new members, for the most part young people, were received. Of those received, Mr. and Mrs. Bikow presented a difficulty. They are one of our new Canadian families and came from Poland at the outbreak of war. The family was aboard the *Athenia* when torpedoed and lost all their worldly possessions. Not being able to speak English their thirteen



year old son, Kenneth, acted as interpreter. Mr. McKay put the questions in English and they were then translated into Polish by Kenneth and answered by his parents, a demonstration that in Christ there is no distinction of race.

\* \* \*

On Tuesday evening a large congregation assembled in the church at Cranberry Portage when the sacraments of Baptism and the Lord's Supper were dispensed.

The Young People of Knox Church, The Pas, were appointed to carry out the canvass for the Foundation Fund and have expeditiously handled the work. To date over \$40.00 has been collected and it is anticipated that there will still be some more before the task is complete.

The Young People are also preparing to have a novelty table at the Ladies' Aid Bazaar in June and are making various things to be sold at that time.

#### REV. ALLISTER MURRAY

Mr. Murray's death took place on the 6th of May at the Willett Hospital, Paris, Ontario. Mr. Murray was born at Stornaway, Rosshire, Scotland, in 1865. Early in life he dedicated himself to the ministry and after some years study in the city of Glasgow came to Canada in 1901. He resumed his study in theology in Manitoba College and after graduation spent seven strenuous years of pioneer work amongst the widely scattered Scottish settlements of Saskatchewan and Manitoba. Later he served in the East and was minister at Middle River and South St. Anne's in Cape Breton, N.S., then Milan, Quebec, where he spent seven years. The last five years of his active work were given to Caledonia, one of the important charges in the Presbytery of Prince Edward Island. In person Mr. Murray displayed all the gifts of the best Highland tradition. He carried also into his work a spirit of zeal and preaching was to him a passion. His Gaelic sermons will be memorable and particularly the sacramental services conducted by him in that ancient tongue and in the fashion of the forefathers. The funeral service was held in London and was conducted by Rev. John Fleck, Moderator of Presbytery; Rev. Dr. J. McNair, Clerk of Presbytery; and Major Rev. Samuel Farley assisting. Interment took place in London. Mr. Murray is survived by Mrs. Murray, residing at Penmarvin, Paris; one daughter, Mrs. T. J. Watson, wife of the minister of New St. James Presbyterian Church, London; three sisters and one brother in South Africa.

#### REV. HARVEY CARMICHAEL, Ph.D.

A very brief illness preceded Dr. Carmichael's death which took place at his home in Toronto on Friday, June 11th. He had attained the age of 74 years and had been in retirement two years.

His birthplace was Spencerville, Ontario. His training preparatory to entering university was obtained in Kemptville High School. He entered Queen's University and graduated in 1897 with the degree of M.A. He ministered after graduation in Dunbar, Ontario; Richmond and Melbourne, Quebec; Scarboro, Ontario. His next charge took him to the United States where as minister of Cromwell, Conn., he spent ten years. Returning to Canada he was stationed at Whitby until his retirement. He was distinguished as a student, having won the Gold Medal in philosophy in Queen's and having taken his Ph.D. in religious education in the School of Pedagogy, Hartford, Conn. In his last hours, when speech failed him, an early attainment of telegraphy served as the medium of communication to his household through his son, who had learned that art.

Dr. Carmichael was a humble servant of Christ, sincere, kindly, and true, a good student and a faithful minister.

#### MR. J. G. PELTON

Mr. Pelton's death took place very unexpectedly on Thursday, May 20th, in the city of Vancouver when on a business trip. Mr. Pelton was a resident of Montreal for 23 years and for the last five years resided in Toronto. He retired some two years ago. He was a member of the Presbyterian Church and was active in promoting its work. He was for a number of years closely associated with the late Rev. Dr. Scott, when editor of The Presbyterian Record, and gave himself earnestly to maintaining the Church at the time of the disruption of 1925. While in Toronto he was identified with Parkdale Presbyterian and Glenview Presbyterian Churches. He had attained the age of 75 years. He was a successful business man and carried into his work in the Church the same zeal and the Church profited greatly by his administrative and financial abilities. Mr. Pelton is survived by Mrs. Pelton; three daughters, Miss Laura K. Pelton, General Secretary of the W.M.S. of our Church; Miss Marion Pelton, both of Toronto, and Mrs. Clarke McLaughlin of Prescott; a son, William of Toronto, and a brother, E. C. Pelton of Prescott. Mr. Pelton was born at Pelton's Corners, near Prescott, and received his education in local schools and Kemptville High School and there afterwards devoted himself to business.

#### REV. F. H. LARKIN, D.D.

Dr. Larkin was a man of scholarship, having distinguished himself in McGill University in a special course in English, and he was held in high esteem for his ministerial service which extended in Canada and the United States over a period of more than forty years. He was born in Alberton, P.E.I. and graduated in Arts from McGill University and in Theology from



the Presbyterian College, Montreal. The latter institution bestowed upon him in 1917 the degree of D.D. His first charge was in Lowell, Mass. In 1890 he returned to Canada and served as minister at First Presbyterian Church, Chatham, for ten years. Having been called to First Presbyterian Church, Seaforth, his ministry there extended to the time of his retirement in 1928. For some time since he has lived in Toronto, where he was a member of Calvin Presbyterian Church.

The funeral service in Toronto was conducted by Rev. J. B. Rhodes of Calvin Church, assisted by Rev. Dr. Thomas Martin of St. Giles United Church, Hamilton, Dr. Ewart Aitken of Toronto Normal School, who read the lesson, and Rev. Edgar Foreman, Clerk of Toronto Presbytery. Surviving are Mrs. Larkin, Miss Helen Larkin, and two other daughters, Mrs. H. H. Kerr of Garfield Ave., Toronto, Mrs. W. W. Moffat of Port Colborne; and a son, Mr. F. R. Larkin of Windsor. The committal service was held in his church at Seaforth and was conducted by the present minister, Rev. Hugh Jack.

#### MISS CAROLYN McARTHUR

On Monday, June 3rd, 1943, there passed to her rest, Miss Carolyn McArthur. Miss McArthur was a woman of unusual Christian character. She was born in Oro, Simcoe County, and at a very early age yielded herself to Christ. She was a most consistent and consecrated Christian. For a number of years she served as a deaconess in Davenport Road Church, Toronto, of which she was a member till the time of her death. In 1926 she was appointed to the Jewish Mission, Toronto, and to that work she gave years of faithful and devoted service. She was greatly beloved by the Jewish people and many found in her a great friend. It can be truly said that "She being dead, yet speaketh".

#### ACKNOWLEDGMENT

Dr. Cameron of the Board of Missions has received from M. Morrison the sum of \$5.00 for mission work along the Alaskan Highway.

No address having been given acknowledgement with thanks is made in this way.

Efficiency of any type, mechanical, economic, industrial, or in the intellectual sphere is incomplete and inadequate without love, honor, and truth.

Remember, for this is the kernel of the matter, that the theory of democracy assumes a far higher level of good sense, judgment, honest purpose, devotion to the public welfare in the citizen of a free country, than is either looked for or needed in the subject of a despotic monarchy or of an oligarchy.—James Bryce.

#### CHAPLAINCY SERVICE Presbyterian Padres Overseas

THE Quiet Hour and Conference of all Canadian Protestant Padres Overseas in London on April 15 provided an opportunity for the Presbyterian Padres to meet on the evening of April 14, in the King George Club, Piccadilly. After dinner together, Johnston, Logan-Vencta, Mackay, Murray, Hill, Fulford, Creelman, MacLean, Jamieson, Hollingsworth, Munro, Sutherland (Wm.), and Sutherland (W. S.), met in a room at the Club. It was a friendly meeting and provided an opportunity to discuss matters of interest to all.

The need for an unofficial organization was apparent in view of the large number of our ministers on Chaplain Service in this country and the necessity of keeping in touch with one another and with the Church at home. Accordingly a Chairman and a Secretary were chosen, and approval given of regular meetings to be called by the Chairman. For his active part in the project Logan-Vencta was chosen Chairman and Sutherland (W. S.) was confirmed as Secretary. A very happy feeling prevailed and Logan-Vencta's prophecy that there would be good days ahead appears likely of fulfilment.

Concern was expressed over the report that no Presbyterian chaplains were available as reinforcements from a company recently arrived. While the difficulties of the Church at home were by no means disregarded great concern was felt for the time when the men overseas return home. Even under present conditions many are denied the ministrations of chaplains of their own denomination and without further reinforcement the situation will become more serious when the men now overseas return. It was felt that the matter should be given the utmost consideration by the Church and every effort made to fill the ranks of the chaplains overseas.

At nine-thirty the following morning there was a short service in the exquisite chapel at the King George Club conducted by Sutherland (Wm.), Hollingsworth, and Hill. The service in its simplicity and informality was reminiscent of college days and was a fitting prelude to the Quiet Hour which the padres shortly after attended in St. Peter's Church, Piccadilly Circus, at ten-thirty, conducted by Archbishop Owen, Primate of All Canada, with D. B. Mackay at the organ.

The Archbishop in his message dealt largely with the subject of prayer stating that this should be kept in the forefront in their personal life and in the work to which they were called and that it should be our vital concern to give God pre-eminence. In his concluding words the Archbishop declared that the Church is the only institution which faces trouble not only



calmly and with confidence but actually rejoices in tribulation.

The service made a deep impression on the Army and Air Force chaplains who nearly filled the church. At the conclusion of the service the men met at a conference in the Canadian Legion Club where Hon. Col. W. T. R. Flemington, APC (P), introduced Rev. W. W. Judd, Chairman of the Social Service Council of Canada, who spoke on **Your Canadian Churches and the Post-War World**, following which there was a short discussion. Other speakers at the conference and at the lunch which followed included Hon. Lt. Col. C. G. Hepburn, Colonel Blakeney (U.S. Army Chaplain), Group Captain G. O. Lightbourn (Chief Chaplain (P) Overseas), and Hon. Major J. Logan-Veneta.

The usual photograph was taken and for a few minutes the different denominations met for discussion. A few more Presbyterians appeared who had not been present the evening before and acquaintances were renewed or extended. The men were Sharkey, Berlis, Cameron, and Flint of the Army, and Davidson and MacMillan of the Air Force. Hugh Davidson and Donald N. MacMillan had not previously met with the Army Chaplains and they received a very hearty welcome. Before breaking up addresses were exchanged and plans made for future meetings.

#### Promotions

(Mr. Sutherland refers to recent promotions in the Presbyterian Chaplaincy. In this he does not give himself a place but his promotion is reported with the other two on page 182 of the June Record. He makes the following extended references to his two companions who had been honored by promotion.)

Congratulations were in order for C. M. Cameron whose promotion to the rank of Hon. Major became effective 1st April. Born in Rothesay, Scotland, he has had an outstanding career. A graduate of Glasgow University where he distinguished himself by taking his M.A. degree with honours in Classics he went on to the Divinity Faculty from which he graduated in 1927, the holder of the Dundonald Scholarship and Morgan Bursary in Divinity. After student assistantships at Govan and Eastwood Parishes, Glasgow, he was ordained in 1928 to All Saints' Church of Scotland, New Amsterdam, British Guiana, and entered the Presbyterian Church in Canada in August, 1931. At the outbreak of war he was minister of St. Paul's, Banff, Alberta. He enlisted in December, 1939, and came overseas almost at once, serving acceptably in several units, being now attached to 15 General Hospital. Our college authorities will learn with interest that he is instructing a class of potential Divinity students in elementary Greek.

Another promotion was that of H/Capt.

P. W. Murray to the same rank. A native of New Brunswick (Harvey Station) he graduated from McGill University in 1928, graduating from the Presbyterian College in 1930. His first charge was Barney's River, N.S., where he served until 1937 when he went to Little Harbour, N.S. Back injuries caused by a bad fall necessitated his resignation and following his recovery he took charge at Erin, Ont. Upon the outbreak of war he offered his services but he was not accepted until June, 1940, when he was posted to Petawawa, serving there until October. In England he has had continuous contact with his present regiment, the Toronto Scottish, both in the Holding Unit and the Field. He has taken a keen interest in education and his Regiment and has won the confidence of officers and men, and most difficult of all, their affection.

\* \* \*

Capt. C. L. Mitchell writing from Camp Borden to Rev. Dr. MacNamara, states:—

This is to acknowledge receipt of the Presbyterian Records and to let you know that they are being read and appreciated by many of the officers and other ranks.

The work here is going along very well. Yesterday I admitted two to Holy Communion for the first time and I have sent their admission certificates to the ministers of their home churches. A shipment of 500 copies of **The Armour of God** is also acknowledged.

\* \* \*

H/Capt. D. J. Gillies writes to the Editor of the Record:

Thanks ever so much for your kind and helpful letter of a few days ago. Six Records will be sufficient for the present. I go to a Civilian War Workers Camp here on Sunday evenings. Last Sunday I had 175 in attendance. At the close I met a Presbyterian elder from Montreal. We have reading rooms and various church papers which I know are read.

Enclosed was the sum of \$57 for the Foundation Fund from the men under his care. In addition, the sum of \$10 collected for the Record was forwarded.

#### V.A.D.

#### Go Active—Join Voluntary Aid Detachments

(a) V.A.D.'s are urgently needed in Canadian Military Hospitals. A candidate for a V.A.D. must be a member of the St. John Ambulance Nursing Division or the Red Cross Nursing Auxiliary and hold St. John Ambulance Certificates in First Aid and Home Nursing.

(b) A British Subject.

(c) Between the ages of 18 and 45 years.

(d) Medically fit.

(e) Have no dependent children.

(f) Willing to serve for the duration in Canada and Overseas.



V.A.D.'s are those members of a St. John Ambulance Nursing Division or the Red Cross Nursing Auxiliary who have completed a period of probation with the Royal Canadian Army Medical Corps and whose appointment has been confirmed. A V.A.D. will have officer status and will rank next and after members of the Royal Canadian Medical Corps. They will be entitled to free medical and dental attention and to hospitalization while serving with the Canadian Army.

During the three months probationary period and after confirmation of appointment V.A.D. candidates will be given a living allowance and an allowance to cover incidental expenses. A sum will also be given to cover laundering of uniforms should this not be done by the hospital. On confirmation of appointment V.A.D.'s will receive an outfit allowance to help defray expense of uniform. During probationary period civilian outdoor clothes may be worn, but when in the hospital the uniform of the organization of which the V.A.D. is a member must be worn.

A V.A.D. who is in receipt of dependent's allowance in respect of a member of the Canadian Defence Forces, (Naval, Military, Air) on Active Service, may continue to draw such allowance concurrently with V.A.D. allowance.

If you are interested in nursing and wish to serve your country, do not hesitate—**JOIN NOW—YOU ARE WANTED AT ONCE!** Write for further information and apply to: Provincial Headquarters, St. John Ambulance Brigade.

Training Centre, Toronto

The Training Centre, at 97 Bloor Street West, consists of: **A Lecture Room, a Three-Bed Ward** where candidates will be trained under conditions similar to those they will meet in a hospital, and a **Utility Room** where instruction in dressings, instruments, care and sterilization of equipment will be given. This Training Centre is under the direction of a Registered Nurse.

This is the second of its kind in Canada. The first was opened last year in Ottawa.

BUDGET RECEIPTS  
To May 31st, 1943

	1942	1943
Maritimes .....	\$ 3,260.40	\$ 3,153.45
Montreal and Ottawa	12,836.94	13,180.08
Toronto and Kingston	26,932.73	24,974.43
Hamilton and London	15,704.73	14,677.30
Manitoba .....	807.29	1,152.94
Saskatchewan .....	711.00	538.96
Alberta .....	2,003.45	1,903.29
British Columbia ....	2,159.78	2,393.50
	<hr/>	<hr/>
	\$64,416.32	\$61,973.95
Sundry .....	319.79	1,652.86
	<hr/>	<hr/>
	\$64,736.11	\$63,626.81

Correspondence

GENERAL ASSEMBLY  
The Presbyterian Church of England

Canadian Army Overseas,  
May 12, 1943.

Rev. W. M. Rochester, D.D.,  
Toronto, Ontario.

Dear Doctor Rochester:

Your letter regarding my visit to the Assembly of the Presbyterian Church of England awaited my return from that Assembly. The meeting was held in Liverpool in Sefton Park Church from May 3rd to May 7th.

Due to my duties I was not able to be present for the whole Assembly, but arrived in Liverpool on the Wednesday noon and made my way to the church. There I was introduced to the Moderator, Rev. H. F. Wallace, D.D., of Swatow, China. I was not there very long before I met a friend of yours, Doctor Carruthers, who met you at the Presbyterian Alliance. He is a grand old man and takes quite a prominent part in the work of the Assembly. There were a good number of ministers and elders present from all over England and the fact that this was the church of Doctor "Ian MacLaren" (Dr. John Watson) made the gathering more impressive. It is a fine building and has some very beautiful stained glass windows that fortunately have escaped damage during the blitzes. Later that afternoon I was presented to the Assembly and addressed it briefly. I expressed my thanks for the opportunity of being present and also thanked the Assembly for the use that Canadian Forces have been able to make of their churches in the areas where we were billeted. I noted that their problem of shortage of manpower, of young people during the adolescent period, and that post-war problems were the same as those that our Church was facing. I conveyed the greetings of our Church and assured them that our prayers were with them in all their work. That evening session was devoted to Missions and a number of candidates for foreign work and missionaries on furlough were presented to the Assembly. Later that evening I met Doctor Carruthers at the hotel and he entertained me till midnight showing me some of the original manuscripts of the Westminster Assembly, including one of the Confession of Faith and also copies of the first six printed editions of the Westminster Confession of Faith. These had been presented by Doctor Carruthers to the Church. The original manuscript was written by hand with a quill pen on parchment and bore the signatures of a number of those prominent at the Westminster Assembly. The printed editions included one for the Westminster



Assembly, another for the members of Parliament of that day, and another for the Scottish Parliament when it should consider the Confession. They were all most interesting and particularly this year.

Thursday the Assembly continued hearing the reports of various committees that were similar in function if not in name to our own. One interesting feature of this sederunt was that permission was given a Presbytery to receive into the Church a minister of the Confessional Church in Germany who is a refugee in this country. It was significant that this Assembly should receive one who was actually of alien blood as a fellow minister of Jesus Christ. The Assembly closed that evening with a fine address by the Moderator. It will meet next year in London.

After the Assembly I was entertained to dinner by Doctor Bacon of Newcastle and we were joined by Professor Whitehorn of the Westminster Theological College, Cambridge. We spent a very profitable evening together discussing problems common to both our Churches.

I was shown every kindness and hospitality by the delegates to the Assembly and it will go down in my memory as one of the most pleasant experiences of my stay in this country.

Doctor Carruthers asked to be kindly remembered to you.

With best wishes and kindest regards, I remain,

Yours sincerely,

D. Crawford Smith,

Captain and Chaplain.

\* \* \*

#### FROM DOWN UNDER

62 Riversdale Road,  
Hawthorn E2,  
Victoria, Australia.

Dear Dr. Rochester,

Once again I find myself somewhat late in renewing my subscription to *The Presbyterian Record*, which I continue to read with the greatest interest. Thank you for your friendly letters which I much appreciated. The one enclosing the details of Canada's war effort has just come to hand, also some more from the Canadian Government, sent at your request. Canada's record as there set out is certainly most impressive, and an answer to those who in the past have doubted the Dominion's loyalty to the Empire.

Life is much less exciting now in this country than it was this time last year, when Singapore had just fallen, and we all did not quite know where we were. Often we have been in the habit of regretting the almost useless north and north-west of this country; but now I think we all are thankful for this natural defensive position. Some months ago I found among the papers of a deceased relative a journal written by an uncle of mine over fifty years ago, describ-

ing a journey he made in company with another uncle and Mr. Aeneas Gunn (whose widow's book "We of the Never Never" may perhaps be known in Canada) from Wyndham (bombed by the Japs) to the Prince Regent River. They were the first white men to cross this country, and the description of the immense difficulty of transit, together with the almost complete lack of water made me feel that I rather wished the Japanese would try an invasion of that part of the country.

As an Empire we have certainly gone a great distance from the dark days of June, 1940. Unfortunately so many in a city like Melbourne seem to feel we have done it all in our own strength, and that there is no call to have regard to such things as Sabbath observance or the moral standards we have been given. Yet laxity like this I suppose always accompanies war. It is encouraging on the other hand to find so many of our young men from the fighting zone seizing every opportunity to attend church when on leave, and perhaps more significant to know that far away from home they do not leave their principles behind.

You asked me about union in your letter. The way is paved for a union agitation by the shortage of ministers in all denominations. However, I am not at all alarmed for several reasons. Firstly, we must look at Victoria as the key state. It is the Presbyterian stronghold, and the other states simply dare not go ahead without strong backing here. Now the Presbyterian population is far less for union than it was. When I first used to write to you most people were for it as something axiomatic almost. Today there is much more stress on Presbyterianism. Again, our younger anti-union ministers are obtaining stronger charges and acquiring some leadership in the Church. Many with unionist sympathies are afraid of the consequences of losing so many of the ablest younger ministers who would refuse to enter a union. Another aspect is that unionist leadership is less astute than it used to be, and anyone with a bit of political experience should be able to handle them fairly easily. They certainly control the denominational magazines, but those publications have very little influence in this country, for reasons as regards Victoria, which are probably very obvious to you.

Some very loyal member of the Canadian Church has been over here recently on government business. I have not been able to find out his name; but in every place where he has been he has left the impression that union is not worth while after the Canadian experience. From what has reached me, he is obviously a very well informed man.

Last week news came through that one of my university contemporaries, who was responsible for my getting in touch with



you, now more than ten years ago, on the union question, has been presumed killed over Germany. Hugh Brodie was his name, and he was a very loyal son of the Church. I presume you receive our "Messenger". A poem by him which has appeared in the daily press is to be found in the issue of the 12th February (P. 93).

Under separate cover I am enclosing a copy of "The Reformed Theological Review". You will see that I have been indulging in a bit of a scrap with those of a socialistic tendency, and who wish the Church to embark upon economic programs.

In closing I would like you to know that I do very much appreciate your friendship, and in reading your magazine each month feel I have a link with you.

Again my very best wishes,

Yours sincerely,

Maxwell Bradshaw.

### FAMILY PRAYERS

We have had also some kind words about the book of Family Prayers, which we have published several times in the Record. A lady writes,

"Received the booklets Family Prayers. They are an inspiration and I like to pass them out to young married couples."

Another lady writes,

"Our family are enjoying it, Family Prayers, very much and we are so glad to have it. The Record always does bear fruit."

When writing this, we received an order for 100 copies of the pamphlet from a gentleman who not very long ago ordered 200 copies.

### Given to Hospitality

Our Presbyterian homes in Ottawa are open to the strangers within our gates and our congregations are anxious to welcome all young women coming to Ottawa for clerical work in the Government. If parents and friends in the congregations from which these young people come would send their names and addresses to our Welcome and Welfare Secretary, Miss Katharine Reid, 340 Cooper St., Ottawa, it would be of great mutual assistance.—Mrs. Scott Murray, Cor. Sec. Ottawa Presbyterial W.M.S. (W.D.).

## MISSIONS

### THE NORTH COUNTRY

An Address to the General Assembly  
By Rev. P. W. Graham

It is my privilege to speak to you to-night about our work in the North Country. I am very glad to do so, because in the five years I have spent there, I have become greatly attached to that district and its people; and I am confident that our work in the North has a great future.

At present there is a dark as well as a bright side to our work there, and I may as well speak of the dark side first. Until the outbreak of war, Northern Ontario was one of the most thriving, if not the most thriving, centre in the Dominion. People were crowding in from all parts; and advancements were being made in many directions. The war has changed that picture. Military service there, as elsewhere, has taken many men away. Northern Ontario has no war industries of any size, no training camps, nor air fields. Its former chief industry—gold mining, has been given a low priority in the present scheme of things.

This has meant that in the past two years people have been moving out as eagerly as formerly they came in. The spirit of unrest still prevails and many are waiting an opportunity to leave. Indeed from week to week large numbers of men do leave; they leave to work in war industries here in the South; they leave to work in Newfoundland, Greenland, Alaska and some have gone far afield to repair the damage done by the Japanese at Pearl Harbour.

That is the dark side of the picture. The bright side follows. It is that, in spite of all of these things, our Church is moving ahead in all points in the North; and no mission field in the Presbytery of North Bay and Temiskaming has asked for or received any increase of its grant during this whole period. Numbers are down, but enthusiasm is strong and our people are doing a devoted and loyal service to their Church in the North.

This can be better illustrated by definite cases than in any other way. If in these cases I emphasize the financial side, it is not because I feel it is all important, but because it indicates the general attitude of our people toward their work.

#### Tomstown:

Tomstown is a small church connected with the Englehart congregation, and lying in the unorganized municipality of Ingram. It is on the White River, and the present church stands beside a log church, which I believe is the oldest Presbyterian church in



Northern Ontario. The new church was built about 15 years ago and partly paid for at the time. Since that time they have been at times able to pay something on it, at other times and more often the matter was allowed to slip. This winter \$400 remained to be paid.

In March of this year the congregation decided to make an effort to pay off its debt. With 65 men in the armed forces and 20% of the families moved out of the district, it looked like a big job for the group that remained. But they worked with enthusiasm and when I left the North, they had the money to pay their church's debt. This will be another church in the North free of encumbrance, and with a loyal congregation and a Sunday School of at present some 60 pupils.

**Kirkland Lake:**

I think the people of Kirkland Lake deserve a great deal of praise for their work. Our church there was not paid for when built and the amounts left were covered by two mortgages, one with the Mutual Life and one with the Church & Manse Fund of our Church. A splendid spirit was created in it by Rev. C. J. McKay who was instrumental in having the building erected. Excellent work was done by Rev. Richard Stewart who followed him, but the war came and shortly after a disastrous strike in the gold mines took place. People moved out of Kirkland Lake rapidly and less than one-half the membership was left in our church there. Under these circumstances their indebtedness was very hard to carry, but the interest of the people remained strong and those who are left have worked well. In the past eight months, with the help of \$300 from the Mission Board, they have raised \$1,600 toward paying off a local indebtedness which they had added to their mortgage obligations. At present that local indebtedness is practically cleared. Services and Sunday School are moving along well. A Mission Band organized under the able leadership of Miss Munro, our deaconess, has an enrolment of 60 children. Within the last two months there seems to be a change for the better in the church and in the whole town, and nearly every organization has shown an increase.

**Timmins:**

Particular mention should be made of our new work at Timmins. The building of the Mackay Church at Timmins was our greatest recent achievement in the North. Our work was organized there three years ago and Rev. Kenneth House served well until he entered the Chaplaincy Service. He was replaced by Rev. Dr. Geo. Aitken. Last fall we had no church building in Timmins and were worshipping in the Oddfellows' Hall. It was clear that we could not carry

on without a church home. Our people would scatter or attend the denominations that worshiped in church buildings. But the war was on, and I have no need to tell you of the unsettled feeling that prevailed among our people. Add to that, that Timmins is a gold mine centre and nothing else; and few things are more uncertain than the future of gold mining. However, Rev. Wm. Mackay and Rev. Dr. Geo. Aitken led the people into the building of a new church, a real achievement under the circumstances, and on March 7th, the Presbytery of North Bay and Temiskaming dedicated the Mackay Church in Timmins.

The building cost approximately \$8,900. It was financed as follows: Church and lot cost \$10,000.

Loan from the Church & Manse Fund .....	\$2,000
Gift from W.M.S. ....	1,000
Gift from P.Y.P.S. ....	500
Bond issue subscribed by the congregation .....	4,800
Paid and to be paid by the congregation .....	2,500

Aside therefore from the money loaned by themselves, there is only a \$2,000 indebtedness on this church property.

The congregation at present has a membership of 155 and the Sunday School enrolment is 76 with an average attendance of 60. There is a W.M.S. with 18 members and a Young Women's Auxiliary with 20 members and a Mission Band with an enrolment of 23. In addition to this are other organizations, so that we have a fully established congregation in the Mackay Church at Timmins.

It might be asked why, with these northern towns at present slipping, we should build churches. The answer is in part in the present membership. We must supply services for our members wherever they are: and in part that we are now able to work on equal footing with other Churches. Until this time the absence of buildings has hampered us. When the war is over and the inevitable return of people to the North comes, we shall be able to start as other Churches with fully equipped buildings and congregations to which we expect large numbers will be added.

**Cochrane and Magnetawan:**

Cochrane carries on its work well, year in and year out, and is a splendid example of a summer mission whose work is carried on by its own people in the winter. The work at Magnetawan, Burk's Falls, and Sundridge has been organized into a Collegiate arrangement. Rev. Stuart Coles stays on the field throughout the entire year and is helped by a student during the



summer months. The plan is very satisfactory and excellent work is being done in that section at the south of our Presbytery.

I could not close an account of the work in the North without a word of appreciation of the work of Rev. Wm. M. Mackay in the past 18 years. He has served the North well and our fields regret his retirement, and if I may add a personal note, it would be very ungrateful on my part not to express my gratitude to Mr. Mackay for his helpfulness to me, both as a student and as a minister of the Church.

In fairness one should add that while our work is moving along in the North, it is only so because of the interest and self-sacrifice of our people. Reduced numbers means that greater burdens, financially and in work, have to be carried by those who remain and much credit is due to our congregations who are carrying on. They are determined that in spite of the present hazards, the end of the war will find every congregation a little stronger than at the beginning, and at that time we will be ready for the great move forward which we all confidently expect.

### OUR WORK AT TIMMINS

Rev. W. A. Cameron, D.D.

Dr. George Aitken has completed one year's service under our Church at Timmins, in Northern Ontario. When he arrived, plans had been drawn up for a new building, but the way seemed blocked, owing to wartime restrictions on material. However, these difficulties were overcome, and a few months ago Mackay Church was dedicated. Since then fine progress has been made.

The membership now stands at 155, of whom 30 are on active service or engaged elsewhere in war work. Sunday School has now an enrolment of 76, with an average attendance of 61. A Y.P.S. has been organized with a membership of 22. The W.M.S. has 22 members, with a Y.W.A. of 18 who attend regularly, and 8 others who are sometimes absent because of shift work. The C.G.I.T. has 29 girls. At a mother and daughter banquet, held recently, 81 were present, the minister being the odd member. The Mission Band has a fortnightly meeting, with an attendance of 35.

For the first two months of the year the Sunday offerings averaged \$28.00. Since March 1st these have risen to \$40.00. The congregation has bought debentures on their church building amounting to \$4,300.00, the total cost of building and equipment being \$11,204.00. The organ and all kitchen equipment were paid for by the Women's Auxiliary.

The minister speaks over the air on Wed-

nesdays, and by this means reaches families who are too far away to attend the services.

The minister states that there is a very enthusiastic spirit among the members of the various organizations, and a readiness to go forward to larger service in that northern city. They are not forgetting those beyond their own bounds. Already their offerings for the Budget for 1943 have exceeded the total givings for this purpose for 1942.

### BRITISH AND FOREIGN BIBLE SOCIETY

#### A Greeting to Madame Chiang-Kai-Shek

On behalf of the British and Foreign Bible Society in Canada and Newfoundland I have the honour heartily to welcome you to Canada. The Society rejoices in the progress of the Bible Society of China under terrible conditions, and would express gratitude to Almighty God for the Christian testimony of the Generalissimo and yourself. May Victory of the United Nations, and China's splendid contribution towards it, prepare for greater triumph of Christian Cause.

J. B. M. Armour, General Secretary.

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In acknowledging a presentation copy of a khaki New Testament, Field Marshall Sir John Dill wrote: "I was most interested to hear that you have distributed such an enormous number of copies to our Armed Forces, and I congratulate you most heartily."

#### A Testimony

Alirajpur, via Dohad, Sept. 9, 1942.

Rev. Dr. and my ever dear Sir,

You will be pleased to know that Miss Ruth is doing very wonderful and glorious work. She has been dashing, rushing, hither and thither, to save the Bhils from imminent and certain death due to cholera.

(In a letter from Mr. Geo. Singh, B.A., to me when the epidemic was at its height.)  
—J.B.

### ACKNOWLEDGMENT

The Treasurer was in receipt recently of the sum of Five Dollars to be devoted to mission work in the north-west carried on by The Presbyterian Church in Canada.

I believe in God and love His Son and the moment this faith is vital and warm in me I know for truth that I arise and am delivered.—Van Dyke.

It is not Christians only who need to repent of obscurantism and intellectual sloth. Scientific humanists must also think again and not mistake the fallacies of naturalism for the findings of science.



## THE GENERAL ASSEMBLY



ST. PAUL'S CHURCH, HAMILTON

**T**HE 69th General Assembly of The Presbyterian Church in Canada met this year in Hamilton. Within the stately and beautiful St. Paul's Church an audience that almost fully occupied the ground floor of the church greeted the Assembly on the night of opening. The customary procedure was followed with the Moderator presiding. After public worship the Moderator preached and immediately thereafter constituted the Assembly. The first night is an occasion of absorbing interest because then the new Moderator is chosen. Two names were placed in nomination, Rev. Dr. H. B. Ketchen of MacNab Street Church, Hamilton, and Rev. A. C. Stewart of Knox Church, Midland, the former nominated by Rev. Dr. J. B. Paulin of Rosedale Presbyterian Church, Toronto, and the latter by Rev. M. W. Heslip of Prescott. However,

a vote upon these two names was avoided by the generous action of Rev. A. C. Stewart in asking that with the consent of the mover and seconder of his nomination he be allowed to withdraw his name. Mr. Stewart supported his plea by declaring that he had himself nominated Dr. Ketchen in his own Presbytery. Leave was granted and Dr. Ketchen became the unanimous choice of the Assembly.

After he had been robed and escorted to the chair by his mover and seconder, Dr. Paulin and Judge Stanbury of St. Catharines, he briefly addressed the Court to this effect, that he was not particularly happy with respect to the responsibility now placed upon him but he was sensible of the great honor conferred upon him. "I have no claim to personal distinction. For thirty-eight years I have been blessed with



a singularly loyal congregation. I thank you for the honor you have conferred on that congregation through me. During the year I shall give the Church the very best service of which I am capable." Satisfaction was expressed on every hand at this election and appreciation of Mr. Stewart's graceful withdrawal.

Upon motion of Rev. Dr. J. W. MacNamara and Rev. Dr. M. A. Campbell of Montreal, the thanks of the Assembly were tendered Rev. Dr. Norman A. MacLeod, the retiring Moderator, "for the efficient manner in which the duties of his office have been discharged through the year and for the excellent sermon now delivered by him." Then the Assembly addressed itself to the customary routine of business.

Inasmuch as the Assembly reviews the Minutes of the various Synods, these records were called for.

The report of the Committee on Business was then received. This fixed the hours of meeting from 10 o'clock in the morning until 12.30, from 2.30 to 5.30 in the afternoon, and from 8.00 to 10.00 in the evening. Arrangements were made also for the observance of the Sacrament of the Lord's Supper at the first morning sederunt, the service to be conducted by the Moderator, assisted by Rev. Peter A. Dunn, minister of St. Paul's Church. Elders were named also to assist in this service. Various committees were next appointed and others provided for. The central pews back to the pillars supporting the rear part of the gallery were reserved for the use of commissioners and a fixed time appointed for the taking next day of the official photograph.

It was decided also that the arrangements for the Sabbath evening service in the Assembly Church be in charge of the Committee on Anniversaries of Historic Presbyterianism appointed by last Assembly with Rev. Dr. Wm. Barclay as Convener.

#### Thursday

According to appointment at its last sederunt, the Moderator conducted divine worship and administered the Sacrament of the Lord's Supper.

When the Assembly was constituted the report of the Business Committee and of the Committee on Bills and Overtures were received.

#### Reception of Delegates

Rev. Dr. Wm. Barclay introduced the following from the city, Controller Mr. Donald A. Clark, who conveyed the greetings of His Worship the Mayor of the City of Hamilton. The Local Council of Churches of Hamilton and district was represented by Rev. Dr. John Mutch and Rev. C. L. Cowan. A hearty reception was accorded these gentlemen who were thanked by the Moderator.

Greetings from the Churches followed and Right Rev. L. W. B. Broughall, Bishop of the diocese of Niagara of the Church of England in Canada, conveyed the greetings and good wishes of His Grace Archbishop Owen, Primate of Canada. Rev. Dr. E. S. Martin and Mr. W. W. Brown from the Hamilton Conference of the United Church of Canada conveyed greetings from that body. Rev. Dr. W. M. Rochester introduced Rev. Dr. Edward P. Westphal, Director of Adult Education and Missions Work Board of Christian Education of the Presbyterian Church in U.S.A. Dr. Westphal brought greetings from the Board of which he is a director and in a brief address outlined the work of which he is in charge.

#### Committee on Correspondence

The report of the Committee on Correspondence with other Churches was then submitted by Rev. Dr. Wm. Barclay, Convener, and its recommendations having been considered were adopted.

Messages of greetings were read by Dr. Rochester, Secretary of the Committee on Correspondence, from the Canada Conference of the Evangelical Church, the Presbyterian Church in U.S.A., and the Presbyterian Church in U.S. Dr. Barclay then introduced H/Wing Commander J. Rossie Brown, Senior Chaplain R.A.F., who had been commissioned to our Assembly by the Moderator of the Church of Scotland. H/Wing Commander Brown addressed the Assembly at some length and was heartily applauded for his message. The Assembly was fortunate this year in thus securing a representative from the Church of Scotland, H/Wing Commander Brown happening to be in Canada at this time.

In these exchanges of greetings and brief speeches of delegates, the Assembly takes genuine delight and therein a demonstration of the unity of the spirit, notwithstanding the fact that distinct denominations are represented, is impressively made.

The Assembly is concerned about the integrity of the roll and jealously guards the right of every qualified commissioner to have his name thus recorded. Reports therefore from this committee are made as occasion requires.

The first business of the afternoon was to hear the report of the Committee on Sabbath services in the Assembly Church. The recommendation concerned the morning service only as the evening had been provided for and was to the effect that Rev. Dr. J. D. Smart of St. Paul's Church, Peterboro, be the preacher.

#### The Lord's Day Alliance

A representative of the Lord's Day Alliance of Canada, in the person of Rev. George G. Webber, General Secretary, was then heard by permission of the Assembly.



In his address Mr. Webber directed attention particularly to the varied forms of menace to the integrity of the Lord's Day incidental to war-time, one burning question being the clamor from certain quarters, supported in measure by the military authorities, for the opening with certain limitations of moving picture theatres on Sunday for the entertainment of the armed forces.

#### Budget and Stewardship

The Budget and Stewardship was the next standing committee to report. This report was presented by the Convener, Rev. J. M. Laird of St. Thomas, Ont. From the standpoint of receipts this was the most encouraging report for some years, showing total contributions to be \$308,382.48, an advance of \$22,341.53 over 1941. A striking statement was that though the Budget returns from every Synod showed an increase over 1941 most of them are much below their allocations. Forty-two Presbyteries showed an increase over the previous year, those of Newfoundland, Ottawa, and Victoria exceeding their allocations, while the Presbytery of Moose Jaw raised 95.8% of its allocation. A statement of receipts by Synods and Presbyteries was attached to the report. Whilst the recommendations were under consideration a motion was carried that the debate be adjourned and further consideration of the report was deferred to a later sederunt.

#### Board of Missions

The General Board of Missions is a most important Board of the Church. The report was presented by the Secretary, Rev. Dr. W. A. Cameron. The whole area of our home and foreign mission work is herein reviewed. Reference was made in the first paragraph to the general scope of the service rendered summarized in these words: "During this third year of war your Board has continued its work in Canada and Newfoundland and as far as was possible in other lands where the international situation enabled us to remain." Attention was directed to the fact that the enlistment of ministers in the Chaplaincy Service and of ministers and students in the combatant branch of the Services added greatly to the difficulties in maintaining regular services on the home fields. The loss of two synodical missionaries, Rev. H. R. Horne, in charge of Saskatchewan and Alberta, whose resignation goes into effect at the end of June, and Rev. W. M. Mackay, who announced his retirement at the same time, was an occasion of regret. Both were ardent and capable servants of the Church.

The work abroad has been seriously curtailed by the War and the international situation is such that no word has reached the Board this year from the fields of Manchuria, Japan, and Formosa. Brief reference was made to India, to the work of Rev. Joseph and Mrs. Muchan in Jhansi,

and of Dr. W. R. Quinn, in the hospital at Jobat, and to the interdenominational work of Mr. Wilfred Smith among the Moslems at Lahore. Rev. A. E. Toombs of the Bhil staff is serving as an officer of the Advance Corps in Indore and the staff in that field is weakened accordingly.

In British Guiana exceptional progress was made during 1942 owing to an enlarged staff. A new enterprise there is the Bethel Theological College, in which twelve students for the ministry and two deaconesses are being thoroughly trained under the direction of Rev. James Dickson.

Further consideration of this report was also deferred.

The Thursday evening session is usually devoted to Home Missions. Rev. Dr. A. M. Hill, Convener of the General Board of Missions, presided. He lamented the fact that there had been 350 vacancies this year and declared that we must, in keeping with the pledges of 1925 when our Presbyterian people were assured of the privileges of public worship wherever they were, adopt and carry into effect a more aggressive policy. Most interesting addresses were given by a number who have been active in the home field. The Synodical Missionary for Northern Ontario and Manitoba, Rev. W. M. Mackay, spoke briefly of his deep interest in the progress of our work in the North and West, notwithstanding the fact that he was retiring. A bird's eye view was presented by Rev. Dr. R. S. Stevens of the most northerly of our home missions. One could not listen to this portrayal of need without feeling that the Church must be aroused to new endeavor. He recounted field after field which called for immediate action in the spiritual interests of these neglected people. Notwithstanding his great age he has given himself diligently to this work, ably assisted by Mrs. Stevens, formerly Miss Grigor.

Rev. R. dePierro in a most interesting address presented the Italian cause under the care of our Church in Hamilton, but chiefly in Montreal where he resides. Whilst two congregations are almost entirely converts from Roman Catholicism they have no difficulties with that Church. Thirty years ago when he came to Montreal a revenue of a few cents was all that was at his disposal, now the offerings have risen to \$1,500 a year and the congregation assembles in a beautiful and substantial church. Twenty-seven of his men are in the armed forces, his son among them as a lieutenant.

An encouraging story of progress was brought by Rev. P. W. Graham of Englehart. Further reference to this is not made here inasmuch as his address in full appears in another column of this issue.

This report will be continued in the August number.



# The Quiet Hour

THE MIRACLE IN US  
Rev. C. J. St. Clair Jeans

This is a desert place and the time is now far passed. Mark 6. 35.

THE dawn is slowly breaking across the iron hills. The shadows of defeat, of fearful anxiety, of hope long deferred, are beginning to lift. The tension is easing; men and women are beginning to breathe again; the tide that threatened to overwhelm us is slowly and sullenly withdrawing to the evil deep from whence it came. Much remains to be done that will test heart and brain and body to the uttermost. But the blackest, the bitterest, the most agonizing time is over.

Indeed what a change has come over us from two short years ago, a change in outlook, anticipation, and mood! Do you remember those dark months when the wave of destruction and evil was at its peak, poised, curling, ready to fall and obliterate all that we cherished? Do you remember those days of foreboding and mounting anxiety when only the thin red line of British valor stood between the world and chaos—and how thin that line was we are only now beginning to learn? Do you remember when the churches stood open for prayer day by day, when men and women were shaken as they had never been in all their self-centred lives, when they saw in its utter ghastliness the unveiled face of evil, and knew as they had never done before the meaning of the term, "The gates of hell"? Do you remember when they began to think, just began to think about the meaning of the faith, about God and the power of His salvation in Christ, when there came a stirring, just a faint stirring of the dry bones; and the hearts of faithful men and women dared to hope that at last this people confronted with sheer catastrophe would turn, turn back to the Word, turn back to the Church, turn back in repentance, new obedience, and consecration to their Creator? Surely, we thought, face to face with such an experience, men and women would never be the same again. Surely God had brought them to the very margins of hell that they might understand! Surely out of that dark, terrible, perplexing Providence there would be born a spiritual consciousness that would fill our churches and carry our people forward on a wave of faith and worship and dedication such as we had never known! Surely with their boys going out, boys all unprepared to face the emergency of life and death because of parents' negligence and folly, surely an overwhelming sense of dereliction and sin would come upon them that in anguish, and sorrow, and penitence, they would cast themselves down before God! Was not the

expectation justified? Was it not indeed the clear purpose of Heaven? Had ever the writing of judgment flamed out more plainly from the midnight sky? Had ever the eternal Word sounded in more thrilling tones in circumstance and event? Clearly for this generation it was the hour most fraught with decision and heavy with destiny. Clearly if the sword of the spirit should have pierced the armor of indifference and self-satisfaction, it was then.

But the hour passed. And the danger is lessening. The fear is receding. The patient is getting better. His confidence is returning, his confidence in his own natural strength and resources. And the uneasy questionings that troubled his soul, the pressure of the Holy Spirit upon him, the necessity of making spiritual decision, are fast becoming less and less urgent. Like so many individuals who lie on hospital beds and who so desperately beseech the prayers of the Church in their emergency, he is coming up out of the valley of darkness and terror and imminent death with nothing in heart and soul to show for his experience, coming up empty-handed with no spoil of the spirit, no deepening of character, no essential change in personality.

There is the tragedy we are facing. There is the source of the Church's apprehension and uneasiness to-day. It is conscious that the hour is passing, if it has not already passed, the hour when great things might have happened within the deep heart's core of this people. It is asking itself, if this is done in the green tree what shall be done in the dry? It knows that an opportunity has been knocking such as this generation has never known . . . and now the echoes are getting fainter and fainter and nothing has transpired. Whatever else has happened in the rushing procession of events, this has not happened; whatever changes have come, this change has not taken place; whatever blessing time has brought, this, the all-to-be-desired thing, the hoped-for the prayed-for thing, has not come to us. The deepest, the greatest, the most heart-searching experience that could come to any people beat upon the doors of heart and mind and soul, and by and large we stand, God pity us, precisely where we did before. Can you wonder that here and everywhere the Church is compelled to view the future with a great and growing foreboding and disquiet? In this war we have exchanged the period of reverses for a new period of victories but thinking people must be increasingly aware that on the most important ground of all we are suffering serious defeat, and that the outlook is far from promising, that indeed it is dark and grim to a degree.

But I hear you say, is not this a dismal and Jeremiah-like wail and lamentation for a Sunday morning? Can the man not



brighten us, inspire us, cheer us? Is there not another side to the picture? Has not God in His goodness brought us through that dark hour, enabled us to turn the corner, showed us the gleam of victory ahead? Can we not thank Him for the burdens accepted and borne by all of us, for the valor and endurance of brave men, for the spirit and the sacrifice and the brotherhood of all the free? Do we not see signs and portents of a better day, the great plans for social security and justice, the proposals for freedom from want and freedom from fear? Yes, let us thank God with all our hearts. In His forbearance and mercy He has blessed us beyond our deserts. It is not His will that freedom should perish from the earth. It is not His will that the present manifestation of evil should register its unclean triumph. Our period of grace has been enlarged.

But, shall we give Him thanks for the way we seized and used the opportunity to deal with the deep things of the soul; shall we give thanks for the way in which we listened to the pleading of the Holy Spirit with our spirits in the most searching moment of our history; shall we give thanks that in accepting all other blessings we turned away deliberately from the greatest blessing of all?

Let us face facts. Do not talk too easily and light-heartedly of the inevitable better day to come. Do not make too much of the schemes for social security and justice. These are blessings and by-products of the Christian spirit, it is true. But they do not touch the heart of the matter. And we know it. What will they avail if the essential thing is not there—the essential thing that demands what so many men and women are unwilling to give—return, surrender, obedience and consecration, through the saving power of Christ? Whatever the future days may bring, however complete and final the victory that may rest upon our arms, however successful and extensive social and economic changes may be, if nothing has happened in the deep soul of our people, if nothing has changed there for all it has been through, if there is no stirring and quickening of the dry bones, the word will be defeat and failure, deepening inevitably into tragedy beyond all our imagining.

Now, of course, it is the fashion and the custom to arraign the Church when considerations like these are in mind. She has failed the people and the nation and the times. She has missed the great opportunity. She has not taken proper advantage of the heart-searching experience men and women have been through. She has not been true to her mission and has not proclaimed her message with sufficient intensity and zeal, consecration and ability.

"Watchman, what of the night?" And the watchman has but a feeble and halting reply. So runs the common charge. So goes the old refrain. The Church has failed again. Now, I say, if any man has a right to arraign the Church it is only he who has given his life, his best, his heart and his mind to her service. It is certainly not the lazy, slack, cynical outsider who has never in his poor life given any sweat of brain and heart and soul to her affairs. Let him at least have the grace and commonsense to be silent. However, apart from the justice of the charges and the propriety of their source, the Church is only too conscious of her own weakness, of her own dereliction and her increasing need of the grace of God. It is not a question of eloquence, or of methods, or of adopting the suggestions of enthusiasts who see things from their own favorite angle. It is not a question of organic union. It is a question of the quality of our life in Christ and the decisiveness of our witness. Can we say the experience we have been through has deepened that, or ruffled to any extent the surface of OUR placid imperturbability? If such is happening in our green tree what can we expect of the dry? We have a responsibility that is steadily becoming graver with every avoidance of its acceptance. We have a stewardship that is greater than any given to the rulers of earth. But the opportunity is passing and the moment has ceased to be propitious.

Do you remember what the disciples said on a certain day in Galilee long ago when they were confronted with the emergency of the five thousand starving men and women—"This is a desert place and the time is now far passed"? And then, don't you remember how the glory and splendor of Christ broke upon them as they had never seen it?

This is a desert place and the time is now far passed. But even now, even now, if the sluggish faith in us stirs, if the slow hearts of us respond, if in sincerity and prayer, that prayer that is the cry of the whole self, we bring our scanty resources to Him, He can work in us and with us such a miracle as we had never dreamed. "So little, Lord, and they are so many". Nevertheless He says still "Bring them to Me". And defeat may yet be turned into victory, the victory the world has waited for in weariness 1900 years. We can yet redeem the hour; we can yet enter into our inheritance and possess the land; we can yet lift up our heads, if into heart and mind and life the word passes, and if from heart and mind and life the word goes out, in beauty and in power . . . "Jesus, Jesus, thou hope of every contrite heart, thou joy of all the meek; Jesus, be Thou our glory now and through eternity."



### A MESSAGE FOR SUNDAY

By Rev. J. L. W. McLean, M.A.,  
St. Andrew's Presbyterian Church,  
Victoria, B.C.

The war in which we are all engaged is a matching of strength against strength. And this is much more than a matching of men and armaments; the issue is, fundamentally, our system—Democracy—versus the enemy's system—Totalitarian Dictatorship; as to which is the stronger. Necessary as armaments are—and who will minimize their value today?—it is the spirit of the people that will bring victory. Our war effort, therefore, must be actively concerned with making Democracy strong.

Now Democracy is strong when its free peoples are united—bending all their energies, sacrificing willingly—in achieving a worthy goal. Democracy is weak when many people in the name of liberty throw off restraint; each going the way of his own desires, recognizing little responsibility, and giving obedience to no authority, human or Divine. Irresponsible individualism is the blight of Democracy. Every man for his own profit or his own pleasure creates the disunity that produces fatal weakness; the barbarians are thus able to overthrow a mighty empire. But a people by the will of the majority, united about a single worthy goal, here is Democracy in her strength, Democracy victorious. Regimentation and armaments can never prevail against the spirit of Dunkerque.

This is why Christianity is patriotism, and why true patriotism is found where there is Christian living. For Christianity, exalting individual liberty, binds men together in common devotion to the great worthy goal of righteousness and unselfish service. In the unity of this willing obedience to the call of the Spirit of God there is national strength. Christian Democracy is strong.

Therefore in our war effort throughout Canada and the Empire we must keep before us always this unity, through Christian living, as an absolute necessity. Democracy must be strong enough to win; and, having won, strong enough to stand. There is no word that the people of the world's Democracies have more need to hear and to believe and to live by today than this word of Christ: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." When the will of God is the will of the people, then is their strength as the eternal hills.

How happy is he born or taught  
Who serveth not another will,  
Whose armour is his honest thought  
And simple truth his utmost skill.

Puritanism is the most masculine form which Christianity has yet assumed.—W. H. Lecky.

Sometimes the soil which is most rugged on the surface covers the richest veins of ore; and, not infrequently, the most beautiful flowers are seen growing out of the crevices of rock. Thus it is with neglected books of the Bible.

Lord, let me wake when morning breaks  
Undaunted by my old mistakes.  
Let me arise as comes the sun  
Glad for the task that must be done,  
Rejoicing I have strength to give  
Some beauty to the life I live.—Selected.

And is there care in heaven, and is there love  
In heavenly spirits to these creatures base,  
That may compassion of their evils move?  
There is, else much more wretched were the race  
Of men than beasts. But oh, the exceeding grace  
Of highest God, that loves his creatures so,  
And all his works with mercy doth embrace,  
That blessed angels he sends to and fro,  
To serve us wicked men, to serve his wicked foe!  
How oft do they their silver bowers leave,  
To come to succour us that succour want!  
How oft do they with golden pinions cleave  
The flitting skies, like flying pursuivant,  
Against foul fiends to aid us militant!  
They for us fight, they watch and duly ward,  
And their bright squadrons round about us plant;  
And all for love and nothing for reward.  
Oh, why should heavenly God to man have such regard!—Edmund Spenser.

### Prayer

Almighty God, have mercy upon us, who, when troubled with the things that are past, lose faith and hope. So have mercy upon us, and uphold us, that we, being sustained by a true faith that Thou art merciful and forgiving, may go on in the life of the future to keep Thy commandments, to rejoice in Thy bounty, to trust in Thy mercy, and to hope in the eternal life. Grant unto all of us, whatsoever may betide us, to remember ever that it is all of Thy guidance, under Thy care, by Thy will; that so, in darkest days, beholding Thee we may have courage to go on, faith to endure, patience to bear, and hopefulness to hold out, even unto the end. Amen.—Selected.

All must face life, feel its raw edges,  
know its hurts and learn its meaning. To  
dodge life is to be defeated before the  
battle.

One should know one's own measure and keep it in view in the greatest and most trifling matters.



## Children and Youth

### IT CARRIES FAR

**T**HE plays of that great dramatist, Shakespeare, are rich in wisdom. Many of you have studied the Merchant of Venice in public or high school and if so you will recall one memorable saying. It is found in Act 5, Scene 1, line 90.

How far that little candle throws his beams!

So shines a good deed in a naughty world.

In the days of England's great poet apparently candles served the purpose of lighting the homes. A candle was carried outside also, protected by a lantern. It is not so very many years ago, as our fathers and mothers can tell, when they were still the means upon which dependence was placed for light both inside and outside the homes. Though they could not compare with our modern means of lighting, yet they served their purpose well. The blaze at the top of a candle is quite small and yet it is wonderful "how far that little candle throws his beams". Placed in the window of a home, particularly on the open prairie, it could be seen for such a long distance as to be a sure guide to a bewildered traveller. Shakespeare was right in leading us to think that the light of even a candle could be seen afar off.

When the kerosene lamp with its glass reflector and then the gas lamp, with its incandescent mantle, and, later still, the electric light have supplanted the little candle and with greater and farther-reaching illuminating power, there is to us deeper meaning in the poet's saying.

The rescue of shipwrecked sailors from torpedoed vessels and men, women, and children, enduring the same harrowing experience, has set our brilliant minds to work to devise a light that could be seen by searchers at a great distance and would enable them to find those lost upon the trackless deep. One man of inventive ability produced a lamp, as a report says, the light from which could be seen at a distance of seven miles; another has bettered that invention by producing a lamp, like the flashlight one may carry in his hand, that projects its light to a distance of sixty miles. In these days, therefore, to say, "So far a good deed shines" should mean much more and be more impressive. Can anyone foresee the far-reaching influence of a good deed! It shines on and on beyond our power to perceive.

You have read the story of Naaman the Syrian captain who was a leper. The important person in that story is a little captive maid of Israel who waited on Naaman's wife. She told her mistress of the prophet

in Israel who could recover her master from his leprosy. See how long that good deed has shone! Then, much later, the story of a nameless lad is given us, who provided the five barley loaves and two small fishes to feed the multitude; and again the woman who sacrificed the alabaster box of precious ointment in expressing her love for the Lord Jesus. Of that woman Jesus says,

Whosoever this gospel shall be preached in the whole world there shall also this, that this woman hath done, be told for a memorial of her.

"So shines a good deed in a naughty world."

A gentleman taking part in a special canvass in the congregation of which he was a member was greeted as he called upon an old gentleman with this surprising statement of purpose:

I intended to give \$100 for this purpose but since you have come I shall make it \$200.

The reason for this change lay in the fact that the gentleman had recalled an incident which happened many years before when the caller had given help to his grandson in the West who was seriously burned in a prairie fire. So shone that good deed.

This truth should encourage us all to maintain good works. The effect is like that of a stone thrown into the water the force of which sends out ripples extending farther than the eye can see. So the effect of a good act is carried far from its beginning and beyond our sight, on and on.

Does not this saying arouse us to unselfish living, learning to think of others more than of ourselves? Hear, then some counsels: Jesus said that it is lawful to do good on the Sabbath day, but he did not mean on that day only, for of Him it was written that he went about doing good. This was His daily occupation. Again He spake on this wise: **Do good and lend hoping for nothing again.**

Paul, in one of his letters to the young minister, Timothy, urges him to give the like message, particularly to some of his people:

**Charge them that are rich in this world . . . that they do good, that they be rich in good works.**

That we may cultivate more fully goodness in ourselves we commend lines from the revered hymn-writer Dr. Horatius Bonar:

Think truly and thy thoughts shall the world's famine feed;  
Speak truly and each word of thine shall be a fruitful seed;  
Live truly and thy life shall be a great and noble creed.—R.

Slander is the revenge of the coward, and dissimulation his defence.



## STUDENT VOLUNTEER MOVEMENT WAR-TIME MEMORIAL

Rev. Hugh MacMillan, B.A.

FOR more than a year the planning committee of the next Quadrennial Convention of the Student Volunteer Movement (consisting of representatives of organizations doing Christian work among students in the U.S.A., together with the S.V.M. of Canada) have been spurred to face the front-line facts involved by the approaching date of the next Quadrennial, Christmas, 1943. At a recent meeting, on January 30th, the final decision was reached to go forward with a war-time Convention. In deciding to do so the committee is not unaware of the extent to which this is an act requiring courage in the faith, but they do it believing that many Christian people throughout this continent who are deeply concerned about the world mission of the Church and its challenge to students will welcome this coming event, and will desire to help make it of real significance in the extension of the Kingdom of God.

A few facts which helped not a little in arriving at the decision may interest friends of the S.V.M.

First. There is the very fact of the war itself, together with the possibility of a long war and a confused period of history following. People on this continent in general may think of church work, and particularly the Church's work abroad as a pursuit of peace-time only; Christians, however, friends of the S.V.M., and especially those who have served the Church abroad as former members of the Movement know that Christian work is not a luxury of peace-time but a hard labor of love at all times. The holding of the Convention, therefore, can be a time for correcting, through a constructive pre-and post-convention program, false impressions of what the Church is and does the world around, and for special thought and prayer for this work toward the days and years ahead.

Second. There were the contacts members of the committee have with students in the armed services at home and abroad. These express their keen desire to be kept in touch with "what's doing", in the Student Christian Movement. Those who had even casual touch with the Movement when in college often discover in the life of the services something of the depth and extent of the Movement's work in other countries and wish to renew and keep up interest. "Do keep me in touch", they write, "and if there are any conferences near where I am stationed, let me know so I can save up leaves and attend". A student in the Navy recently wrote for literature and especially for a copy of the New Testament in Greek

in order to become more familiar with its literature and thought and to prepare himself for foreign missionary work if and when opportunity offers. This interest on the part of the Movement "in dispersion", together with the fact that universities and colleges still have large numbers of students of very impressionable younger ages led the Convention committee to believe the present time, though "dangerous", to be one of God-offered "opportunity"—"dangerous opportunity" being the Oriental word for crisis.

Third. Quadrennials are so essentially a part of the activity of the S.V.M., and general student Christian work, the holding of the event was considered quite in line with the desire of governments to forward existing programs in the interest of morale. Moreover, in spite of the general attitude to the contrary, the work, commonly known as **Foreign Missions**, and the endeavor to interest students in it is the very nerve centre of the Church's life. To falter at this point is to be completely overwhelmed. Circumstances force a small gathering when compared with the size of former Conventions, but the committee expects through its literature and preparation to stimulate much more wide-spread interest than will be evident from the mere numbers of delegates attending. The delegates will represent many thousands in continent-scattered places, and even throughout the world. The meeting place is expected to be somewhere in the central area of the continent, likely in the region of Detroit or Cleveland. As for the exact date, this will be reported in the near future. The committee expects the Convention to be a noteworthy event in interpreting and promoting the World Mission of the Church.

## INTERPROVINCIAL HOME FOR YOUNG WOMEN

Rev. F. E. Barrett, D.D., who has been Field Secretary for the past five years, will return to the pastorate. In consequence of this his relation to the Home will be altered, but his connection will still be maintained, as authorized by the Board of Governors. He will be Corresponding Representative and will receive contributions for this Christian enterprise of the co-operating Churches of the Maritimes, Anglican, Baptist, Presbyterian, and United Churches. His address will be 62 Pleasant St. W., Amherst, N.S.

## CLERK OF PRESBYTERY

Rev. A. B. Casselman, 22 Front St., Hull, P.Q., has been appointed Clerk of Ottawa Presbytery in place of Rev. J. M. Ritchie.

He who teaches truth to a little child labors with God in his workshop.



## JOHN CALVIN

ON May 27th, 1564, there passed away one of the foremost leaders in the history of Christianity—John Calvin.

His memorial is carved in stone in Geneva. There he stands, a giant figure, with three other great reformers by his side; Beza, Knox, and Luther. All four are depicted braced against a great wall, with their backs to Rome.

Calvin was the son of a cultured home in northern France. His father was Secretary to the Roman Catholic Bishop of Noyon, and his mother was a beautiful and devout woman. As a young man, he gave evidence of a distinguished mind, and followed classes for the priesthood and for law at several Universities. But his studies and his observation fanned in him a growing dissatisfaction with the Roman Catholic Church, and when he was twenty-three, he took a step which was to influence the course of human history. He renounced Catholicism, and allied himself with the cause of the Reformation.

Two years afterwards, he published the *Institutes of the Christian Religion*, a remarkable work for so young an author. It is considered still to be one of the most important contributions to Christian Literature ever made.

Calvin's monument stands at Geneva, for it was there he did his life's work. When he came to the city, it was on the edge of political and religious ruin. He brought order out of chaos, and caused a Protestant Confession of Faith to be adopted and made binding. His severe rule made him many enemies, however, and he was forced to spend three years in exile in Strassburg because of angry opposition. Returning to Geneva later, he re-established his rule, and completely controlled the religious, social and political life of the people. This involved him in bitter battles, and it was during this time that he caused to be burned at the stake Michael Servetus, whose work he regarded as evil. This act has been the source of strong criticism of Calvin, but it is certain that he committed it, however mistaken it was, in obedience to the compulsion of the times.

A man of indomitable energy and courage, he was regarded even in his own day as a leader in Europe, and was constantly consulted on points of law and theology by the greatest thinkers of the period.

He embodied the main principles of his teaching in the Creeds of the Presbyterian and Reformed Protestant Churches.

Neither treasure nor high office can remove the dire tumults of the mind nor the cares that hover about the carved ceilings.

UNITED CHRISTIAN ADULT  
MOVEMENT

Dr. Sherwood Eddy, missionary, world traveller, and author will visit Canada in August and will attend the Conference to be held in McMaster University, August 21-28. He will deliver addresses upon the theme *The Purpose of the Church for the Community and Me*.

Professor R. J. McCracken will lead in Bible Study each morning. There will then follow group discussions on *Christian Home Life, Christian Faith and Experience, Christian Neighborhood*.

Methods and organization will occupy the afternoons in the interest of young adults, church women and church men. Prominent leaders will attend, including Dr. Oliver K. Black of the Federal Council; Dr. James Crain of Indianapolis; Dr. Oliver Gordon of the Federation of Churches of Rochester; Rev. Neil Crawford, President of the Buffalo Ministerial Association; Dr. Harry C. Munro, Director of Adult Work for the International Council of Religious Education; Mr. Aubrey Oldham of Sarnia and Miss Mary Amelia Steer of the Presbyterian Church in the U.S.A.

The conference covers the area of Ohio, Pennsylvania, New York and Ontario. It will provide a great opportunity for lay leaders in adult work and for ministers. Detailed programs and registration blanks can be secured from Rev. E. R. McLean, Conference Director, Ontario Religious Education Council, 299 Queen St. W., Toronto.

THE KHAKI UNIVERSITY OF 1919 TO  
STUDENTS IN ARTS AND  
THEOLOGY

An urgent appeal is made to all former students in Arts and Theology, who attended the Khaki University at Ripon, Yorkshire, in 1919 to report their present address to Mr. J. O. R. Bremner, 531 Arlington Ave., Toronto, Ontario, if they have not yet received any communication from him.

It is believed that an Association of the students in Arts and Theology could render valuable service in this time of national and religious emergency.

## WANTED

At the Maritime Home for Girls, Truro, N.S., a school teacher for grades seven to eleven inclusive. Apply to the Superintendent stating educational qualifications, experience and giving references.

## CLERK OF PRESBYTERY

Rev. L. E. Yates, whose address is Box 363, Melfort, Sask., has been appointed Clerk of the Presbytery of Prince Albert, in place of Rev. A. B. Roskamp.



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INTERNATIONAL S. S. LESSONS

LESSON—JULY 11

God Calls A Leader

Exodus 3:1-12

Golden Text: Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.—Exodus 3:10.

LESSON—JULY 18

God Encourages Moses

Exodus 3:13-16; 4:10-17

Golden Text: Certainly I will be with thee.—Exodus 3:12.

LESSON—JULY 25

Bible Teachings on the Cost of Drinking

Deuteronomy 21:18-21

Proverbs 23:20, 21; I Corinthians 6:9-11

Golden Text: Know ye not that the unrighteous shall not inherit the kingdom of God?—I Corinthians 6:9.

LESSON—AUGUST 1

God Delivers His People

Exodus 5:22, 23; 6:1-7; 12:51

Golden Text: Call upon me in the day of trouble I will deliver thee, and thou shalt glorify me.—Psalm 50:15.

Our Church Calendar

Vacancies

- Alberton, and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.
- Appin and Melbourne, Ont., Mod., Rev. J. C. Davies, Walkers, P.O., Ont.
- Avonton, Ont., Mod., Rev. B. L. Walden, 46 Church St., Stratford, Ont.
- Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.

- Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.
- Brandon, Man., First, Mod., Rev. W. J. Allen, 360 Frederick St., Brandon, Man.
- Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.
- Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, Canoe Cove, P.E.I.
- Burlington, Ont., Knox, Mod., Rev. R. J. Wilson, 332 Locke St. S., Hamilton, Ont.
- Calgary, Alta., Knox, Mod., Rev. R. J. Burton, 803—13th St. E., Calgary, Alta.
- Cannington, Ont., Mod., Rev. R. G. Stewart, Sonya, Ont.
- Colborne, etc., Ont., Mod., Rev. E. W. B. MacKay, Cobourg, Ont., Supply for Duration.
- Dutton, Ont., Mod., Rev. A. C. Young, Glencoe, Ont.
- Erin and Ospringle, Ont., Mod., Rev. W. D. Turner, Hillsburgh, Ont.
- Fort Frances, Ont., Mod., Rev. J. Stanley Flook, 151 E. Amelia St., Fort William, Ont. Supply for duration.
- Gairloch, Middle River and West River Station, N.S., Mod., Rev. W. H. Heustin, Hopewell, N.S.
- Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.
- Hastings, Havelock & Norwood, Ont., Mod. Rev. W. E. Smyth, Warkworth, Ont.
- Hensall, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.
- Indian Head and Qu'Appelle, Sask., Mod., Rev. Norman D. Kennedy, 2234 Angus St., Regina, Sask.
- Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.
- Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.
- Marshfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.
- Monkton, Ont., Mod., Rev. Donald MacInnes, Box 303, Milverton, Ont.
- Montreal, Que., Kydd Memorial, Mod., Rev. Q. A. McDowell, 1607 Morgan Blvd., Montreal, Que.
- Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.
- Murray Harbour North and Peter's Road, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.
- New Glasgow, N.S., St. Andrew's, Mod., Rev. Dr. W. A. Cunningham, 305 Washington St., New Glasgow, N.S.
- New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217—4th Ave., New Westminster, B.C.
- Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.
- Outremont, Que., Mod., Rev. H. S. Rodney, 4350 Girouard Ave., Montreal, Que.



Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.  
 Pictou, N.S., St. Andrew's, Mod., Rev. S. J. Macarthur, Stellarton, N.S.  
 Port Dover, Ont., Mod., Rev. W. H. Fuller, Jarvis, Ont. (Stated Supply).  
 Prince Albert, Sask., St. Paul's, Mod., Rev. E. S. Mackay, Tisdale, Sask.  
 Red Deer, Alta., Mod., Rev. R. A. Sinclair, Innisfail, Alta.  
 Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.  
 Ross & Beachburg, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.  
 Sarnia, Ont., Paterson Memorial, Mod., Rev. J. M. Macgillivray.  
 St. David's and Stamford, Ont., Mod., Rev. A. W. Hare, R.R. Fenwick, Ont.  
 Scotsburn & West Branch, N.S., Mod., Rev. G. M. Lamont, Pictou, N.S.  
 Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River St. Mary's, N.S.  
 South Mountain and Mountain Station, Ont., Mod., Rev. Wallace Mackinnon, Winchester, Ont.  
 Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.  
 Streetsville, Ont., Mod., Rev. C. J. MacKay, 154 Annette St., Toronto, Ont.  
 Teeswater, Ont., Mod., Rev. Kenneth McLean, Wingham, Ont.  
 Tillsonburg, Ont., Mod., Rev. Gordon Peddie, Norwich, Ont.  
 Victoria, B.C., St. Paul's, Mod., Rev. T. H. McAllister, 3147 Qu'Appelle St., Victoria, B.C.  
 West River, Green Hill and Salt Springs, N.S., Mod., Rev. W. L. MacLellan, Scotsburn, N.S.  
 Woodlands, etc., Ont., Mod., Rev. Robertson Millar, Finch, Ont.  
 Wood Islands, etc., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
 Woodville and S. Eldon, Ont., Mod., Rev. M. C. Young, Beaverton, Ont.

#### Calls

Smiths Falls, Ont., to Rev. J. K. Lattimore, Hamilton, Ont.

#### Inductions

Baddeck, N.S., Rev. A. D. MacLellan, June 1st, 1943.  
 Ottawa, Ont., St. Andrew's, Rev. A. Ian Burnett, M.A., June 15, 1943.  
 Sault Ste. Marie, Ont., St. Pauls, Rev. W. S. Wadland, June 17, 1943.  
 Toronto, Ont., Avenue Road, Rev. Donald MacMillan, June 11th, 1943.

#### Deaths in the Ministry

Rev. H. Carmichael, Ph.D., Toronto, Ont., June 11th, 1943.  
 Rev. F. H. Larkin, D.D., Toronto, Ont., June 15th, 1943.



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We are never too old to learn.

In war it is not permitted twice to err.

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Our education is but commenced at school.

God upheaves the soul as well as the ocean.

No period of life is exempt from its duties.

Let us be lovers of Christ and of each other.

God has commanded time to console the unhappy.

No man is happy who does not think himself so.

The best of harvest songs is that of inward peace.

They who victimize become victims of their own deceit.

Ye are bought with a price; be not ye the servants of men.

Long life should not be so much our care as worthy living.

Happy the jester whose jokes are unsullied by malevolence.

We should be brave enough to yield our wills to God's wisdom.

A rocking chair is not helpful in climbing the ladder of success.

Not to go on is to go back for nothing in this world is stationary.

God's greatest creation and man's greatest asset is human personality.

Our best actions are often those of which we are unconscious; but this can never be unless we are always yearning to do good.

The most affecting records of literature are those which repeat to us the sacred joy of souls in trial, their victory and the causes of it.

One equal temper of heroic hearts  
Made weak by time and fate but strong in will  
To strive to seek to find but not to yield.

Brave men do not boast nor bluster.  
Deeds, not words, speak for such.

Liberality consists less in giving profusely than in giving judiciously.

Rogues are always found out in some way for a wolf will act like a wolf.

Think thoughts of courage, thoughts of gratitude, thoughts of happiness.

The desire and love of knowledge has been implanted in us undoubtedly by God.

The purpose of science is to make freedom more real, not to prove it illusory.

Sceptics are ready to believe anything, provided it is sufficiently improbable.

That which is true, honest, and sincere is most congenial to the nature of man.

He who brings ridicule to bear on truth finds in his hand a blade without a hilt.

He alone is not idle who does nothing but he also who might be better employed.

There is no tyrant like custom, and no freedom where its edicts are not resisted.

Revenge, that thirsty dropsy of our souls, makes us covet that which hurts us most.

Life is probation: mortal man was made to solve the solemn problem—right or wrong.

He is not worthy of the honey-comb who shuns the hives because the bees have stings.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.

The only contest between divided friends should be who will dare farthest into the common enemy.

Let us believe neither half of the good people tell us of ourselves nor half of the evil they say of others.

History not only repeats itself but carries a great thought, a great faith, a great principle far into the ages.

It is not proper to indulge an indiscriminate and universal mercy; to forgive all is as cruel as to forgive nobody.

Truth and love are two of the world's most powerful forces; together they cannot easily be withstood.





NEC TAMEN CONSUMEBATUR

# *The* **PRESBYTERIAN RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, AUGUST, 1943

No. 8

## **General Assembly Number**

Although the July number carried the  
report in part of the

### **SIXTY-NINTH GENERAL ASSEMBLY**

the larger part of the report is given in this  
issue. It is quite extended and yet a few  
matters are held over for the next number  
as well as other material for which we have  
not had space.



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## HELP PRODUCE ESSENTIAL FOODS

*For Victory*

**W**HY not take your holidays between July 1st and October 15th and help one of your relatives or friends in the country to harvest his crops? We can't fight if we don't eat, and a week or two, or a month spent in the country will be a useful and patriotic way to spend a wartime holiday.

Decide now to pitch in and help Dad, Brother Jim, Cousin Harry or Bill Smith harvest his essential Victory Crops—crops that mean food for our fighting men, our fighting allies and all of us at home—crops that will be lost to the war effort and to Canada if we don't help save them!

Talk it over tonight and drop a line to one of your friends or relatives in the country and offer to take your holidays when you can be of most help. It will be appreciated if you will write the Ontario Farm Service Force, Parliament Buildings, Toronto, when you have completed arrangements, as a registration is being kept on the response of Ontario citizens to these appeals. If you have some time to give, but have no farm connections, write us full details and we will attempt to direct you to a congenial farmer who will appreciate your help.

## Ontario Farm Service Force

DOMINION-PROVINCIAL COMMITTEE ON FARM LABOUR  
AGRICULTURE — LABOUR — EDUCATION



# The Presbyterian Record

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## General Assembly

(Continued from page 214, July Number)

### Board of Administration

**W**HEN the Assembly addressed itself once again to business the report of the Board of Administration engaged attention following its presentation by the Chairman, Mr. John M. Thomson. The report opened with a note of rejoicing based upon the fact of increased interest in and more generous support of the work of the Church during the past year. This was the more gratifying since the War's demands were numerous and heavy. The Church also suffered the loss of many of its workers, men and women, by enlistment. Detailed reference was made to the financial situation of the Church, one feature of which was the application of the surplus of \$30,838.05 to the reduction of the accumulated deficit, which now stands at \$146,074.40.

Embodied in the report was the recommendation of the Foundation Fund Committee in the following terms:

That having heard a statement of progress from the Chairman of the Foundation Fund Committee, it desires to commend the Committee for the zeal and sacrifice which they have shown so far in carrying out the instructions of the General Assembly, and desires to go on record as pledging to the Committee the active and sincere co-operation of this Board, and of expressing the fullest confidence of the Board in the Foundation Fund Committee.

### The Boys' Residence, Pictou, N.S.

This property has been leased by the Naval Department of the Dominion Government and the Board was notified that this lease, which expired Dec. 31, 1942, would not be renewed. Since that date inquiries as to lease of the property for some branch of the Department of National Defence have been received. The Board's judgment, however, is that the property should be sold, if possible. An offer for the purchase of the farm in connection with the residence has been accepted.

### Restoration of Salary Deductions

Restoration of salaries of Church officials

receiving over \$2,000.00 per annum which, since 1933 have been subject to a deduction of 10%, was recommended by the Board, to take effect August 1st, 1943.

### Budget Estimates for 1944

The Budget estimate of \$500,000 awakened interest and a warm discussion followed. Objection was taken to the constant allocating of this amount year by year since receipts have been invariably below that sum. This year the total receipts were \$332,428.07, about \$170,000 below the estimate. Those opposed to it felt that it was discouraging to congregations to be confronted with an allocation which they could not reach. One commissioner graphically suggested that it was a good thing to "keep the carrot before the horse". There is sound philosophy in aiming high. Perhaps the most telling deliverance in favor of this amount was by a young commissioner, Rev. E. S. Mackay, who invited the Assembly to consider what that sum meant when broken down into individual contributions. With a membership of 172,744 it imposed upon each the insignificant burden of less than \$3 a year, or about 6c. a week. Rev. Dr. Malcolm Campbell, speaking both from observation and experience showed the virtue of example and effort on the part of each minister in raising the standard of contributions in each congregation.

### The Treasurer

The report of the Treasurer naturally followed this and Mr. E. W. McNeill was able to say that the past year was the best in his experience. The capital of the Pension Fund had been doubled in 12 years and that of the Church and Manse Fund and the Scott Fund had been increased. Mr. McNeill also enlarged upon the duties of the Treasurer as being beyond that of receiving and disbursing funds for the Church had large investments the handling of which was an important part of his duties. He reported that the Church has subscribed to each Victory Loan. Recognition of Mr. McNeill's voluntary services and the fidelity of the members of his staff was made by



a standing vote of the Assembly and generous applause.

### Women's Missionary Societies

Report of the Western Division was presented by Mrs. A. R. McMurrich, the President. This report indicates the extent of the work and the efficient standard of the service rendered. Mrs. McMurrich's presentation was a clear and forceful statement and was received by the Assembly with evident sympathy and high appreciation. To apprehend the extent and variety of the Society's work one would need to read carefully the report as given in the Minutes of the General Assembly and in its own publications. Mrs. McMurrich stated that the "cost of living bonus" was under consideration of the Executive. The Society too had invested in Victory Loans and had set aside as a war service fund the sum of \$5,000. Contributions had been sent for the relief of bombed churches and refugees in the British Isles and aid given Canadian Forces by a generous contribution to meet the publishing costs of *The Armour of God*, issued by the Chaplaincy Service. The estimate for the Society's work for 1942 was \$145,000. Receipts from Provincial Societies were \$142,562.38, and from individual subscriptions and sundries \$892.37, the total being \$143,454.75, very closely approximating the Society's objective. Mrs. McMurrich said the Society was alert to probable post-war demands and was doing the utmost to take advantage of the opportunity which should then be offered. In closing she said that the Society's influence was exerted in almost every part of the world.

In the absence of the President of the Eastern Division, Mrs. J. A. Tucker, the report was read by Rev. W. L. MacLellan. Two new auxiliaries from Newfoundland, representing respectively St. Andrew's Church and Queen's Road, St. John's, were welcomed into the membership of the Society. The Society lamented the loss by death of its oldest and most distinguished member, Miss Isabella MacCulloch, and also Miss Ethel Shaw, for many years Editor of *The Presbyterian Message*. The Society takes its full part in the foreign mission work of the Church, its representative in British Guiana being Miss Thelma Martin. Two native girls are supported by the organization while being trained as deaconesses. One of the Society's contributions was \$250 to Rev. James Dickson in British Guiana for his library and another was an amount of \$1,000 to repair the Suddie property at Essequibo to serve as a school. It maintains its connection with the New Hebrides by its annual grant for the Santo Training School. This grant was increased by \$10 sent by one who, as a boy, saved his pennies for the mission ship *Dayspring*. Orphaned missions too were helped by a

contribution of \$500. The organization carries on a very heavy home mission work. The Port of Halifax is still the centre of a most commendable enterprise of which Miss Lena Fraser is the devoted and energetic head. Concerning her the report says: This busy woman is giving every waking hour to the Master's work for suffering humanity where cross the crowded ways of life in the Port of Halifax.

The receipts for Home and Foreign Missions amounted to \$36,298.14. The organization suffered severely by loss in membership owing to changing conditions and movement of population.

### British and Foreign Bible Society

Again by permission of the General Assembly the welcome voice of the General Secretary, Rev. J. B. M. Armour, was heard and the Assembly expressed its appreciation in the following resolution:

Having heard once more an encouraging report of the world-wide activities of the British and Foreign Bible Society amid present war conditions, the General Assembly of the Presbyterian Church in Canada reaffirms its commendation of the work and aims of the Society. It is specially appreciative of the continued distribution of Presentation New Testaments to all on Active Service with H.M. Forces, and the provision of Scriptures for Prison and Internment Camps at home and abroad. The Assembly trusts that the Society will continue in full vigor to carry out its world-wide task, which should ever have the prayerful interest and generous support of all Presbyterians.

### British Sailors' Society

A new cause was presented to the Assembly by Mr. George M. Speedie, Dominion Secretary. This was an earnest appeal to remember the brave men of the sea and accordingly, by resolution, Mr. Speedie was thanked for his address and presentation of the work for sailors and was assured of prayerful interest in the seamen of the Empire, and all that concerns their welfare.

### The Presbyterian Record

Usually this is one of the first reports heard by the Assembly but this year it seemed more convenient to bring it in somewhat later. The financial statement showed a reduction in receipts of \$875.66. This is accounted for, however, not by a falling off in subscriptions but by failure to make returns in time. At the end of January, 1943, the close of the Church year, the books showed the sum of \$1,073 outstanding, a sum which quite exceeds the reported reduction.

One paragraph states:

On account of the war the Record has been practically excluded from the conti-



nent of Europe. It still, however, goes regularly to our missionaries in India and in British Guiana and also is in circulation in Africa, Australia, and New Zealand, and not a few letters of appreciation have been received from various sources in these areas. Of course, its usual circulation is maintained in the British Isles.

Interest in the work of the chaplains and the soldiers overseas is expressed in the following:

We have endeavored to supply the Record to all our chaplains, both at home and overseas, and to make it available in all reading rooms in military encampments.

### The Pension Board

Rev. Dr. John Lindsay was in charge of this report and in his address set forth the leading aspects of the ministration thus made to the retired workers of the Church and their widows. The Fund is an expression of the Church's interest in the welfare of its servants in their declining years. It is essentially humanitarian and a true manifestation of the Christian spirit. The extent of its ministration during the past fourteen years is seen in the fact that the sum of \$704,802.14 has been spent in aiding aged ministers and widows. The capital stands now at \$866,406.54. The support of the Fund is based upon rates from ministers, interest on endowments, contributions from the Budget, and direct contributions of congregations. During the year, by correspondence with the ministers and congregations, the Board sought to awaken greater interest in this feature of the Church's service. The aim when the Fund was inaugurated was a pension of \$1,000 for ministers after forty years of service and reaching the age of seventy, and for widows \$500. The limit of attainment thus far has been \$600 and \$300 respectively for these dependents of the Church. The report listed beneficiaries of both classes under the Fund.

### Foreign Missions

The evening session of this day was devoted to Foreign Missions and in this instance the program was of unusual character. It took the form of what is popularly designated a Quiz. The Convener, Rev. Dr. A. M. Hill, presided and introduced the following, who were subjected to questions with the design of imparting information upon important aspects of the work: Rev. Dr. W. H. Clark of the Presbyterian Church in U.S.A., Rev. Peter A. Dunn of St. Paul's Church, Hamilton; Rev. P. W. Graham of Englehart, Ont.; Rev. Dr. W. A. Cameron, Secretary of the Board of Missions; Rev. E. H. Johnson, Secretary for Missionary Education; Rev. J. S. Clarke, Selkirk, Man. The character of the pro-

gram is indicated in the following samples of questions:

Dr. Cameron is asked, "To what extent has the war interfered with our Foreign Mission work?" This enabled Dr. Cameron to give a brief but comprehensive review of our foreign work.

Rev. P. W. Graham asks Rev. E. H. Johnson, "Is the money devoted to missions well spent? What is there to show in results?" The actual accomplishments in missions as outlined by Mr. Johnson was the answer to this.

Another question concerned the world Church and called forth a statement of the present standing of the World Council of Churches in process of formation.

Again, "What new enterprises have been undertaken?" This question was asked by the Chairman, Dr. Hill, of Dr. Cameron, who asked that Rev. Dr. W. H. Clark reply. Dr. Clark is the agent of the North American Churches in China who served in the area traversed by the Burma Road. His reply in general terms was that the light shines in the darkness and the darkness does not overcome it. He referred to the mass movement of the Chinese from the east to the far west to the extent of about sixty million people, who were followed by the universities staffs of the institutions blotted out by the Japanese, and students on their trek still pursuing their studies. Factories to the number of about 2,000 were also moved westward. Three-fourths of China is still free containing two-thirds of the population.

This presents an extraordinary opportunity and at the same time most of the Chinese Christians are in the occupied area and there maintain their witness. The development of mines alone in the newly occupied area represent an opening for extensive Christian work. In the Church of Christ in China, which is a Chinese Church, there were about 140,000 members before the war. These are representative of several denominations with the Presbyterian predominating. And so the questions were put and answered, providing a fresh and wide outlook upon the work of the Church at home and abroad, with particular reference to China.

## SATURDAY

### Colleges

After the disposition of certain overtures the reports of the Colleges were heard. The report of Knox College was presented by Rev. W. T. McCree in the absence of Mr. J. A. McLeod, Chairman, and that of the Senate by the Principal, Rev. Dr. Thomas Eakin. On motion these reports were adopted with a special addition to the latter to the effect,



That this Assembly instruct the Senate of Knox College to furnish in their yearly report the name and year of standing of all students registered in Arts and Theology.

In the absence of the Chairman of the Board of the Presbyterian College, Montreal, Mr. George A. Campbell, K.C., the Principal, Rev. Dr. F. Scott Mackenzie, presented the report. Dr. Mackenzie discharged the like service for the Senate. Two suggestions followed the adoption of the report,

1. That the proposal to set up a Faculty of Divinity in McGill University be remitted to a committee to be appointed by the Moderator and to report. This was agreed to.

2. That a committee be appointed to confer with representatives respectively of Montreal and Knox Colleges to devise a plan whereby students who went to mission fields without completing their educational courses may be able to complete their courses and have full educational standing in our Church. The consideration of this was postponed.

#### Special Committee on Colleges

The Assembly of 1942 adopted a Resolution with respect to the colleges, as follows:

That a committee be appointed by this Assembly to investigate conditions in our theological colleges in matters touching,

1. The policy governing the composition of the Board of Knox College and the Senate of Knox College and the relation of one to the other.

2. The practices affecting the lecture courses, the studies involved, written examinations and the marking thereof.

3. All matters affecting the life and work of the student bodies.

This committee as subsequently chosen by the Assembly was constituted as follows:

Rev. Dr. Robert Johnston (Convener), Rev. J. F. Wedderburn, Rev. J. M. Laird, Rev. R. A. Cranston, Rev. David Scott, Rev. C. Ritchie Bell, Rev. John Kelman, Rev. W. J. Walker. Associates, East—Rev. Dr. Hugh Munroe, Rev. G. Carlyle Webster. Associates, West—Rev. Alfred Bright, Rev. Harry Lennox, Ministers; and Professor N. Macdonald, Mr. Donald M. Rowat, Mr. H. F. Burkholder, Mr. T. J. Carley, Mr. J. G. Harkness, K.C., Mr. C. W. Stewart, and Mr. Charles Johnson, Elders.

The report of the Committee was read by the Convener, Rev. Dr. Robert Johnston, and was received but consideration of it was deferred.

The remainder of this sederunt was occupied with a further consideration of the Board of Missions the report upon the Roll

and the presentation of the names of the Special Committee on the proposed Faculty of Divinity in McGill University. So the Assembly adjourned, to meet again on Monday.

The local committee which usually provides entertainment for the Commissioners and their friends on Saturday afternoon were restrained from providing such entertainment by the fact of the war.

#### SUNDAY

By virtue of resolution of the Assembly the preacher in the Assembly Church in the morning was Rev. J. D. Smart, Ph.D., who chose as his subject, **The Nature of the Church**. This was based upon the first part of the fifth chapter of St. Matthew's Gospel, the Beatitudes being taken to outline the main features of the Church. The service was conducted by the Moderator, Rev. Dr. H. Beverley Ketchen, and the minister of St. Paul's, Rev. Peter A. Dunn.

For the afternoon a Gaelic service was provided. This was under the care of Rev. A. MacIver, of Tiverton, Ontario, assisted by the ex-Moderator, Rev. Dr. N. A. MacLeod, who read the Scriptures in Gaelic. The precentor was Mr. William Munro. There was a large number present and deep interest was manifest. The delight of all familiar with Gaelic was evident.

The evening service was in charge of the committee appointed at the last Assembly in celebration of the Tercentenary of the Westminster Assembly of Divines 1643. This special service was arranged in the hope of awakening greater interest in the Westminster Confession of Faith as a subordinate standard of our Church, the Word of God, which is contained in the Scriptures of the Old and New Testaments, being the chief standard. The service was under the leadership of the Convener of the committee, Rev. Dr. W. Barclay with the following ministers taking part, Rev. Dr. H. Beverley Ketchen, the Moderator; Rev. Dr. Bryden of Knox College, Rev. Peter A. Dunn, and Rev. J. Rossie Brown of Edinburgh. The address was by Professor Bryden, his subject being, **The Significance of the Westminster Confession of Faith**. This service is to be the occasion of a special communication to all the congregations of the Church. Therefore, beyond stating that it was one of profound interest we shall leave that statement to serve as our report.

#### MONDAY

Following the devotional exercises a telegram announcing a distinction bestowed upon one of our ministers was read. This was from Mr. Reid, Clerk of Session of St. Andrew's Church, Calgary, to the effect that the minister, Rev. R. J. Burton, was appointed a **Member of the Most Excellent**



**Order of the British Empire by His Majesty the King.** It was then agreed that the congratulations of the Assembly be forwarded to Mr. Burton.

#### **Sustentation Fund**

This was presented by Rev. Dr. J. G. Inkster, the Convener, and its reception and adoption moved by Rev. P. A. Dunn. This is a very full report and worthy of the careful consideration of the whole Church. Such attention is necessary for a complete understanding of the purpose of the Fund and will serve to remove existing misapprehensions. The report was adopted with the following amendment, the substitution of "and report to the General Assembly of 1944" for "and final adoption by the General Assembly under the Barrier Act."

#### **Missionary and Deaconess Training School**

A gratifying feature of this report, which was presented by Mrs. H. Ralston, the Principal, in the absence of Rev. Joseph Wasson, the Chairman, was that the attendance in three years has trebled notwithstanding that the standard of training has been raised and the time extended. Mrs. Ralston also reported that her recent visit to the West, which had been financed by the W.M.S. (W.D.), resulted in obtaining three recruits for the service and the promise of many more.

In speaking to the report Mr. McCree stated that the demand for deaconesses was growing and might be very much heavier in the next few years. Great care should be exercised in the selection of candidates and to this Presbyteries should give as much care as in the case of prospective ministers. He commended very highly the Principal and said that under her leadership the school enjoyed a high degree of prestige.

Mrs. Ralston also referred in terms of sympathy to the Chairman, Rev. Joseph Wasson, and of appreciation of the services rendered by him to the School.

#### **Board of Education**

This report was in the care of Rev. Professor Frank Beare of Montreal College. The main feature emphasized in the report is the necessity of wise and serious effort to increase the numbers in our ministerial ranks. In this connection a conflict was evident between the demand for scholarship and the immediate claims of the Church's work. Whilst the latter is very important the scholastic standards should be maintained. How to accomplish both of these in the present circumstances is a problem. The Church has now 384 self-sustaining charges, 130 augmented, and 208 mission fields, 730 charges in all. Whilst there are 768 ministers on the roll for various causes, and one in particular, the Chaplaincy Service, the available supply is greatly re-

duced. With all these deductions, such as 109 annuitants reported by the Pension Board, 72 on full time Chaplaincy Service, and at least a score otherwise 'occupied, such as Professors in the Colleges and Church Officers, there are available not more than 500 to care for the 730 pastoral charges. The Board of Education is therefore confronted with a serious situation in which it requires the co-operation of all who can in any way contribute to increasing the number of our ministers.

A large number of particular cases, most of which were appeals to be taken on trial for licenses, were considered and reported upon by the Board.

#### **Remits**

This report, presented by Rev. G. S. Lloyd, Convener, was, upon his motion, seconded by Rev. W. H. Fuller, received and after discussion adopted.

#### **Foundation Fund**

The Assembly having called for the report of the Special Committee entrusted with this appeal, it was read by Mr. John M. Thomson, the Convener. Mr. Thomson stated that he appeared before the General Assembly of 1942 and submitted the names of his committee with their recommendations. The General Assembly approved the effort of the committee and the committee was given authority to proceed to raise the sum of \$500,000.

Proceeding, Mr. Thomson stated, "I had hoped at the outset to obtain office space in the Church Offices, or closely adjoining them, but was unable. However, your committee in spite of many difficulties, in spite of lack of clerical assistance, and in spite of obstruction proceeded to evolve a plan with the result that Rev. Dr. Inkster and I approached Mr. R. C. Smith, of the R. C. Smith & Son, Limited, a man of long experience and sound judgment in such matters and a man who has been a life-long Presbyterian giving much of his time, skill and attention to the advancement of the Church. Mr. Smith agreed to consider the matter with his Board of Directors and later stated that his firm was willing to submit a plan. This plan and others were subsequently investigated and, as a result, Mr. Smith's was accepted. After working long at meeting after meeting the members of the committee giving generously of their time in co-operation with R. C. Smith & Son, Limited, in January of 1943, it was possible to announce the complete plan.

"The first announcement was by letter to each minister from the Secretary (Dr. Inkster), under date of January 21, 1943, which was followed on January 25th by a similar letter to the Clerk of each Session from coast to coast in Canada. These letters requested from each congregation a



complete list of its members and adherents. Letters from the Moderator of the General Assembly under date of February 10th and from myself as Chairman of the committee under the date of February 18th were sent in explanation of the Fund and its purposes, and humbly petitioning the support of all ministers, sessions and congregations.

"During the latter part of March, the first folder used in our campaign to raise this Fund was mailed to 80,000 families; the second folder early in April, and with each second folder was enclosed a copy of the Shorter Catechism, thereby placing in every Presbyterian home in Canada a copy of the Shorter Catechism, the very foundation of our faith. On the 10th of April, a final folder was mailed with a request that each member of The Presbyterian Church listen on Saturday evening, the 17th of April, to a coast to coast program over the Canadian Broadcasting Corporation National Network, which program was arranged without charge through the kindly efforts of R. C. Smith & Son, Limited. The following day, being Sunday, was set aside as Foundation Fund Sunday, and each minister in The Presbyterian Church was then in possession of a specially prepared sermon by the Moderator of the General Assembly for his use or guidance, according to his desires.

"Throughout the entire campaign, Rev. Dr. Inkster has acted as Travelling Secretary. He has arranged rallies, two of which I had the privilege of attending. He has travelled many miles, had many interviews, all of which was covered in his report. Let me here say that this effort has been very close to his heart and he has left no stone unturned to ensure for the Foundation Fund the success it deserves."

Mr. Thomson added that, as Chairman he had been served by a group of loyal and energetic men who gave unstintingly of their time and services to the advancement of this good cause.

The report contained several recommendations the first of which was most important:

**That the Assembly approve and endorse the work of the Committee of the Foundation Fund of our Church.**

After discussion this recommendation was carried by a very large vote, less than a dozen signifying their opposition. A number of these, however, recorded their dissent. The discussion was deferred in view of an order of the day by which the hour of 3.00 o'clock was fixed to hear the report of the Special Committee on the Colleges.

#### **Birthday Greetings**

A graceful act on the part of the Assembly was the sending of congratulations to Rev. James Skene, the father of Rev.

J. B. Skene, ex-Moderator, upon the occasion of his 90th birthday.

#### **Special Committee on the Colleges**

The Assembly after having heard the report of the Special Committee on Saturday postponed consideration until three o'clock Monday. The hour having arrived for this order of the day it was again given consideration. The committee had brought in specific recommendations which, after debate, were adopted with certain minor amendments. The full text of the report as adopted by the Assembly may be found in another part of this issue of the Record under the heading, **Recommendations.**

#### **Board of S.S. and Y.P.S.**

The evening session was devoted to the report of Sabbath Schools and Young People's Societies. Rev. Dr. M. B. Davidson, Chairman of the Board, presented the report, the reception of which was approved. Dr. Davidson presided over the program which then followed.

The first address was by Mr. William Lawson, President of the Ontario Y.P.S. He dwelt upon the large part the youth of our Church were taking in the war effort. In consequence of this the organization sought to reduce the cost of their service by fewer committee meetings, by delegating work to the officers and to the Convention and by securing the co-operation of the ministers. He expressed the purpose of the organization to support the Foundation Fund and emphasized the importance of the Society's work in developing the spirit of fellowship, for raising \$4,000 during the coming year for Missions, an advance of \$1,100 over the past year. In this connection the Society kept in view the importance of training the young people in stewardship.

Miss Margaret Webster followed with an address outlining the work among teen-age girls and young women, the great need of which was brought out by the statement that a very large proportion of our congregations and mission stations were without organized girls' work. Nevertheless, there is deep interest and earnest effort on the part of many individuals in the various congregations to promote this cause.

Work in the Sunday Schools was the subject of an address by Mr. C. J. Parker, of Hamilton, a veteran worker in that realm. Two powerful appeals were made for devotion to this service, one, the call of the Master and the other the call of the child. He stated that in the U.S. there were 15,000,000 children outside the Sunday Schools and a like proportion in Canada.

The Sunday School publications next received attention, Rev. Dr. N. A. MacEachern addressing the Assembly. Twelve years ago the work of restoring this service was



entrusted to the Board under his leadership. He said confidently that as good work was now being done as by the former Sunday School publications; in one year 3,000,000 pieces of Christian literature for young people and leaders had been sent out.

The concluding address was by Rev. E. A. Thomson, the Secretary of the Board, who emphasized the importance of the work by presenting the dark picture of the prevalence of crime in youth of the teen-age.

General ignorance of the Bible was another feature in the dark picture. The work of the Board is to meet this situation which calls for wise and persistent effort. Dependence cannot be placed upon the Public School for this needed service. The Home and the Sunday School are the agencies by which the preservation of the moral life of youth and the redemption of those who have gone astray is to be effected.

In the report of the Board note is made of the fact that Miss Ruby Blyth, whose services were so valuable as Sabbath School missionary in B.C., at the close of 1942 completed her service with the Board and is now laboring under the Board of Missions in charge of the Esquimalt Services Home.

The Booklet **Presbyterian Memory Courses** was revised and for the first time a senior memory course has become part of the Board's program. Gratification is also expressed at the increasing number of Daily Vacation and Summer Bible Schools. Note is made of the sustained effort of the Board to advance the work of Bible Study in public schools. At the close of 1942 there were 788 School Boards recorded as having taken definite steps to have the Bible taught in the public schools, and 852 clergymen are giving instruction in 1,909 schoolrooms with an estimated constituency of 60,000 children. Earnest effort has been made to promote temperance among the young. The Lantern Slide Department was active, two new sets of slides having been added, one presenting the work among the boys and girls of our own Indians and the other on British Guiana.

A decrease in the number of schools requiring assistance is reported and also in the number of families served by the Sabbath School Post. The **Front Line**, the youths publication, has been circulated free among members of the Forces to the extent of 875 copies. The action of the Board in this particular is very much appreciated.

## TUESDAY

The first matter to engage attention at the morning session was the report of the committee on the establishing of a Faculty of Theology in McGill University. Profes-

sor MacLennan stated that this was a movement that had been under consideration for at least three years. During this time there had been much discussion of the proposed venture. The chief considerations governing those promoting the object were to make possible larger contribution by the University to the education of candidates for the Christian ministry and to provide instruction in religious knowledge for the students of the University. In all eight chairs were proposed, six devoted to the major subject matters of theology and two concerned with comparative religions, history, and philosophy. There would be two professors chosen from each Church. Upon the fitness of these the Colleges would be expected to decide. The Pre-selection Committee of six from the Colleges would confer with the University Committee. These men must be nominated by the Churches whereas the other professors in the Faculty of Theology would be chosen in the regular course of University appointment. The Colleges would still prosecute their strictly denominational training. The financial arrangements would require a contribution from the Diocesan College of \$7,500, \$12,000 from the United Church of Canada, and \$12,000 from The Presbyterian Church in Canada. There would be a five-year experimental stage during which a College might withdraw, but only after six months notice.

Professor MacLennan insisted that in this plan there would be no detraction from Presbyterian tradition. The enterprise was supported also by Professor James Hughes of McGill University. A letter was read from Principal Mackenzie of the Presbyterian College, Montreal, which reported that a resolution passed both by the Board and Senate of the College approved the plan and that they were ready to co-operate. The Colleges would not confer degrees, and their endowments would meanwhile be preserved.

The Assembly next gave further consideration to the report of the S.S. and Y.P.S. and disposed of a number of Overtures.

## Royal Canadian Air Force

Pursuant to an order of the day the Assembly had the opportunity of hearing Squadron Leader Stuart C. Parker, whose special work in behalf of this branch of the Service has already been reported in the Record. Dr. Parker declared that the awakening of a spirit of enthusiasm among the people for this branch of the War Service was most necessary in order that the full limit of material required should be provided and that large additions should be made to the personnel of the Force. From a small token Force the members in this Service have risen in two years to 182,000. We are fighting Europe, not Germany, he



said, and our first aim was to attack the resources of the enemy, which could be accomplished only by air. The whole hope of the United Nations was in the Air Force and into this we should throw the full measure of our power. There should be some offset to the restraints which natural relationships entail and the opportunity and glory of this essential service should be impressed upon our young men and women.

### Chaplaincy Service

Rev. Dr. William Barclay, Convener, spoke to this report and moved its reception and consideration. A communication from the Chaplains Overseas, signed by H/Major J. Logan-Veneta and H/Major G. D. Johnston, expressing their views upon promoting the Chaplaincy Service was remitted to the committee for consideration and possible action. H/Lieut.-Col. W. Gordon Maclean, minister of First Church, Winnipeg, seconded the motion for the reception of the report and spoke briefly upon the maintaining of the Service in the highest efficiency. Rev. E. G. B. Foote, Royal Canadian Navy, and H/Group Captain John MacNab spoke briefly upon the requirements and opportunities of the Services which they respectively represented.

The latter part of this afternoon sedurant was occupied with the consideration of Overtures.

In the evening consideration of the report of the General Board of Missions was resumed.

One feature of special interest was the Overture from the Presbytery of Vindhiya and Satpura Mountain Bhil Presbytery with respect to union with the United Church of Central India. Upon this, by permission of the Assembly, Dr. John Howie spoke in support of the prayer of the Overture, which was granted. Following this action a motion was carried directing "That all ministers of The Presbyterian Church in Canada who are members of the Vindhiya and Satpura Mountain Bhil Presbytery shall retain their full status as ordained ministers of The Presbyterian Church in Canada and that their names shall be carried upon the Appendix Rolls of Presbyteries holding their Presbyterial certificates.

### WEDNESDAY

Further Overtures were the main consideration at the morning session.

Rev. Robert Good was named by the Assembly as the Church's representative on the League of Nations, following request of the National Council of that body.

At the last Assembly a committee was appointed "To explore the possibilities of co-ordinating the financial machinery of the Church with respect to the Pension Board, Sustentation Fund, Budget Committee, and

other Boards of the Church." Rev. Dr. Wm. Barclay reported for this committee and on motion the committee was thanked and continued for the purpose of further study of the matter and to report to next Assembly.

### Home Religion

In presenting this report Rev. A. C. Stewart made a very earnest appeal for the promotion of the cause and was supported in this by Rev. H. M. Coulter. The report as a whole was adopted with the substitution of Rev. T. Christie Innes as a member of the Committee in place of Rev. A. A. Lowther, who had resigned.

A cablegram from Chaplains overseas was read by the Clerk:

Kindly convey to Commissioners 69th General Assembly loyal and affectionate greetings from all Presbyterian Chaplains overseas with their prayers for God's blessing on all your deliberations.

(Signed) Major Sutherland.

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### Loyal Addresses

Rev. Dr. Robert Johnston, on behalf of the Committee, submitted the following, which were adopted, the Assembly standing and the National Anthem being sung:

To His Majesty King George VI:

MAY IT PLEASE YOUR MAJESTY:—  
The General Assembly of The Presbyterian Church in Canada, at present convened in the City of Hamilton, begs respectfully to assure Your Majesty of its loyalty to Your Majesty's Person and Throne, in thankfulness to Divine Providence for the bonds which, through Your Majesty, bind together so firmly the peoples of the British Commonwealth of Nations.

It is the earnest wish and heartfelt prayer of this General Assembly, and of the Church which it represents, that Your Majesty and Your Family may be preserved in health and in strength to continue the noble guidance and good example which you are giving to the people of your Empire throughout these trying and testing years of conflict, and that you may be spared to give a like guidance and example in the days of peace which in God's good time may be vouchsafed to us.

May it please Your Majesty to convey to your gracious Consort, and our Beloved Queen, our humble gratitude for the words which she spoke during a recent broadcast, expressing her personal conviction that a spiritual faith must provide the necessary inspiration for that better life which we seek for our people.

May we respectfully remind Your Majesty of the promise of Scripture: "Thou wilt keep him in perfect peace whose mind is stayed on thee."



To His Excellency, the Earl of Athlone,  
Governor-General of Canada:

**MAY IT PLEASE YOUR EXCELLENCY:**—The General Assembly of The Presbyterian Church in Canada, at present convened in the City of Hamilton, begs your Excellency to convey to His Majesty the King the expression of loyalty and affection here appended.

To Your Excellency and H.R.H. Princess Alice, the General Assembly also desires to send its loyal greetings, in recognition of the constant devotion shown by yourself and Princess Alice in the discharge of the heavy duties and responsibilities laid upon you by the conditions of a war in which the Dominions stand side by side with the Mother Country and with the other parts of the Empire.

It is the earnest prayer of this Assembly that you and H.R.H. Princess Alice may be blessed with health and strength that you may be enabled to continue to inspire and encourage the people of the Dominion by your Christian example.

To the Right Honourable W. L. Mackenzie King,  
Prime Minister of Canada:

The General Assembly of The Presbyterian Church in Canada, at present meeting in the City of Hamilton, desires to convey to you, your Government, and the Parliament of Canada, our expression of good will.

We realize that these are days of anxiety for all of us, and of heavy responsibilities for those who govern the country. Our prayer is that God may grant you His own wisdom and strength for such a time as this.

We send to you, as a devoted and loyal son of the Church, fraternal regards, with the hope that you may be spared for many years to make your contribution to the life of this fair land, and the British Commonwealth of Nations.

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#### Board of Evangelism

In the absence of the Chairman, Rev. J. B. Thomson, the report was submitted by Rev. P. A. Dunn.

The opening paragraph of this report refers to the additional burdens placed upon ministers by the war. Enlistment has drained tens of thousands of young men and women from our churches. War work has also given the Church concern on account of the rotating periods of daily service.

The Board, as one of its first duties, sent out material for the Week of Prayer and for Thanksgiving a letter was sent to ministers, signed by the Moderator of the Assembly and the Convener of the Board.

The problem, which is seemingly an in-

evitable one in war time, of the Sunday opening of moving picture theatres engaged attention and appeals, in conjunction with other bodies, were made to the authorities at Ottawa. The Board also communicated with the Prime Minister urging prompt and energetic action in dealing with the liquor traffic.

For the period of Lent the Board issued and circulated a series of studies with the general title, *This Is The Victory*. The Committee, too, has raised its voice upon the serious extent of juvenile delinquency.

Concern was expressed over the low standard of much Sunday broadcasting and at the same time appreciation was expressed of the action of the CBC National Religious Advisory Committee in granting the free use of government stations for the morning hour of worship throughout the year.

In resuming consideration of the proposed Faculty of Divinity in McGill University it was resolved that the Convener, Rev. Dr. Wm. Barclay be requested to prepare the report agreed upon to be sent down to Synods and Presbyteries and the Board of Education to consider and report to the next Assembly.

An interim report by the Special Committee on the Colleges was presented by Rev. Dr. J. B. Paulin. This recommended that assistance be sought from the revenues of Montreal College for the proposed co-operative scheme and that the Committee, in conjunction with representatives (four at most) to be named by a joint Committee of the Board and Senate of both colleges have full powers (widely interpreted) to make such rules and regulations as may be necessary to implement the wishes of the Assembly.

The evening sederunt was occupied with report of the Committee to examine the Minutes of the Assembly's Commission and further consideration of the report of the Board of Missions.

An application from the Presbytery of Barrie for permission to license and ordain Mr. J. A. Ross, accompanied by the request that the congregation of Hornings Mills be made a part of the Creemore charge, was refused.

Recognition of the services of Rev. H. R. Horne, who has retired as Synodical Missionary for Saskatchewan and Alberta, was made by voting an honorarium of three months salary. The like consideration was also accorded to Rev. W. M. Mackay, retiring Synodical Missionary for Northern Ontario, Manitoba, and Saskatchewan.

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#### Next Meeting

The time and place of the next meeting was fixed for the first Wednesday in June,



1944, at eight o'clock in the evening in Knox Church, Toronto.

\* \* \*

### Trustee Board

The Chairman, Mr. J. A. McLeod, not being present the report was presented by Mr. E. W. McNeill. The chief item of interest in this report was the securing of ancillary provincial legislation necessary for the transaction of business by the Trustee Board in the several provinces concerned: Nova Scotia, New Brunswick, Manitoba, Saskatchewan, Alberta and B.C. As stated in the Record previously, Ontario legislation was obtained at the time when Dominion legislation was secured. Application has not been made to Prince Edward Island since, apart from congregational property, the assets of the Church there hardly warrant such an application at the present time. Embodied in the report is a complete statement of the list of securities on behalf of the several funds indicated.

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### Standing Committees

This was received as presented in printed form by Rev. Dr. J. S. Shortt and after protracted consideration with certain amendments was adopted. The Treasurer of the Church is a member ex-officio of all spending boards. A departure from the precedent of some years was made by deciding that no Commission of Assembly should be appointed this year.

Attention was then given to further matters arising from the report of the Budget and Stewardship Committee.

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### Sessions and Boards of Management

The Special Committee charged with reporting upon the relationship between Sessions and Boards of Management was presented by Mr. C. M. Pitts. This deliverance will be given elsewhere.

\* \* \*

### THURSDAY

Following the constituting of the Assembly, Dr. Rochester, Secretary of the Committee on Correspondence, read messages of greetings from the United Presbyterian Church of North America and Bay of Quinte Conference of the United Church of Canada. These messages were received and recorded with an expression of the most cordial fellowship.

\* \* \*

### Statistics and Finance

This report was presented by the Clerk, Rev. Dr. J. W. MacNamara. The returns as made to the Clerk called forth an appeal for greater care by Clerks of Presbyteries in compiling and for promptness in forwarding returns. He suggested also that reports might be made in briefer form.

The membership, according to returns, notwithstanding the reception during the

year of 4,887 new members, suffered a decrease of 1,747 and the number of families a decrease of 1,253. Mortgage indebtedness has been reduced by \$139,590.

\* \* \*

### Church Worship

Necessarily this Committee refers to the difficulties created by large enlistment of our young men and women as affecting public worship and explaining in part the falling off in church attendance. One suggestion affecting vacant congregations was a Lay Readers' Association, which for the conduct of public worship could provide substitutes for ministers, such as elders and other church officers.

\* \* \*

### The Ephriam Scott Fund

The Capital Fund has increased, being now \$71,459.98, an increase during the past year of \$6,733.56. Acknowledgment is made of a bequest of the late Miss Elizabeth A. H. Scott of \$5,000 which has been added to capital. Gifts to the amount of \$435 have been added to income. One of these, of \$300, is a grant from the fund established by the late Mr. R. A. MacGregor, of New Glasgow, N.S., and \$100 from Senator Cairine Wilson, of Ottawa, in memory of Rev. Alexander Ferguson, D.D., minister of St. Andrew's Church, Ottawa. In consequence of this additional help the Committee was able to maintain its help to the needy and to respond to the requirements of several new applicants. The report emphasizes the necessity, created by the prevailing low rate of interest, of supplementing income by gifts.

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### Penmarvian and Morgan Memorial Homes

The year 1941 for Penmarvian has been very successful, with a company of 19 resident guests. The average number was 15, an increase of two over the last year. There was an increase of receipts from regular guests of \$56.68 per month. From temporary guests the sum of \$377 was received. This represented a total monthly increase for 1942 of \$46.61. The report speaks highly of the services of Miss Ferguson, and the other members of the staff. The net debit balance of \$1,201.31, some of which has been carried for two years, has now been changed to a credit of \$160.19.

In the case of the Morgan Memorial House at Markham the property during the year has been greatly improved by the removal of several unsightly buildings. The three self-contained apartments are occupied. Having been required by the order of the Fuel Controller to discontinue the use of fuel oil for heating, it was necessary to install a stoker. Other changes have been made, all of which it is expected will contribute to economy and efficiency.



Further attention was given to the Board of Education and the report adopted.

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### Historic Anniversaries

In presenting this report the Convener, Rev. Dr. Wm. Barclay, directed attention to the fact that in the order of evening service in the Assembly Church the instruction to arrange for observance of this anniversary was carried into effect and that arrangements have been made to send this throughout the Church.

The celebration of the 100th anniversary of the disruption in Scotland was deferred to the observance of the Centenary of Knox College in 1944 and commended to congregations established in 1844 in sympathy with the Free Church of Scotland.

The report directed attention to the fact that articles in the Record in March, April, and May were written with a view to informing the Church with respect to both these events.

\* \* \*

### Church Extension and Church and Manse Funds

This former Fund was established in 1926 and has now outstanding loans to congregations of \$215,421.17. This year the bank overdraft has been reduced by \$2,659.60. The report states that the work of church extension has been sadly neglected, especially in some of our larger centres, and asserts that the imminent duty of the Church is to address itself earnestly to extension both in the interest of providing services in new areas and of maintaining connection with members of our Church who have moved to the newer districts.

In the latter, the Church and Manse Fund, there has been improvement in the repayment of loans. Receipts on account of principal amounted to \$7,870.48, an increase of \$3,617.98 over the previous year. Interest payments also were in advance.

\* \* \*

### Historical Committee

Rev. Dr. A. L. Budge, the Convener, presented this report and addressed the Assembly. Prominence is given in the report to the events commemorated this year, to which we have already referred.

The passing of two persons prominent in the missionary work of our Church was noted, Rev. Dr. J. F. Campbell of India, who had given nearly half a century of service to the work under the auspices of our Church, and Mrs. Jonathan Goforth who "Shared in all the zeal, sacrifice, and achievement which distinguished the work of over fifty years in foreign lands by her husband whose name is honored in the literature of all missions".

The erection of new churches and the observance of notable anniversaries in congregations are the subjects of a paragraph

and mention is made of a number of enriching additions to the Church archives.

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### Men's Organizations

This was a subject of brief report in which attention was directed to the great importance of such effort as would be required at the close of the war. The report had been prepared by Rev. J. M. Macgillivray.

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### Resolutions of Thanks

The final feature of business was the reception and adoption of the report of the Committee on Resolutions. This was an extended recognition of all those who unofficially had contributed to the success of the Assembly. A supplementary resolution to those presented by the Committee commended "the able, sympathetic, and efficient manner in which business has been handled by the Moderator, Clerks of Assembly, Boards of Standing and Special Committees, as well as to individuals who have spared no effort to present this business in clear and concise form".

The Moderator then addressed the Assembly. He briefly expressed his indebtedness to the Clerks and his brother ministers of the Local Committee, Rev. Dr. Barclay, Rev. C. L. Cowan, Rev. J. K. Lattimore. He noted that attendance had been unusually well sustained to the very end and attributed this in measure to the number of important matters considered by the Assembly. The spirit of the Assembly also impressed him as indicating alertness and close attention to every issue. This was emphasized by one of the delegates, Wing Commander J. Rossie Brown, who represented the Church of Scotland, saying that he would report to the General Assembly of the Church of Scotland that in The Presbyterian Church in Canada they had a true daughter of the Mother Church. The Moderator also expressed his gratification at the active interest of the younger members of the Assembly and thanked the Commissioners for their "co-operation, indulgence, and leniency".

"Thereafter the Assembly joined in praise, singing the one hundred and twenty-second Psalm. The Moderator then led the Assembly in prayer. He then said, "In the name of the Lord Jesus Christ, the only King and Head of the Church, and by the authority of this Assembly, I now dissolve this Assembly, and appoint another General Assembly of The Presbyterian Church in Canada, to meet in the City of Toronto, Ontario, and within Knox Church there, on the first Wednesday of June, in the year of our Lord, one thousand nine hundred and forty-four, at eight o'clock in the evening.

The Moderator then closed the sessions with the Apostolic Benediction."



## RECOMMENDATIONS

### Board of Administration

#### Budget Estimates for 1944

1. Your Board recommends that the amount of \$500,000.00 be set as the objective for 1944, in order to provide adequately for the work of the Church at home and abroad, to meet interest charges on borrowed funds, and to reduce our present indebtedness, and that the amount be allocated to the Synods as follows:

Maritime Provinces .....	\$ 38,000.00
Montreal and Ottawa .....	95,000.00
Toronto and Kingston .....	184,000.00
Hamilton and London .....	136,000.00
Manitoba .....	10,000.00
Saskatchewan .....	8,000.00
Alberta .....	14,000.00
British Columbia .....	15,000.00

\$500,000.00

2. That the General Assembly approve of the Budget as submitted, and instruct the Synods of the Church, that their respective allocations be approved, and in turn allocated to the Presbyteries within their bounds, at the earliest possible date, and not later than October 31st.

3. That the General Assembly again request Synods and Presbyteries to give careful consideration to the apportionment of Budget Allocations to the Presbyteries, and congregations within their respective bounds, in order to make the allocations as equitable as possible.

4. That the General Assembly instruct the Presbyteries of the Church to make the Budget Allocations to the congregations within their bounds, not later than December, so that congregations may have them in time to present to their Annual Meeting.

5. That the report and recommendations upon the Overture from the Synod of Montreal and Ottawa be approved.

6. That the Board of Administration be given authority to study the policy involved in connection with the appointment and retirement of paid officials and to report to next Assembly.

7. That the recommendation "That the salaries of the Church Officials be restored to the original amount" be referred for primary consideration of the Board of Administration under like conditions as applied to the augmented charges and ordained missionaries as soon as conditions warrant it.

8. That Henry Barber, Mapp and Mapp, Chartered Accountants, be continued as Auditors of the Church Accounts, under the same terms as were approved by the Assembly last year.

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#### General Board of Missions

1. That all salaries for foreign missionaries should be uniform, with the initial

salary for married men \$2,000; unmarried \$1,400; that an increase of \$100 for every seven years' service be retained, and that the maximum salary be \$2,600 exclusive of children's allowances.

2. That children's allowances be revised as follows:

1 year to 5 years of age	\$100.00
6 years under 12 years	150.00
12 years under 18 years	200.00
18 years to 21 years at the discretion of the Board.	

3. Medical and Dental Attention:

(a) On the field. That payment in whole or in part be at the discretion of the Board, and that missionaries should have a medical examination every two years.

(b) On furlough. A thorough physical examination after return on furlough, and before returning to the field.

6. That Synodical Missionaries be appointed for each of the following areas: (a) Alberta, (b) Saskatchewan, (c) Manitoba and Northern Ontario, and that the General Board of Missions be authorized to call for nominations from Presbyteries and to report and recommend to the General Assembly.

7. That the salary of student missionaries be increased from \$12.50 to \$15.00 a week.

8. Graduating Students:

(a) Grant full ministerial status to all men who in December accepted their appointments under the Mission Board and grant leave to Presbyteries to ordain such men.

(b) That all students who responded to the Mission Board's appeal of 1942 be strongly advised to complete their educational course, either intra-murally or extra-murally; that those unable to do so be given a course of reading and study, which will supply any special deficiency in their academic attainments; that courses be provided by the conjoined Senates and Faculties to enable such men to complete their studies, as above, and that funds be made available by either the Mission Board or the Colleges, or both, to assist all parties in carrying out these arrangements.

9. Recruits for the Ministry:

1. That each Presbytery should be required by the Assembly to maintain a committee which might be called a Committee on Recruits for the Ministry, with possibly a similar committee in each Synod which would serve to co-ordinate the work being done in the several Presbyteries. The duty of these Presbyterial committees would be to devise means of stimulating interest in this matter throughout the congregations of the Presbytery, and especially to keep this important need of the Church con-



stantly before the ministers. This committee should have the names of all prospective students for the ministry, and when satisfied as to their general fitness should see that they are not only encouraged in their resolve but properly advised and directed, especially at the beginning of their course and until they have been placed under the supervision of one of the theological colleges.

2. That diligent effort be made by every means available (through the Presbytery committees already mentioned, through co-operation with the Board of S.S. and Y.P.S. and otherwise) to bring the claims of the ministry more prominently before our young people, and especially before Presbyterian boys in High Schools and Universities. It is suggested in particular that this should be kept in mind in planning summer camp programs for teen-age boys.

3. We urge that in all methods which may be adopted with a view to improving the position of the Church in this respect, the point should constantly be stressed that quality is vastly more important than mere numbers. The problem will not be solved simply by mass appeals. Wise and careful discrimination in the selection of students is essential, and those to be encouraged and assisted must be those of genuine ability and definite promise of usefulness in this high office.

4. That Synods, east and west, be urged to raise from the congregations within their several bounds a students' bursary fund for the purpose of giving financial assistance when required to students from within the bounds of the Synod who are studying Arts in preparation for theology at local universities, and that all such funds be administered by the Boards and Senates of the two Colleges for the benefit of such students for the Presbyterian Ministry, in Canadian Colleges, as make due application for, and proof of their need of, the same.

Furthermore, that in order to be eligible for any such bursary, a student must be duly certified, by a Presbytery, to one or other of the College Senates and be following a course of study approved by the Faculty and Senate of such college. He must also make satisfactory progress in his university studies, and undertake to refund any such financial assistance if he should fail later to proceed to the study of theology. Such bursaries could be paid directly by the Synod's Committee, after consultation with the Faculty of the theological college in which the student is registered.

5. That the Chaplaincy Committee be instructed to bring this question of Recruits for the Ministry before all Chaplains at home and overseas.

10. That the General Assembly make available, if and when required, from the

Mission Board Reserve Funds, a sum not exceeding \$15,000 for the securing of the Chinese Y.M.C.I. building, Toronto, or some other building suitable for the carrying on of Chinese work in the City.

#### 11. Missionary Education.

That the salary of the Secretary, Rev. E. H. Johnson be increased to \$3,000 a year.

12. That Allan S. Farris a student who had completed his first year's course of study in Knox College and remained on the field during the session of 1942-43 at the request of the General Board of Missions be granted his standing as having completed his second year's course in theology.

13. That the Assembly approve the proposal of the General Board of Missions to undertake work in Free China by affiliating with the North American Advisory Committee of the Church of Christ in China, particularly with a view to participating in the Yunnan Church Mission Joint Project.

14. That steps be taken by Presbyteries to ask every congregation to have a Missionary Committee, appointed by the Session, representative of the whole congregation. The function of the committee will be to plan for the dissemination of missionary information by such methods as literature, lantern slides, addresses, visits of missionaries and mission study groups.

15. That the salaries of ministers inducted into augmented charges be increased to \$1,700 and those of ordained missionaries to \$1,600 and that this resolution be referred by the Board of Missions to the Board of Administration for primary consideration as soon as conditions warrant it.

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#### Pension Board

1. That an amount of \$1,700.00 be approved to cover the year's expenses of the Pension Board from February 1st, 1943, to January 31st, 1944, and also \$215.00 to take care of unpaid expenses for the year February 1st, 1942, to January 31st, 1943.

That the sources to the Income Account be now increased by adding Minister's Rates and the Congregational Rates (both now being added to Capital Account) and that the determination of the rates on congregations be amended under "How money shall be raised", Section 1, as shown on page 150, Book of Forms, by striking out the words "all charges having the services" to—"would be \$27.60," and substituting "all charges having the services of a minister and paying stipend, shall by Act of the General Assembly pay into the Pension Board Treasury, before January 31st of each year, 1 per cent of the amount reported as 'Amount Raised for All Congregational Purposes' for that charge in the last published Statistical Report of the General Assembly. If unreported for any year, the last amount reported by the charge under that heading shall be used.



In the case of ministers employed under the direction of a Board of the Church, or an organization directly under the control of The Presbyterian Church in Canada, the amount paid as salary shall be used as the basis of annual payment by such Board or organization to the Pension Fund Treasury before January 31st of each year, as follows:—2 per cent for salaries below \$1,800.00, 3 per cent for salaries of \$1,800.00 but less than \$2,500.00, and 5 per cent of all salaries \$2,500.00 and over.

"That an amount shall be payable annually from the Budget Funds of the Church to the Pension Fund Treasury of an amount of not less than \$5,000.00, and such further amount as shall insure a balance of \$25,000.00 in the Income Account of the Pension Fund at the end of the fiscal year; always provided that the contribution from the Budget Funds in any year shall never exceed 5 per cent of the un-apportioned Budget Contributions of that year, without the special resolution of the General Assembly.

3. "That the Pension Board be permitted to investigate the Revision downward of the interest rate returnable under Section 2, Page 156, Book of Forms under withdrawal from the Church and also under Second Plan Table 2, Page 160, Book of Forms, and that until the rate of repayment referred to in Table No. 2 is adjusted no applications be received under Table No. 2."

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#### Sustentation Fund

Your Committee would recommend that the Assembly print the report and send it down to all Presbyteries and Congregations, in order that it may be carefully studied, with a view to amendment or suggestion, and report to the General Assembly of 1944.

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#### Board of Education

These recommendations deal mainly with applications to be received into the ministry of our Church and are not given here.

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#### Board of Evangelism and Church Life and Work

1. That Campaigns of Evangelism and Education be immediately launched throughout our Church, as our primary spiritual responsibility, and that the carrying out of the plan be referred to the General Board of Missions and the Board of Evangelism and Church Life and Work.

2. That in any case wherever possible several of our ministers and their congregations unite among themselves for such recruiting enterprises.

3. That where united action seems impossible the individual minister should be encouraged to act as his own Evangelist.

4. That the Assembly urge upon all ministers that the time has come to give

priority in their regular preaching and work to the necessity of winning a definite verdict in favor of Jesus Christ as Saviour and Lord.

5. That suitable leaflets be prepared by the Board for the use of our Church generally in the work of evangelism and education.

6. That the Board of Evangelism and Church Life and Work be instructed to put the above recommendation into effect.

7. The Board notes with satisfaction the progress that is being made in religious education in our schools, and the increased facilities which educational authorities are providing in many places for religious instruction. The Board would recommend (1) that, whereas praise is an important factor in the religious life, children be taught to sing such psalms and hymns as are used by all denominations and (2) that the memorizing of passages from the Old and New Testaments should have a primary place in all religious instruction, and that the Board be empowered to take such steps as it may deem necessary to make this recommendation effective.

8. That we commend the work of the Lord's Day Alliance and urge our ministers constantly to instruct our membership in regard to the sanctity of the Lord's Day, and the peril of secularization which is increased in time of war.

9. That our Ministers and congregations prepare to do all they can to assist members of the Armed Forces after their demobilization to find places in the religious, business, social and industrial life of the community, and that in the meantime they keep in closest contact with their families.

10. This Assembly learns with profound alarm and dismay of the overwhelming increase in the number of children born to unmarried parents, and would earnestly call on young men and women to remember that in this way God's law is broken and retribution will inevitably follow. And whereas this condition is due not only to the influence of war, but to the fact that many have separated themselves from God, the source of moral strength, the General Assembly calls upon all, young and old alike, to live more to God and to stand fast by the principles and laws of the Christian faith.

11. That the Assembly approve of the petition of the Presbyterian College, Montreal, for the setting aside of a Sunday each year on which the needs of the Colleges shall be presented to the congregations of the Church. And this Board asks that the claims of the Christian Ministry be urged upon our young men.

12. That the Assembly authorize the payment of \$200.00 to this Board for expenses.



**Committee on Correspondence**

1. That the sum of \$500.00 be our contribution this year to the Bureau of Relief for Evangelical Churches of Europe.

2. That the sum of \$20.00 as usual, be our contribution to the United Stewardship Council.

3. That the sum of \$300.00 be given to the World Council of Churches (in process of formation), with the same proviso as last year and that should a sum larger than this be requested the Board of Administration should be consulted.

4. That the sum of \$150.00 be our contribution to joint-secretarial expenses of the World Council of Churches and the Christian Social Service Council.

5. That the appeal for help of the Presbyterian Churches in the British Isles, favorably considered by last Assembly, be postponed in view of the campaign for the Foundation Fund and other appeals but that the permission of the Assembly to take such offering be again sought, to be carried into effect at a suitable time.

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**Record Committee**

1. That it be an instruction of the Assembly to all congregations that their obligations to the **Record** be promptly met.

2. That Presbyteries be instructed to report before the close of the year the circulation of the **Record** among the congregations within their bounds, respectively; and, as occasion requires, to report important events in church life for the columns of the **Record**.

3. That the observance of the first week in November as **Record Week**, as fixed by Assembly, should be continued and that should this week be an unacceptable time for certain congregations, these should be required faithfully to do their utmost on behalf of the **Record** at such time as is suitable to their congregational program.

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**Historical Committee**

1. That the Special Committee on Anniversaries of Historical Presbyterianism be continued for at least another year.

2. That these Anniversaries be observed, as far as possible, throughout our Church.

3. That it be urged upon all ministers and elders to find ways and means whereby all our Kirk Sessions, Presbyteries and Synods can co-operate effectively in carrying out the Committee's suggestions.

4. That along with public meetings for celebration there be similar care taken to search for records and other material, which give living interest to the periods and proceedings under review, and have such carefully documented and preserved.

5. That the thanks of the Assembly be given to those who have forwarded, during the past year, such a variety of contribu-

tions towards the enriching of the Archives of our Church.

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**Committee on Anniversaries**

That the Order of Service and prayers used last Sunday evening be printed and a copy sent to each of our ministers, with a view to a celebration of the 300th anniversary of Westminster Assembly being held throughout the Church on a suitable Sunday in the Fall.

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**Chaplaincy Service Committee**

1. That Presbyteries be again requested to survey the whole work within their bounds with a view to possible plans, including the readjusting of certain fields, for enabling suitable men to be freed, if they are willing, for nomination as Chaplains in His Majesty's Forces, at the same time taking into account the interests of the Church at home.

2. That the brief from the Chaplains overseas be remitted to the committee for consideration and possible action.

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**Remits****Office of Lay Reader:**

1. That those Synods meeting in the Fall be asked to set up Special Committees to study the matter and submit details for the institution of this office to the Board of Education not later than March 1st.

2. That in the case of those Synods which meet in the Spring, this matter be referred by the Assembly to their Mission Committees.

3. That the Board of Education be instructed to bring in recommendations to the next General Assembly.

**Foreign Missionaries on the Constituent Roll:**

That the Assembly re-adopt the resolution as an Interim Act and send it down to Presbyteries under the Barrier Act with injunction that each Presbytery consider and report.

**Better Ordering of the Settlement System:**

That the report be sent back to the Presbyteries with instruction that it be considered by each Presbytery and report made to the next Assembly.

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**Foundation Fund**

1. That the Assembly approve and endorse the work of the Committee of the Foundation Fund of our Church.

2. That the Assembly instruct the Committee of the Foundation Fund to continue and complete their work as speedily as possible.

3. That the Assembly confirm officially the appointment of the Chairman, the



Treasurer, the Secretary, and the Committee of the Foundation Fund.

4. That the Fund be applied as follows:

1. In payment of indebtedness of the Church as certified by the Auditors as of January 31st, 1943.

2. That the balance, and any further amounts contributed thereto, be set apart to be known as **The Foundation Fund**, to be kept intact, the interest from the investment thereof to be devoted to such objects as the Board of Administration may determine in the best interests of the Church.

\* \* \*

### Committee on Colleges

#### Relations between Senate and Board of Knox College:

1. Whereas many of the functions of the Senate have been delegated to the Board, and certain functions of the Board have been taken over by the Trustees of the Church, without clearly delimiting the powers of each, no definite steps can be taken to clarify the relations between the Senate and Board of Knox College, or determine their respective powers, until the duties and powers of the Board and Trustees shall have been clearly defined by a special legal committee.

2. That the matter of enforcing discipline within the College, at present shared by the Senate and Board, be left in abeyance till the relations between these two bodies shall have been clearly defined; and that in the meantime the necessary discipline shall be exercised by the Principal, assisted by a joint committee composed of members of the Senate and Board.

#### With respect to the Colleges:

1. That, as a war measure, Montreal College be closed for the duration of the war, and its Faculty and students co-operate with those of Knox College, beginning with the opening of the College year, 1943-44.

2. That the travelling expenses from Montreal to Toronto, of both Faculty and students of Montreal College be paid by the Church.

3. That the distribution of the teaching-load among the various professors be determined by the combined Senates and Faculties.

4. That Principal Eakin continue as Principal for the College year 1943-44.

5. That Principal Thos. Eakin, Principal-emeritus D. J. Fraser, Professors John D. Cunningham and W. Harvey-Jellie, having reached the retiring age, be retired at the conclusion of the College year 1943-44 with an annuity to be set by the next General Assembly.

6. That Presbyteries be asked to take the necessary steps to nominate, as Principal of Knox College, one who shall not be a member of the joint Faculties, who shall assume his duties at the commencement of

the College year 1944-45, and shall be Principal of both Colleges during the co-operative period.

7. That in view of the indifferent health of Principal Scott Mackenzie, he be retired as Principal of Montreal College, after a year's leave of absence on full salary, so that he may regain his full measure of health, but without in any way affecting his status as Professor of Systematic Theology, and that a new Principal be appointed when such a step is deemed necessary.

#### Scholarship Funds:

Your Committee feels strongly that some definite steps should be taken to encourage in our Church the type of man suitable to fill the Chairs in our Colleges in the future. In view of the fact that both Colleges appear to have Scholarship Funds, far in excess of what they can use, your Committee thinks that it might be possible to provide out of these funds, (through enabling legislation, if necessary), in each College an annual Scholarship to be awarded to students of special brilliance.

#### Recruits for the Ministry:

1. That the Senates of the Colleges bring before the Church as a whole the urgent need of securing an adequate number of suitable candidates for its ministry.

2. That this Committee arrange with the individual congregations for a visit by a member of the Faculty of one or other of our Colleges.

3. That in connection with these visits, travelling expenses only be paid.

#### Report Referred:

That this report be referred to a Committee to work out details.

\* \* \*

### Committee on Church Worship

1. That the Assembly extend, through the ministers of our charges, sincere sympathy to the war-workers who are deprived, by the exigencies of the times, of the opportunity of public worship, and pray that their faith may be kept strong.

2. That the matter of expenses of this Committee for printing and sending out an Order of Recognition of Ordained Missionaries be referred to the Committee on the Book of Common Order to consider and report to the next Assembly before any action is taken.

\* \* \*

### Men's Organizations

1. That this Committee be continued and that its membership be increased by adding the names of interested men who live in or near Toronto, so that a sub-committee may be formed which can conveniently hold meetings from time to time.

2. That the General Assembly bring this matter to the attention of ministers and sessions and urge them to inaugurate,



wherever possible, a men's organization, and that they be required wherever and whenever such an organization is started, to send information to that effect to the Clerk of Assembly.

3. That the Committee on Men's Organizations supply whatever guidance and information it can to all who seek it.

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### Statistical Returns

1. That the prayer of overture 16, 1942, Presbytery of Westminster, for a single report form to replace those now used by the Board of S.S. and Y.P.S. and congregations be not granted.

2. That the present separate forms be retained, and that both reports be filled in by the Minister or Clerk of Session of each congregation and submitted to the Session for approval, which shall see that the statistics reported agree.

3. That the congregational report be forwarded to the Clerk of the Presbytery, and the report for the Sabbath Schools and Young People's Societies be forwarded to the Convener of the Presbytery's Committee on Sabbath Schools and Young People's Societies.

\* \* \*

### Home Religion

That the Committee be continued with the addition of Judge John McKay of Port Arthur as a member by correspondence.

\* \* \*

### S.S. and Y.P.S.

1. That the Board be granted permission to call for nominations from Presbyteries for the appointment of a Boys' Work Secretary, and to report to next Assembly.

2. That the clause referring to the Board of Sabbath Schools and Young People's Societies, namely, "in conjunction with the Assembly's Board", be stricken from the terms of appointment of the General Assembly's Committee on Home Religion.

3. Inasmuch as the General Assembly of 1942 did pass the following motion: "That a study of the possible advantage and greater benefit to the Sabbath Schools and Church, through a syllabus of Bible Studies prepared and issued by the Assembly's Board, be commended" (see 1942 Minutes, p. 40), and inasmuch as the said study was conducted during the year, the Board would respectfully make answer in the following terms: "That having taken into account the whole field we seek to serve, we cannot see that we are in a position to produce any syllabus better than the one known as the International Lesson Series, and at the same time would intimate that if there is any syllabus known to anyone and held to be better, we are prepared to consider the same".

4. That lesson helps, illustrated papers and other supplies provided by the Board

through Presbyterian Publications be used in all our schools.

5. That the thanks of the General Assembly be extended to the teachers and officers of our Sabbath Schools and the leaders of our work among Young People, to the Conveners of the Synods' and Presbyteries' Committees who have been faithful in the discharge of their duties, to our ministers who have given instruction in the various Normal Schools, High Schools and Public Schools where such is permitted under Provincial Statute, to Dr. W. M. Rochester for providing a column for Sabbath School help in The Presbyterian Record, and to Dr. N. A. MacEachern who, both as a minister and as Editor of Presbyterian Publications, has rendered invaluable service to the Board and to the whole Church.

\* \* \*

### Budget and Stewardship Committee

1. That congregations be urged to increase within their membership the use of the duplex envelope, the method approved by the General Assembly.

2. That Presbytery Conveners secure the names of the Mission or Budget Treasurers of the congregations, and that they impress upon them the value of regular remittances to the Treasurer of the Church.

3. That congregations take a Special Fall Thank-Offering for the Budget as a help toward raising their full allocation and to provide an opportunity for members and adherents, who do not contribute through the regular channels.

4. That our members, while responding to the many pressing calls for national service, keep in mind the primary and urgent claims of the work of the Church, and that they recognize their stewardship of time and energy.

5. That the General Assembly adopt some means by which Sessions may be led to observe, rigidly and effectively, the practice set forth in the Book of Forms, Chapter III, Section 111, Sub-section "B", which reads as follows:

"The Session is directed to provide for the appointment of a Missionary Committee or Budget Committee, representative of the whole congregation, who shall make the question of the Budget their special responsibility, and, also, to secure the appointment of a Missionary Treasurer by the Congregation, who shall forward missionary contributions regularly to the General Treasurer of the Church."

6. That the General Assembly instruct all congregations of the Church to make on or before the appointed dates an Every-Person Canvass for their congregational revenue and for the Budget of 1944, and that the instructions therewith be the same as adopted by the Assembly of 1942, the dates of the month and the days of the week to be adjusted.



7. That the General Assembly refer to Presbyteries the question of the appointment of a full time Field Secretary, whose duty shall be to secure the effective working of the Budget system and to make nominations if they deem it advisable.

\* \* \*

#### Committee Faculty of Divinity, McGill University

That the latest scheme as set forth by the Senate of McGill University and the report of the Special Committee appointed by this Assembly to consider the same be sent down to the Synods and Presbyteries and to the Board of Education to consider and report to the next Assembly.

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#### Board of Missions

That we enjoin the Board of Missions that their action, in appointing men who have not completed their theological curriculum as set out by our Church, to fields other than those described in the Declaratory Act of 1938, be not repeated.

\* \* \*

#### Report on Colleges

Principal Eakin following the consideration of the report of the Special Committee on Colleges addressed the Assembly in protest against the decision with respect to himself.

\* \* \*

#### Resolutions

The General Assembly hereby records and tenders its sincere thanks to—

1. The Kirk Session and Congregation of St. Paul's Church, Hamilton, for the hospitality given to the General Assembly for its Sixty-ninth meeting.

2. Controller Donald H. Clarke, representing the Mayor and the Corporation of Hamilton, for the very cordial Civic Welcome given in his address to the Fathers and Brethren.

3. Rev. C. L. Cowan and the Committee on Arrangements, for the great courtesy shown the Commissioners on their arrival, the efficient manner of enabling them to find their billets, and other services given from time to time.

4. The Rt. Reverend L. W. B. Broughall, Bishop of the Diocese of Niagara of the Church of England in Canada, representing his Diocese and the Primate of all Canada; to the Reverend Dr. S. T. Martin, and Mr. W. W. Brown, representing the Hamilton United Church Conference; to Rev. Dr. John Mutch and Rev. C. L. Cowan, representing the Council of Churches, Hamilton and District; to Rev. Dr. Edward P. Westphal, representing the Presbyterian Church (North) in the U.S.A., and finally to Wing Commander Rev. J. Rossie Brown, commissioned by the Moderator of the General

Assembly of the Church of Scotland to represent the Mother Church, for their most cordial messages of greeting to the General Assembly.

5. The Hosts and Hostesses for their gracious hospitality.

6. The Press for full, accurate, and interesting reports.

7. Mr. Leslie Sommerville, and the various choirs and organists.

8. Presbyterian Publications for its display of literature and Church Supplies, and for the generous supply of stationery for the use of the Commissioners.

9. To Mr. Charles T. Richardson for many obliging services in arranging committee rooms, equipment, etc.

10. To the many homes opened during past years for both men and women in the Armed Forces, and for the continuance of this excellent practice.

11. That the General Assembly requests all our ministers to forward the names, rank and unit of any members or adherents of the congregations who are serving in any of the training camps in Canada to the minister of our Church nearest to the camp in which they are located, in order that they may be sought out and welcomed.

\* \* \*

#### OVERTURES

1. Synod of Montreal and Ottawa. To discontinue use of the name Budget. Remitted to Presbyteries to consider and report.

2. Presbytery of Westminster. To give more complete information in Assembly's financial report.

That it be referred to the Board of Administration to consider the financial matters referred to, and that the reference to the Pension Fund be referred to the Pension Board.

3. Presbytery of Kootenay. To ordain John Lowe Cheshire. Not granted.

4. Presbytery of Toronto. To direct Sessions to advise one another as it concerns them of removals and to prepare a form of notice of removal. Failed.

5. Presbytery of Barrie. To appoint a Board of Christian Education. Referred to the Board of S.S. and Y.P.S. and the Presbytery of Toronto to consider and report to the next Assembly.

6. Presbytery of Cape Breton. To require the resignation of Chaplains from their congregations. Not granted.

7. Presbytery of Peterborough. 13. Presbytery of Sarnia. 31. Synod of Toronto and Kingston, with respect to the Pension Fund.

That in view of the action already taken by this Assembly the Pension Board be permitted to report on these overtures to next Assembly.



8. Synod of Saskatchewan. To provide syllabus for intending communicants. Failed.

9. 11. 17. Presbyteries of Regina and Winnipeg. To place names on constituent roll.

Granted. Rev. H. R. Horne and Rev. Thomas McAfee on roll of Regina Presbytery. Rev. David Johnstone on roll of Winnipeg Presbytery.

10. 16. Presbytery of Saskatoon and Synod of Manitoba. To appoint Boys' Work Secretary.

Referred to Board of S.S. and Y.P.S. whose recommendation was adopted by the Assembly that the Board be granted permission to call for nominations from Presbyteries for appointment of a Boys' Work Secretary and to report to the next Assembly.

12. Presbytery of Sarnia. With respect to Statistical Forms. See recommendations of Special Committee on Statistical Forms.

14. Presbytery of Toronto. To permit ordained missionaries to preach for a call. Granted.

15. Presbytery of Toronto. To make certain changes in the Declaratory Act with respect to the constitution of Presbytery.

That this be received and sent down to Presbyteries under the Barrier Act.

18. Presbytery of Westminster. To appoint a special committee to revive the Order of Confirmation.

Remitted to the Committee on Church Worship.

19. Presbytery of Westminster. To take more seriously the placing of the names of ministers on the constituent roll of Presbytery.

Referred to the Committee appointed to consider applications in Nos. 9, 11, 17.

20. Presbytery of Montreal. To appoint a Chaplain and Committee of Immigration.

1. Referred to the Board of Missions to consider and report to the next General Assembly.

2. That should there arise in the meantime in the matter of immigration that which the Board of Missions considers demands the attention of our Church the Board of Missions be authorized to make such temporary provision as it may deem advisable and possible.

21. Synod of Hamilton and London. To prepare a superintendence and visitation schedule to be sent annually to all congregations.

That it be sent to the Committee on Church Life and Work.

22. Presbytery of Saskatoon. To give sympathetic attention to the Jewish problem. Granted.

23. Presbytery of Saskatoon. To license and ordain Mr. William McBride.

That the recommendation adopted by the Assembly enjoining the Board of Missions

that their action in appointing men, who have not completed their Theological Curriculum as set out by our Church, to fields other than those described in the Declaratory Act of 1938, be not repeated, applies.

24. Presbytery of Saskatoon. To license and ordain Mr. R. D. A. Currie. Granted.

25. Presbytery of Saskatoon. To establish a Theological College within the western provinces. Laid on the table.

26. Presbytery of Ottawa. To change the Marriage Act with respect to the issuing of certificates to ministers. Granted.

27. Presbytery of Westminster. To provide for all Presbyteries full information on applications of ministers to be received into our Church. Not granted.

28. Presbytery of Montreal. To reconstitute and enlarge the Board of Education.

Commend the principle and remit to the Board of Education, Presbyteries, and Senates of the Colleges to report to the next Assembly.

29. Presbytery of Montreal. Every-person-canvass 1944 Budget.

See recommendation of Budget and Stewardship Committee.

30. Presbytery of Montreal. To make changes in appointments to the Budget and Stewardship Committee.

That this be sent down to Presbyteries to study and report.

32. Presbytery of Toronto. To declare the doctrine of the Scriptures and the mind of the Church on the economic situation.

That this be referred to the Committee on Evangelism and Church Life and Work to consider and report.

### Unprinted Overtures

1. Presbytery of Vindhya and Satpura Mountain Bhil. To enter into union with the United Church of Central India. Granted.

The General Assembly directs that all ministers of The Presbyterian Church in Canada who are members of this Presbytery shall retain their full status as ordained ministers of The Presbyterian Church in Canada and that their names be carried upon the Appendix Rolls of Presbyteries holding their Presbyterial certificates.

2. Presbytery of Stratford. With respect to graduating students of Montreal and Knox Colleges. Failed.

3. Presbytery of Guelph. To appoint a committee with respect to the Presbyterian Record. Granted.

4. Presbytery of Chatham. With respect to the Presbyterian Record.

That the overture be referred to the same committee appointed to consider the overture from Guelph Presbytery.

5. Presbytery of Toronto. With respect to methods of the Foundation Fund. Failed.

6. Presbytery of Saugeen. With respect to the Foundation Fund. Failed.



7. Presbytery of Regina. Protesting action of the General Board of Missions. Failed.

8. Presbytery of Prince Albert. With respect to the Foundation Fund. Laid on the table.

9. Presbytery of Huron. Concerning Pension Fund. Not granted.

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#### Petition

From Rev. A. Neil Miller. That the whole matter be sent to the Board of Administration for sympathetic reconsideration with the hope that an amicable conclusion and settlement be reached.

## Among the Churches

Glenarm, Ont.

The congregation here celebrated the 50th anniversary of the laying of the cornerstone of the present building on Sunday, July 4th. As special preacher Rev. Dr. W. A. Cameron, of the Board of Missions, brought splendid messages which were listened to with intense interest by large congregations. Dr. Cameron is known to many in the district for as a boy he attended the nearby Woodville Church. Many of those present could recall the time when the church was first opened for public worship. Many visitors and former worshipers came back for the occasion, for like many another country church, this one has sent out its quota to the world of business and the professions. A hopeful feature was the goodly proportion of younger people. The local choir helpfully led the service of praise, and the congregation joined heartily in singing some of the old and familiar tunes. There was particular fervor in the singing of that Psalm which seems destined to become our especial anthem, the 23rd Psalm, to the tune *Covenanters*. Glenarm people are for the most part of Highland ancestry and maintain their church with pride and reverence. It is from such traditions and from such churches that some of the best features of our national life are derived.

Prince Albert, Sask.

Rev. Arend Roskamp who has been minister of St. Paul's Church resigned his charge at the end of June and departed immediately afterwards with his family for Clarion, Iowa. About the middle of July he entered upon a period of training at Harvard, prior to appointment as Chaplain with the American Armed Forces.

Before their departure from Prince Albert, Mr. and Mrs. Roskamp were the recipients of presentations of money, accompanying the affectionate farewell and good wishes of the congregation.

Fredericton, N.B.

In St. Andrew's Church recently a prayer desk and Glastonbury chair were dedicated by the minister, Rev. J. D. L. Howson, in the presence of a large congregation. Both desk and chair are hand-carved in oak and are handsome additions to the chancel furnishings. They are in memory of the four elders of the church who have died since its dedication in 1928 and the brass memorial plate bears the inscription:

To the Glory of God  
and in Loving Memory of  
J. BURTON CROCKER, D.D.Sc.  
DAVID CARRUTHERS  
JOHN A. YOUNG  
ERNEST A. MacKAY, K.C.  
Elders of This Church.  
Erected by the Kirk Session  
June, 1943

Pugwash, N.S.

The Presbyterian Church here mourns the loss by death of the senior elder Mr. David J. Mitchell. Mr. Mitchell had attained the great age of 87 years. His service in the eldership extended from his young manhood and covered a period of 50 years. He addressed himself seriously to the duties of his office and was specially faithful, notwithstanding his busy life, in regular visitation of the sick and the aged. He was Clerk of Session for 40 years and for over 30 years conducted a Bible Class bringing to this service a rich familiarity with the Scriptures. About a year ago he lost his faithful helpmeet, Mrs. Mitchell, who accompanied him always in his work of comfort, aiding him in every good work. He knew sorrow, having lost a son who died in his 22nd year. He is survived by one son, Thomas, who occupies the old homestead, his wife and two grandsons, the eldest of whom is in the Air Force; one daughter, Mrs. George Millar of Bayfield, and her family. Two sisters also survive and two brothers, Amos and Rev. Dr. George S. Mitchell, minister of St. Andrew's Church, Westville, N.S. A brother, Rev. Thomas Mitchell of Lachute, Quebec, died some years ago. The funeral service was conducted by Rev. J. W. Britton of Stellarton, a close friend of the deceased for 35 years.

Nanaimo, B.C.

On Sunday, June 13th, special services were held in St. Andrew's Church, Nanaimo, to mark the occasion of the payment in full of the mortgage indebtedness of the congregation, the preacher at both services being Rev. A. Lorne MacKay, B.A., of the Vancouver Heights Presbyterian Church. On Wednesday evening, June 16th, at a supper in the Church Hall, the mortgage was burned. The papers, placed on a silver tray, were carried into the Hall and set on the table by Mr. William Inglis, Treasurer



of the Board of Managers, and were ignited by Mrs. Christena Young, the oldest member of the congregation, assisted by Mr. Alexander Fraser, the senior elder. As the papers were consumed the congregation stood and sang the Doxology, **Praise God from whom all blessings flow.** Rev. I. D. MacIver, minister of the congregation, and Moderator of the Presbytery of Victoria, acted as Chairman, and introduced the speaker of the evening, Rev. J. L. W. McLean, M.A., of St. Andrew's Church, Victoria. Mr. McLean spoke on **The Place of the Church in the World of Today.**

The Presbyterian congregation in Nanaimo was organized in 1864, when Rev. Robert Jamieson, a minister of the Presbyterian Church of Ireland, came to Vancouver Island as a missionary. For two years the congregation worshiped in the old court-house, and the first church was erected in 1866. In 1888, a second church was built, and in 1894 a third building, now St. Andrew's United Church, was erected. In 1925 this building became the property of the United Church of Canada, and in 1931 the present church building was dedicated to the service of God.

#### Millbrook, Ont.

On Saturday, June 19th, after a brief illness there passed to his rest Mr. James Kennedy, an elder of Grace Church. He was born in Cavan, County Durham, where he was a most successful farmer. He had retired for some years and up to the last was a regular attendant at his church. He was a fine type of an elder, earnest, thoughtful, and considerate. An ardent Presbyterian he was held in the highest respect in the community and by the congregation he served. His passing leaves a great blank that will be not easily filled. The funeral service was held on Monday, June 21st, from his late residence and was conducted by his minister Rev. Walter Patterson.

#### Saskatoon, Sask.

On Sunday morning July 11th at St. Andrew's Church a Communion chalice was presented by Mrs. J. H. Anderson and family and dedicated by the minister, Rev. John Hardwick, to the memory of the first minister of the church, Rev. W. G. Brown, M.A., B.D. This cup was used at the Communion Service which followed. The members of St. Andrew's, and of First Baptist Church and the students and staff of the Presbyterian Summer School were in attendance.

#### Baddeck, N.S.

At the induction of Rev. Archibald D. MacLellan, a native of Whycocomagh and recently minister at Erin, Ontario, into the pastoral charge of Baddeck and Middle

River, the Moderator of Cape Breton Presbytery, Rev. A. W. R. MacKenzie, St. Ann's, a former minister of Knox Church, presided. At the close of the induction service a reception was tendered to Mr. and Mrs. MacLellan, at which Mr. MacKenzie presided also. Greetings were brought from neighboring churches and addresses of welcome were given by Mr. Alex. J. Grant of Middle River and Mr. John M. Campbell, M.L.A. A feature of the reception was the presentation of a well-filled wallet to Rev. A. D. MacKinnon of Little Narrows, who had served as Interim-Moderator during the vacancy. The presentation was in behalf of Baddeck and Middle River congregations.

#### Kemptville, Ont.

Large and enthusiastic congregations attended the special services in St. Paul's Church held recently in observance of the 92nd anniversary of the congregation. The preacher for the day was Rev. H. Lloyd Henderson, M.A., of First Presbyterian Church, Portage la Prairie, Man., who had served the congregation for several years in the absence of the minister, Rev. B. D. Armstrong on Chaplaincy Service. A happy reunion Monday evening of the congregation and friends was a feature of the celebration. The program at this gathering consisted of vocal and instrumental music by the Choir with Mrs. R. Drummond of Spencerville as soloist, and an address on the Alaska Highway by Mr. Henderson. Local films were shown and refreshments were served by the ladies of the congregation.

St. Paul's shares with all rural and small non-industrial towns in reduced congregations due to war conditions. From St. Paul's there have gone temporarily some 125. Despite this loss, attendance at church has not declined but rather has increased due to the loyalty and enthusiasm of the remaining members. During the past three years 60 new members have been added to the roll and there were 49 baptisms. Two elders have been ordained and the Communion Service in May was the largest for several years. At that service 19 new members were received. The financial standing is better than it has been for some time. The books as of January, 1943, showed a balance of over \$625 with all bills paid. The contributions to the Budget have increased and a debt of \$1,200 has been paid in full. This was a burden for many years.

In tribute to those serving in the armed forces there has been installed electric chimes which have added greatly to the service rendered by the church and have been a contribution to the community. From the church tower on Sunday these chimes peal forth familiar hymns.

For the past three years a Summer Bible School, representing all denominations, has



been held here, the attendance last year having reached the number of 125.

While occupying St. Paul's Mr. Henderson has ministered to Merrickville and Oxford Mills. At the latter place a Session has been re-established after a lapse of 16 years and at the former re-organization has been effected with the Board of Managers in charge. Many improvements have also been made to the property of these churches.

St. Paul's was founded by a pioneer, Rev. Robert Boyd, M.A., D.D., about the year 1825. The service rendered by this pioneer was without the aid of any means of transportation. On foot he trod the blazed trails, visited the settlers, and held Sunday services. The present minister, Rev. B. D. Armstrong, was inducted in 1938 and entered upon the Chaplaincy Service in December, 1939. Since January, 1940, students from Montreal Theological College have occupied the pulpit each Sunday during the winter months and from May to October, 1941 to 1942, Mr. H. Lloyd Henderson was in charge as a settled student minister.

#### Bar River, Ont.

A baptismal service was recently conducted by Rev. L. Fowler of Westminster Church, Sault Ste. Marie, when four children were baptized. These were all the grandchildren of Mr. E. Fremlin of Bar River, one the son of Mr. G. G. Fremlin, another the son of William Fremlin, and the son and daughter of Frank Fremlin, Sault Ste. Marie.

#### Durham, Ont.

The church work here has shown new vigor and enterprise. Rev. P. W. MacInnes, who spent 10 years in Knox Church, Bracebridge, was inducted on the 18th of June, 1942. Since that time 27 new members have been received and a splendid spirit of harmony prevails. Attendance at public worship has increased. At the Communion Service on June 6th a beautiful set of Communion chairs was dedicated. These were the gift of an esteemed elder, Mr. E. Stewart MacArthur and his sister, Mrs. Gordon Coutts, of Conn Presbyterian Church. These were dedicated to the memory of their late beloved parents, Mr. and Mrs. MacArthur.

Enterprise has been shown in the fact that, whereas the congregation has been hitherto content to rent a house for the minister, it has now purchased a manse and has already paid more than half the purchase price of \$4,500. Anniversary services were recently held with the minister occupying the pulpit. For the evening the congregation welcomed the congregation of the Baptist Church as they had given up their service for the occasion. Mr. Mac-

Innes' themes were, for the morning, **Christ's Challenge to the Church**, and the evening, **Men of Conviction**. These were most stimulating messages. The offering for the day was exceptionally large. The present church was erected in 1926 following the Disruption when the property passed into the United Church. The happy relations between this congregation and that of the Baptist Church are expressed in the union of the two congregations for public worship for the months of July and August.

#### Victoria, B.C.

Knox Church has lost by death at the age of 73 one who has been a resident of Victoria throughout his life and a zealous worker in the Church, Mr. William Cleaver Wilson. For many years he was a member of the First Presbyterian Church and Sunday School. With a number of active associates he established a Sunday School about thirty years ago, which later became Knox Church. Mrs. Wilson predeceased him in February, 1940. Three brothers and four sisters survive.

#### Scarboro, Ont.

On Sunday, June 20th, St. Andrew's Church observed the 125th anniversary of the church's organization. The attendance was very large both morning and evening but particularly in the evening. Rev. A. Lowther of Wychwood Presbyterian Church, Toronto, preached in the morning from the text, **All the way in which the Lord thy God hath led thee**, and in the evening Rev. Clifton J. MacKay of Victoria Presbyterian Church, Toronto, was the preacher, his text being **This one thing I do, forgetting those things which are behind**.

Monday evening supper was served to over 300 members and friends on the beautiful lawn of St. Andrew's. This was followed by a splendid concert by the Welsh Male Choir of Toronto. Miss Elizabeth Stirling, organist for the past 28 years was presented with a painting.

A large number of guests from Toronto were present and greetings were brought by Rev. Dr. W. A. Cameron, Rev. J. P. McLeod of Immanuel Presbyterian Church, Toronto, and Rev. T. DeCourcy Rayner, Markham.—Rev. Dr. J. W. Stevenson is the minister.

#### Ottawa, Ont.

Following the induction of Rev. A. Ian Burnett of St. Andrew's Church, a reception was tendered to Mr. and Mrs. Burnett on the evening of June 25th. This was a large and most enthusiastic gathering. After the reception a program of brief addresses and musical selections by the Choir of St. Andrew's, under the direction of the leader, Mr. Carman H. Milligan, was pre-



sented. Mrs. Emra, President of the Women's Guild, presided. A formal welcome was extended by Mr. McPhail, the senior elder, on behalf of the Session and congregation. Dr. Rochester was present and in behalf of the Church at large spoke briefly in appreciation of the fact of Mr. Burnett's response to the call of St. Andrew's and assured Mr. and Mrs. Burnett of a hearty welcome by the whole Church.

A very affecting address was made by Mrs. Burnett touching upon the warm welcome accorded them and the many kindnesses which already they had received. She took the company into her confidence in speaking of the strain incidental to decision and the hazards of a voyage over seas infested with enemy submarines. Mr. Burnett's address referred also to the trying circumstances of the change which brought him from Scotland to Canada. He assured the congregation of the best service he could render under God. He asked for patience with him in times of failure when sympathy and encouragement would be needed. It was a significant forecast of the character of his ministry when he said his first effort would be to secure the names of the aged and the sick and visit them all. The splendid feeling evident in the gathering augurs well for happy relations between pastor and people and a successful ministry.

### ELEVATED TO THE BENCH

At the morning service in First Church, Port Colborne, on June 20th, Rev. R. T. Rutherford paid the following tribute to Judge Helen Kinnear who is the first woman in the British Empire to be appointed to the Judiciary. She is now Judge in Haldimand County.

Dear Miss Kinnear,

We, the members of Session of First Presbyterian Church, Port Colborne, wish to express on our own behalf, and on behalf of the congregation generally our gratitude to Almighty God for the signal honor recently conferred upon you. We also wish to record our sense of pride in the fact that a member of this church has been called to the high office of a Judge. Especially are we proud of the fact that we have been associated with one whose appointment to the Judiciary is unique not only in Canada but in the British Empire. Having followed with interest your successful professional career in this community, and realizing your high standing in the legal profession we rejoice that your ability has now been recognized by the Government of this country. A Judgeship is the highest office in the land, it is the topmost rung in the ladder of your profession, and

you have attained that high place not by favor or self-seeking but by your native ability, academic brilliance, and character.

As a Session we deeply regret that the honor conferred upon you necessitates your removal from this community and congregation. The name you bear will long be remembered amongst us. Your honored parents were foundation members of our Church. In this Presbyterian Zion they were the foundation stones that cannot be moved from the memory of those who labored to keep the bush "Ardens sed Virens". For many years you have followed in their footsteps. No words can fully express our deep sense of loss in your impending departure. Your generosity was always unstinted; your personal friendship was valued by every member of the congregation; and your wise counsel was at all times freely and ungrudgingly given. In the deeper things of the Spirit you have always been to us an inspiration. In your busy life you always had time for the worship of the living God—rarely was your seat in church vacant. Your thoughtfulness and kindness to those in sickness and in sorrow lightened many a heavy load. Your acts of charity unknown to men are chronicled in the Book of God. Honored many times in the past by your own community, and now by the Government of the land, you walk amongst us with true humility and with the quiet dignity of a Christian lady. You will go from amongst us with the good wishes and followed by the prayers of every member of this church. In your high office we know that your administration of justice will always be tempered with mercy. And because in this church you have learned something of the mercy and love of the great Judge of all men, we will follow your career with interest, feeling confident that you will sustain the high traditions of your office, and still give valued service to the Church of your fathers.—R. T. Rutherford, H. R. Appleyard.

### A ROYAL BAPTISM

IT surely must be regarded as an historic event the baptism of Margriet Francisca, daughter of H.R.H. Prince Bernhard and Princess Juliana of the Netherlands. The ceremony took place in St. Andrew's Church, Ottawa, and was performed by Rev. Dr. Winfield Burggraaff of Staten Island, N.Y., a minister of the Dutch Reformed Church holding at present a high position in the Chaplaincy Service of the United States Forces. He was assisted by Rev. A. Ian Burnett, the recently inducted minister of St. Andrew's, and Rev. Robert Good, minister of Erskine Church, who had served as Moderator of St. Andrew's during the vacancy.



The service was conducted for the most part in the Netherland tongue but the congregation was provided with texts in both English and Dutch and were able to follow the service which differs only slightly from that of The Presbyterian Church in Canada. The subject of Dr. Burggraaff's address was the significance of baptism in the Christian religion and he took occasion to refer to the deep love of the people of the Netherlands for their Royal Family. The Royal Grandmother, Queen Wilhelmina, was present. The music, a combination of Netherland hymns and anthems, was most impressive.

"Soft voices of a part of St. Andrew's Choir, directed by Mr. Carman H. Milligan, blended with the muted sounds of the church's great organ."

The only decorations were the flags of the Netherlands and the Union Jack draped on either side of the pulpit and beneath them a large bowl of daisies picked by Princess Juliana, the baby's first name, Margriet, being the Dutch word for daisy, a flower which many of the distinguished Netherlanders present and the ushers wore.

Included among the distinguished guests were His Excellency the Governor General of Canada and H.R.H. The Princess Alice, Prime Minister Mackenzie King and Lewis Clark of the United States Legation, who represented President Roosevelt. Uniformed representatives of the Netherlands Merchant and Royal Navies, as well as many Netherlanders from various parts of Canada and the United States, "Parliamentarians, diplomats and government officials together with many Ottawa citizens, made up the balance of the distinguished company."

Dr. Burggraaff in his prayer commended to God the children of the Netherlands who so early have experienced such great sorrow. The service was broadcast and it was expected that the voice of Margriet Francisca would be heard but the report stated that she emitted only one faint gurgle of delight. Deeply interested spectators of the ceremony were the Princesses Irene and Beatrix. When the party entered the church the Prince carried the baby but for the baptism he handed her to Princess Juliana.

In order that residence of the parent and child in the Netherlands should be established, following a Scottish precedent, the rooms in which Princess Margriet was born at the Ottawa Civic Hospital on January 19, 1943, were declared "extra-territorial" by the Canadian Government.

Following the baptism Prince Bernhard was host to Queen Wilhelmina, the Governor-General and H.R.H. The Princess Alice, Rt. Hon. W. L. Mackenzie King, and the ministers who officiated at the baptism, Rev. Dr. Winfield Burggraaff, Rev. A. Ian Burnett, and Rev. Robert Good. Others

present brought the number of guests to about fifty. They were entertained to dinner.

### ORPHANED MISSIONS

The General Assembly at its meeting in June appointed the second Sunday in September for a special appeal to our congregations for contributions to Orphaned Missions. These are the missions in Asia and Africa which, owing to the war, have been cut off from financial support at the home base in Europe. This is due to the occupation of the European countries by the Nazi forces. Up to the present none of these countries has been freed, and in some respects the need of help has been increased.

The contributions of the Canadian Churches have been forwarded to Dr. William Paton, in London, England, the Secretary of the International Missionary Council, for distribution.

The major part of our givings has gone to the support of the work of the French Protestant Mission in Barotseland and Basutoland in Africa. The welcome Allied victories in Tunisia have meant that money can no longer be sent from Vichy France, to West Africa, and Madagascar. These now are added to the list of Orphaned Missions. Inasmuch as the Lutheran Churches of America are caring largely for the support of the work of the Churches in Germany, Norway, Denmark and Finland, the Protestant Church of France must look to the Churches in various parts of the British Empire for help.

### CLERK OF PRESBYTERY

Rev. Robertson Millar, Finch, Ontario, has been appointed Clerk of the Presbytery, in succession to Rev. J. G. Berry.

### BROADCASTS

The following have been arranged:

Sunday, 15th August, 4.30-5.00 p.m. E.D. S.T., Church of the Air, Rev. Robert Good, B. Litt., Erskine Church, Ottawa.

Sunday, 19th September, 4.30-5.00 p.m. E.D.S.T., Church of the Air. Rev. W. Harold Reid, M.A., St. Andrew's Church, Quebec.

Sunday, 26th September, 2.30-3.00 p.m. E.D.S.T., Religious Period. Rev. Alfred Bright, B.D., Grace Presbyterian Church, Calgary.

### CORRECTION

In the list of appointments by the General Board of Missions in the June Record on page 184 there was an error in the copy furnished us. The name of Rev. James Milroy appeared as one of the appointees. This Mr. Milroy is the minister of Rogers Presbyterian Church, Toronto. The name of the appointee should have been Robert B. Milroy.



**Mrs. Agnes Wilson Wilkie**

Mrs. Wilkie was the widow of Rev. Dr. John Wilkie, a distinguished missionary of our Church in its service in India. Her death took place on Friday, July 16th, at the age of 95 years and 6 months. Fifteen years ago she was on her way to Canada with Dr. Wilkie when he died on the voyage through the Red Sea and was buried at sea. Mrs. Wilkie made her home recently with her daughter, Mrs. J. A. Brown. An extended reference to Mrs. Wilkie will be made in the September Record.

**THE MORGAN MEMORIAL HOUSE  
MARKHAM**

A furnished apartment in the above home, suitable for a retired minister and his wife, will be vacant about August 1st.

Information may be obtained from the Secretary, Dr. MacNamara, The Presbyterian Church Offices, 100 Adelaide Street West, Toronto.

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**INTERNATIONAL S. S. LESSONS****LESSON—AUGUST 8**

**God Shows His People the Way**

Exodus 13:17-22; 15:17-22

Golden Text: The Lord is my strength and song, and he is become my salvation.—Exodus 15:2.

**LESSON—AUGUST 15**

**God Provides for His People**

Exodus 16:11-18; 17:3-6

Golden Text: Give us this day our daily bread.—Matthew 6:11.

**LESSON—AUGUST 22**

**God Gives Laws for His People**

Exodus 23:1-9

Galatians 3:23-28; 5:13, 14

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

**LESSON—AUGUST 29**

**Israel's Sin and Restoration**

Exodus 32:7-10; 34:4-9, 27, 28

Golden Text: The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression.—Numbers 14:18.

**LESSON—SEPTEMBER 5**

**Israel Called to Be a Holy People**

Leviticus 19:1-4, 11-18, 32-34

Golden Text: Be ye holy; for I am holy.—1 Peter 1:16.

**Our Church Calendar****Vacancies**

Alberton, and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.

Avonton, Ont., Mod., Rev. B. L. Walden, 46 Church St., Stratford, Ont.

Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.

Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.

Brandon, Man., First, Mod., Rev. W. J. Allen, 360 Frederick St., Brandon, Man.

Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.

Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, Canoe Cove, P.E.I.

Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.

Colborne, etc., Ont., Mod., Rev. E. W. B. MacKay, Cobourg, Ont., Supply for duration.

Dutton, Ont., Mod., Rev. A. C. Young, Glencoe, Ont.



Erin and Ospringe, Ont., Mod., Rev. W. D. Turner, Hillsburgh, Ont.

Fort Frances, Ont., Mod., Rev. J. Stanley Flook, 151 E. Amelia St., Fort William, Ont. Supply for duration.

Gairloch, Middle River and West River Station, N.S., Mod., Rev. W. H. Heustin, Hopewell, N.S.

Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.

Hastings, Havelock & Norwood, Ont., Mod., Rev. W. E. Smyth, Warkworth, Ont.

Hensall, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.

Indian Head and Qu'Appelle, Sask., Mod., Rev. Norman D. Kennedy, 2234 Angus St. Regina, Sask.

Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.

Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.

Marshfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.

Montreal, Que., Kydd Memorial, Mod., Rev. Q. A. McDowell, 1607 Morgan Blvd., Montreal, Que.

Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.

Murray Harbour North and Peter's Road, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

New Glasgow, N.S., St. Andrew's, Mod., Rev. Dr. W. A. Cunningham, 305 Washington St., New Glasgow, N.S.

New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217—4th Ave., New Westminster, B.C.

Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.

Outremont, Que. Mod., Rev. H. S. Rodney, 4350 Girouard Ave., Montreal, Que.

Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.

Pictou, N.S., St. Andrew's Mod., Rev. S. J. Macarthur, Stellarton, N.S.

Port Dover, Ont., Mod., Rev. W. H. Fuller, Jarvis, Ont. (Stated Supply).

Prince Albert, Sask., St. Paul's, Mod., Rev. E. S. Mackay, Tisdale, Sask.

Red Deer, Alta., Mod., Rev. R. A. Sinclair, Innisfail, Alta.

Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.

Ross & Beachburg, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.

Sarnia, Ont., Paterson Memorial, Mod., Rev. J. M. Macgillivray.

Scotsburn & West Branch, N.S., Mod., Rev. G. M. Lamont, Pictou, N.S.

Sherbrooke. Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River St. Mary's, N.S.

South Mountain and Mountain Station, Ont., Mod., Rev. Wallace Mackinnon, Winchester, Ont.

Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.

St. Thomas, Ont., Knox, Mod., Rev. T. J. Watson, 332 St. James St., London, Ont.

Teeswater, Ont., Mod., Rev. Kenneth McLean, Wingham, Ont.

Victoria, B.C., St. Paul's, Mod., Rev. T. H. McAllister, 3147 Qu'Appelle St., Victoria, B.C.

West River, Green Hill and Salt Springs, N.S., Mod., Rev. W. L. MacLellan, Scotsburn, N.S.

Woodlands, etc., Ont., Mod., Rev. Robertson Millar, Finch, Ont.

Wood Islands, etc., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.

### Calls

Burlington, Ont., to Rev. J. G. Berry, D.D., Martintown, Ont.

Calgary, Alta., Knox, to Rev. A. J. Gowland, St. Marys, Ont.

Cannington, Ont., to Rev. Robert Jenkins, Inverness, Que.

Morrisburg, Ont., Knox, to Rev. H. P. Maitland, Arnprior, Ont.

Streetsville, Ont., to Rev. Alex. McLean, Lansing, Ont.

Toronto, Ont., Melrose Park, to Rev. D. C. McLelland, Port Alberni, B.C.

### Inductions

Burgoyne & Dunblane, Ont., Rev. K. G. McMillan, April 22nd, 1943.

Monkton, Ont., Rev. A. G. Scott, June 30th, 1943.

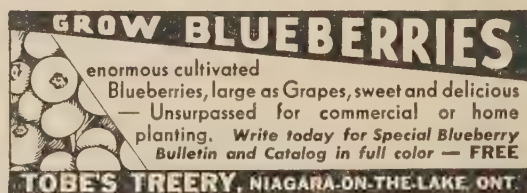
Port Elgin & North Bruce, Ont., Rev. John Hart, July 7th, 1943.

Smiths Falls, Ont., Rev. J. K. Lattimore, July 2nd, 1943.

Woodville & South Eldon, Ont., Rev. E. C. Robertson, July 21st, 1943.

### REV. W. G. AND MRS. DAVIS

Word has just reached the office of the General Board of Missions that Rev. W. G. Davis and Mrs. Davis, formerly of our staff in Manchuria, are now interned by Japan in the Philippine Islands.





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2	1	" 4 and 5 years old
1	1	" 5 and 6 years old
2	1	" 6 and 7 years old
1	1	" 7 and 8 years old
1	0	" 8 and 9 years old
1	2	" 9 and 10 years old
3	1	" 10 and 11 years old
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2	0	" 12 and 13 years old
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Throw not away the hero in thy soul.

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How great is the merit of living upon little.

We pay when old for the misdeeds of our youth.

The sovereign cure for worry is religious faith.

What was hard to suffer is pleasant to remember.

When life shuts one door God often opens another.

Words are too precious to be cast away upon curs.

Time is the old justice that examines all offenders.

A four-horse chariot cannot overtake the spoken word.

In love's service only the wounded soldiers can serve.

Nevertheless I live; yet not I, but Christ liveth in me.

Time and patience have often cured what reason could not.

Awake my soul, stretch every nerve and press with vigor on.

He who offends against Heaven has none to whom he can pray.

He who derives the advantage ought also to sustain the burden.

Interior steadiness is the natural effect of a confident faith.

A diamond with a flaw is preferable to a common stone with none.

Handicaps and limitations can be made into serviceable instruments.

It is better to be known as a lover of wisdom than to be called wise.

Like fire, fear is a great and necessary servant but a ruinous master.

There is nothing better for a man than an easy temper and complacency.

Alone, meditate on your own faults; in company talk not of other men's.

He who is conscious of a debt he can never pay will be forever paying it.

We cannot be satisfied in life unless our deepest capacities are awakened and developed.

A radiant personality is a rich benefit within the power of each of us to bestow upon his day.

My prison shall be my grave before I will budge a jot; for I owe my conscience to no mortal man.—William Penn.

He that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him.

Worship is a duty we owe to God, a spiritual taxation, something to be paid out of the substance of our souls.

In whatever way life is approached the power question is central. Output without intake in any realm is fatal.

To become a river instead of a pool, a well instead of a cistern, prayer must be not merely occasional but habitual.

No man lighteth a candle and puteth it under a bed, but on a candlestick that it may give light to all that are in the house.

The art of living and working happily with others involves self-control in all circumstances and the grace to welcome criticism.

So pray, and put into your prayer your full trust in God, abiding by His decision, believing in His power, and confident of His love.

A settled style of behavior is a forced issue; if one does not decide it for himself it will be decided by the steady deepening of habit.

It is possible to be old and to be beautiful, of sweet disposition, mentally up to date, and still gracious, charming, inspiringly helpful and kind.

We cannot become ourselves, or live the fullest life, till, like a candle, our hearts are kindled into love and we begin to burn with God's purpose.

The needed change in one's self calls for listening to and heeding the braver voices that speak to the soul, and giving no consent to the voices of cowardice and fear and self-indulgence that lead to the breakdown of personality and failure in the task of living.



NEC TAMEN CONSUMEBATUR

# *The* PRESBYTERIAN RECORD

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, SEPTEMBER, 1943

No. 9

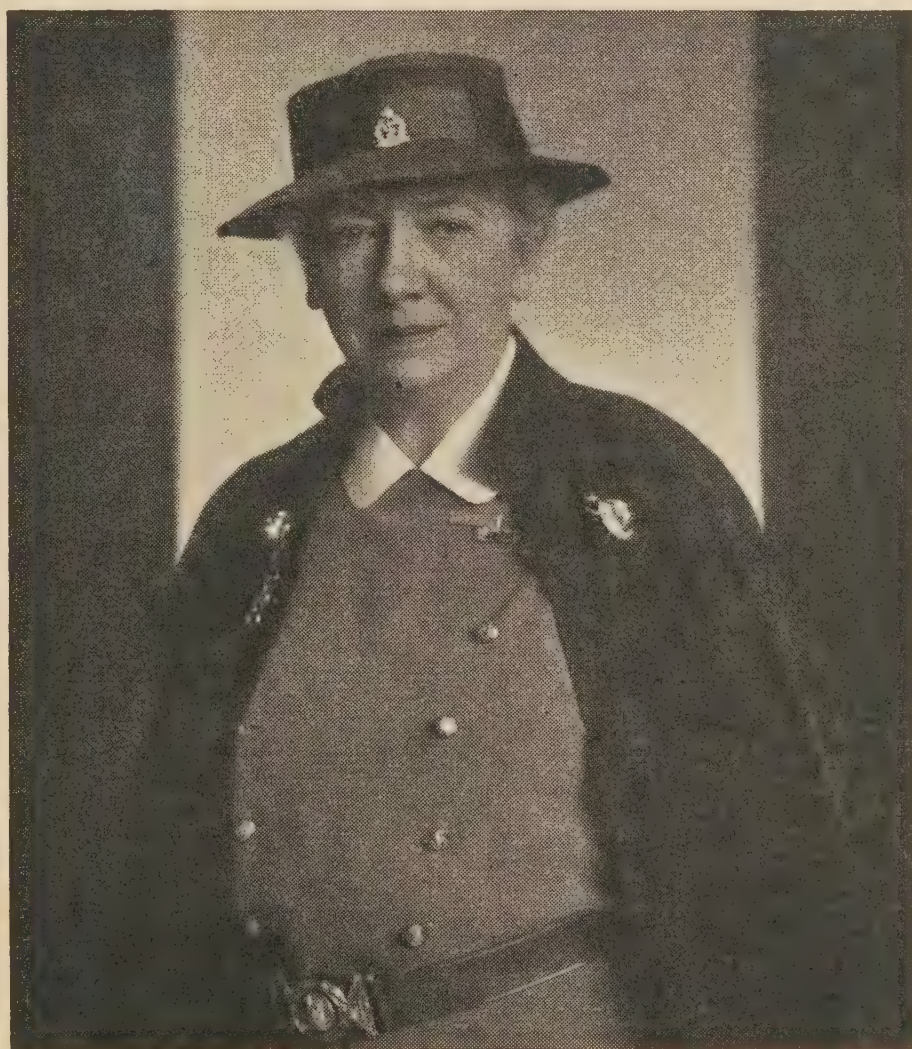


Photo by Karsh

Lieutenant Colonel Elizabeth Smellie



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Please apply to Rev. Robert Johnston, D.D., Knox Presbyterian Church, Ottawa, Ontario.

### BUDGET RECEIPTS

To June 30, 1943

Synods	1942	1943
Maritimes .....	\$ 3,979.88	\$ 4,439.57
Montreal & Ottawa .....	15,997.08	16,850.44
Toronto & Kingston .....	32,005.07	32,353.95
Hamilton & London .....	19,686.26	19,833.81
Manitoba .....	1,076.25	1,522.05
Saskatchewan ...	1,041.07	965.18
Alberta .....	2,335.65	3,205.36
British Columbia	2,508.20	2,691.89
	<hr/>	<hr/>
Sundry .....	\$78,629.46	\$81,862.25
	454.79	1,683.86
	<hr/>	<hr/>
	\$79,084.25	\$83,546.11



# The Presbyterian Record

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## EDITORIAL

### LIEUTENANT-COLONEL ELIZABETH SMELLIE

THE Registrar of a law school in presenting a list of those who had passed their examinations said, "A lady comes first." After an impressive pause he added, "A gentleman comes next but he is not approximate." We shall not here enter into comparisons with respect to the subject of this article, but shall simply quote the Toronto Globe and Mail of an earlier date as follows:

The Women's Committee on International Relations said today in a statement that a survey of opinion among a small group of Canadian women editors showed that Lieutenant-Colonel Elizabeth Smellie, Matron-in-Chief of the Royal Canadian Army Medical Nursing Service, is considered the Dominion's outstanding woman.

We shall not attempt to say who is next or whether or not approximate.

Lieut.-Col. Smellie's career in the nursing profession, her acquired and personal qualifications, her service in Canada and overseas, the important positions she has occupied in her profession, justify according her a very high place among the women of Canada; and this conclusion is confirmed by the decorations bestowed upon her. She is a Member of the Order of the British Empire, an LL.D. of Queen's University and recently she was raised to the rank of Lieutenant-Colonel in the Canadian Army Medical Corps. In the last war she was mentioned in dispatches and received the Royal Red Cross, first class.

She is a native of Ontario, born in Port Arthur, the daughter of the late Dr. S. T. Smellie and Mrs. Janet (Lawrie) Smellie. Her course in education took her through the Port Arthur High School, St. Margaret's College, Toronto, Simmons College, Boston and finally a four year course as a nurse-in-training in Johns Hopkins Hospital, Baltimore, U.S.A., which was completed in 1909. A year was then given to Port Arthur's twin city, Fort William, as Night Supervisor of the McKellar Hospital. She responded to the call of the Great War and served overseas from 1915 to 1918 as Matron C.A.M.C. On her return she

was appointed assistant to the Matron-in-Chief of the Canadian Army Nursing Service, Ottawa, until 1920. A break was made in her public activities by post-graduate studies in Simmons College, Boston. Her next step took her to McGill University where she was Assistant Director to the School for Graduate Nurses. In 1924 she became First Superintendent of the Victorian Order of Nurses and in the present medical service in connection with the war her talents are again employed. She comes from a family of well-known and cherished Presbyterian traditions and is a member of St. Andrew's Church, Ottawa.

We are pleased to have the opportunity, not only of giving in this number an article on the work of the Victorian Order of Nurses but also of presenting to our readers Lt.-Col. Smellie through the medium of the photograph on the cover page and this brief article.

### DR. T. R. GLOVER

WE are informed that his name in full is Terrot Reaveley Glover, a rather unusual combination in a name. His distinction lies not in his name but in himself and his great attainments in learning, particularly in his knowledge of the Classics. He was the son of a Baptist clergyman and was born in Bristol, England, but though a preacher and a prolific writer on religious subjects he did not formally enter the ranks of the ministry. He has occupied at times the most prominent pulpits in Canada, the United States, and in the Old Land, yet he remained a layman. At one time he was President of the Baptist Union of Great Britain and Ireland, a position significant of his denominational connection and his standing in the Church to which he belonged. Such, however, was his broadmindedness that all the Churches, by voice and pen, were enriched by his learning, his clear thinking, and his love of truth. He was a just exponent of the Gospel and was distinctive in his addresses for simplicity and cogency. In the University of Cambridge he was Public Orator. In this position his function was to introduce by an address in Latin the digni-



taries upon whom honorary degrees were to be bestowed. He was not an orator in the popular sense. Indeed no greater contrast could be imagined than he presented in such comparison. He was conversational and his form of address was the simplest and most familiar, far removed from what is generally termed eloquence. In a large building it was often difficult to hear him. We recall two incidents of his appearing in Toronto. Preaching for a few Sundays in the spacious Yorkminster Baptist Church, a complaint reached him after a morning service, that he could not be heard. In the evening he opened his address by saying that the deacons had reported this complaint. His response was humorous, ingenious, and unanswerable. He said, "I would respectfully submit that if you will all come **within range of my voice** you will have no difficulty in hearing." Upon another occasion, in another large Toronto church, and this is expressive of the simplicity of his message, he spoke on Jesus' words to Zacchaeus as recorded in Luke 19 and 5.

Zacchaeus make haste, and come down; for today I must abide at thy house.

And he made haste and came down and received him joyfully.

At the outset he cited the experience of theological students when sometime during the session each was required to deliver a sermon in the presence of the professor and his class. This was a sore trial for the speaker who was immediately subjected to the unsparing critical onslaught of both teacher and taught. Dr. Glover said, however, that Mr. Spurgeon had a more 'terrible ordeal' for his students. One would be selected to conduct public worship and when the congregation was engaged in singing the last hymn before the sermon the preacher was handed a sealed envelope in which he would find his text. In these most exacting conditions he had, without preparation, to do his best. It was a severe test of composure and resourcefulness. On one occasion the young man announced that the theme assigned to him was Zacchaeus and that he would present it under three heads, the statement of each being followed by the speaker's comment:

1. Zacchaeus was a little man. So am I.
2. Zacchaeus was up a tree. So am I.
3. Zacchaeus made haste and came down. So do I, and he immediately left the pulpit.

Dr. Glover then said, I beg leave to borrow the student's divisions for my address.

1. Zacchaeus was a little man, not merely in the physical but in the spiritual sense. He was small, narrow, hard, made so by the character of his calling as a collector of taxes.

2. Zacchaeus was up a tree. Dr. Glover explained that this was current slang but

most expressive. In other words, Zacchaeus was perplexed about life and this was to him a grave concern.

3. Zacchaeus made haste and came down. His response to Jesus was immediate. As soon as he saw our Lord approaching he said to himself, "Here is the man who can solve my problems and relieve me of my perplexities."

About the interest of the congregation in this unusual form of preaching there could be no question and so simple and vivid was the discourse that it was inevitably made memorable to his hearers, even the dullest.

It should be added that interest in the address was intensified, and without diversion of his hearers' thoughts from the message, by the quaint, humorous sallies by which it was lightened. In his familiar address and simplicity, he was an example to all preachers and teachers.

As Public Orator his addresses were always delivered in Latin, following the practice of almost 400 years, and in this Dr. Glover would be at home on account of his attainments in Classical scholarship. In this succession he was the 46th Public Orator.

We were anxious to speak earlier about this man and his work for his death took place in May but for several issues we have been overwhelmed with material.

His life's work is of interest to Canadians for he was a graduate of Queen's University and occupied a chair in that institution from 1896 to 1901.

In the field of authorship he occupied a high place, some of his works being *The Jesus of History*, *Jesus in the Experience of Man*, *The World of the New Testament*, and *The Conflict of Religions in the Roman Empire*. He was deeply interested in missionary work and all the churches are indebted to him for his writings in this realm.

We are pleased to find another editor concur with us in our estimate of this great man as seen in this quotation from the Canadian Baptist:

The closing words of his second chapter in *The Disciple*, a little book and his last—are quite characteristic of this great evangelical: "Let it suffice here to have reminded the reader that the disciple in the New Testament is conscious of a new experience found in Christ, of a new relation with God, a new happiness, and a new outlook on life; everything is different—'Behold! I make all things new'."

Dr. Glover was so intense and so different that he was often misunderstood, and sometimes criticized. But to have known him through the most intimate of his books and best of all through intimate intercourse as on an ocean liner, in his study, or while walking on the moor, or in the fen country,



was to understand the humility, the deeps of his religious experience and the strength of this great Christian man—Baptist and Free Churchman as he was.

### MRS. (Rev. Dr. John) WILKIE

THE background of Mrs. Wilkie's life was a farm in the vicinity of Almonte, County of Lanark, Ontario. There she was born in 1847, her name being Agnes Wilson Neilson. After her preliminary education she qualified for a teacher and was engaged in this capacity in the Public School, Almonte. It was there she met her future husband who was a teacher in the High School in the same place. Their marriage followed shortly and the honeymoon trip was the voyage to India which they reached about Christmas, 1879. Dr. Wilkie began his missionary career at Indore, and in 1904 he removed to Jhansi where his life's work was ended. He died in 1928 on the steamship City of Paris, in the vicinity of Port Said on the Red Sea, on the homeward voyage. He was buried at sea on the morning of his death and thus was ended the distinguished missionary career of two faithful servants of our Church.

Since Dr. Wilkie's death Mrs. Wilkie has resided in Toronto. Her death took place on the 16th of July at the age of 95 years and 6 months, at the home of her daughter, Mrs. J. A. Brown. Though confined to bed for some months she retained her faculties, save that of hearing, to the end, displaying in that trying experience not only her fortitude but the calmness and good cheer which were so apparent in her whole life. Not for one moment did she repine or a murmur of complaint escape her lips. Poise, self-possession in all circumstances marked her character. Though energetic, she was a most agreeable and kindly person. She did not worry but took events, good or ill, as they came. She was always interested in others and people were readily drawn to her in bonds of friendship. This is the memory cherished by her early pupils, one of whom was the late Dr. Tait MacKenzie, the renowned Canadian sculptor. She was not a public speaker and avoided that form of public appearing whenever possible. Her lack in this particular was amply compensated for by an active pen and up to within a very short time of her death she maintained contact in this way with a large circle of friends. One of her noted correspondents was Mrs. Geddie, widow of the celebrated Dr. John Geddie of Aneityum, Canada's first missionary to a foreign land, who, since her husband's death resided in Geelong, Australia, until her own decease. Mrs. Wilkie's record

as a correspondent, during the year ending a few months before her death, was 500 letters in perfect English and with a clear, firm hand.

She had the capacity of associating intimately with the extremes of society, the people of high degree and the lowly. Her relations with the dignitaries of Government and rank in India illustrate the former. She was frequently the guest of the Maharajah and Maharani when in Indore and enjoyed intimate relations with Lord and Lady Dufferin when the former was the Viceroy of India. The latter was exemplified in her faithful, unwearied service among the lower classes of that land. In all associations she was serene, happy and trustful. Missionaries on returning to Canada invariably called upon her and she was beloved in her home town. Many men of today recall their experience as pupils in her care. Her interest in the world was maintained to the end. She had a wide experience of travel, enjoyed when she and Dr. Wilkie travelled to and from India. She made two trips to Australia and visited Japan and China and other Eastern lands. Her life was a record of personal worth, unselfishness, and devoted service.

### THE VICTORIAN ORDER OF NURSES

Viola Leadley

THE Victorian Order of Nurses is a national public health organization which has provided nursing service across Canada since 1897, when it was first inaugurated. There are now ninety-nine affiliated branches and nearly 400 nurses. The objects of this organization are to provide skilled bedside nursing care for the sick in their homes on a visiting basis, and to aid in the prevention of disease and the maintenance of health. Last year 723,145 visits were made to 88,646 patients by Victorian Order nurses across Canada.

Because it was founded on broad principles with the future of Canada in mind, it has been able to adapt its policies to changing conditions and the needs of communities. For this reason the program may vary in different districts. Special health services are undertaken when these are not provided under other auspices and may include such activities as group teaching, school nursing, and child hygiene centres. It is the policy of the Order to co-ordinate its services with those of other agencies, thus eliminating duplication and promoting more efficient and economic service to the public.

Nursing care is given only under the direction of a physician. The Victorian Order nurse cares for medical, sur-



gical and chronic patients; instructs the expectant mother in the care of her health; assists the doctor when the baby is born at home and gives nursing care and supervision to the mother and baby. She is a health teacher in the homes and shows by demonstration the nursing care which the family may give.

What does this nursing service mean in terms of individuals and of families who require professional care? Time and time again the questions are asked, "Who can call the Victorian Order?" "What does it cost?" and "How can we have a Victorian Order nurse in our community?"

The service is for everyone in the community, men, women and children, regardless of race, creed or financial status. The fee is based on the cost, which is usually one dollar a visit, but is always adjusted to suit the income of the family and no case is ever refused because of inability to pay. Just as our large general hospitals serve the whole community through their private, semi-private, and public wards, so the Victorian Order of Nurses offers the same service to those who are sick in their homes and who do not require a nurse continuously or cannot afford to have one. This type of nursing care can help solve the problem of the present acute shortage of graduate nurses. Visiting nursing makes the best use of the nurse's time by distributing care according to the patient's needs.

Who are some of the patients that the Victorian Order nurse may visit in her daily rounds? Mrs. S. has just returned from the hospital with her new baby, the first! She was so delighted to know that a Victorian Order nurse would call each morning for a few days to help her bathe and care for the new baby. Now she does it herself and wonders why she ever felt nervous about it.

There is Mrs. B. crippled with arthritis for years and now confined to bed. The nurses have been making weekly visits for many months and how Mrs. B. does look forward to her Victorian Order day! She and her husband are old age pensioners and live in two small rooms. Mr. B. has learned to cook and keeps the place spotlessly clean.

Little Billy, just five years old was badly burned with scalding water. By calling the doctor at once the proper treatment was begun immediately. Billy's daddy is overseas serving his country. Letters received from men in the forces show what a comfort it is for them to know that during their absence their families will be well looked after! In 1942 the Victorian Order across Canada made 65,953 visits to 10,216 families of men in the armed forces.

Any community which has not already a

Victorian Order nurse to take care of those who are sick in their homes, may obtain all particulars by writing to the Victorian Order of Nurses for Canada, 114 Wellington Street, Ottawa. Each branch is responsible for the financing of its own service on a voluntary basis either through a community chest or other means.

The Victorian Order has always had as its main objective the health and welfare of the homes and the home is truly the bulwark of our national life. The home front—our "second line of defense" must be maintained at all times, but more especially must it be kept strong under the strain and stress of war. When families are separated and great masses of individuals are on the move, it is of paramount importance that our health and welfare agencies are kept adequate in order to preserve the health and morale of our people.

## THE CHRISTIAN HOME

Rev. M. B. Davidson, M.A., D.D.

ONE of the most desirable things on earth is a happy home. A man may have a hard time of it to keep up with his daily work, he may have a hard time of it to hold his footing in the business or industrial world; but his difficulties will be immeasurably lightened if he can return to the refuge of a happy home.

What constitutes a happy home? Our answers to that question might be various. But one answer is that a happy home is one in which there is mutual affection, a mutual readiness to sacrifice, and a mutual willingness to bear one another's burdens. The word "mutual" ought to be emphasized. No one member of a family should be expected to show all the affection, to make all the sacrifices, or to bear all the burdens.

It ought to be evident to us that the happiness of a home does not entirely depend upon material prosperity. It is true that a lack of material prosperity may create certain threats to the well-being of the home. Indeed, so true is that, that, as Christians, we should be keenly interested in any plan which may promise to provide such a reasonable social security as will safeguard the interests of the average home. And yet we have all known homes which were poor in this world's goods, but which had in them a spirit of happiness. Just so, we have all known homes which were made as secure as material prosperity could possibly make them, but to which happiness was a stranger, homes in which the members of the family were always pulling against one another and constantly quarrelling. Plainly, the happiness of a home



is more dependent upon mental and spiritual attitudes than upon money or social advantages. Money can buy many things, but it cannot buy happiness in the home.

A happy home will be one in which the members of a family have learned the precious lesson of self-discipline, the sort of discipline that writer in the Book of Proverbs had in mind when he said that the man who rules his own spirit is better than the man who captures a city. Those were wise words that Edmund Burke once wrote: "Society cannot exist unless a controlling power upon will and appetite be placed somewhere, and the less of it there is within, the more there will have to be without. It is ordained in the eternal constitution of things that men of intemperate minds cannot be free". The home is the primary place in which that lesson is to be learned. And the person who has learned it there carries out with him into the world that self-control which may save him from disaster, or, if not from disaster, at least from making a fool of himself.

Now, if a happy home is one in which there is mutual affection, one in which there is a readiness to sacrifice and to bear one another's burdens, one in which the lesson of self-discipline is being learned, then it surely follows that the supreme necessity for a truly happy home is the presence within it of a truly Christian spirit. There is such an institution as the Christian home, and where you have it you have the best of all foundations for a happy home. That does not mean that you will have a home never visited by sorrow, nor a home in which the members get all the things they think they want just when they want them, nor yet one in which there will be no difference of opinion. But it does mean that you will have a home in which sorrow is met by the Christian hope of immortality. It does mean that you will have a home in which, while the members will not have everything they may think they want, they will have learned to dedicate what they have to the service of God and of one another. And it does mean that you will have a home in which, while there will be the inevitable differences of opinion arising from differences in age and in personality, the underlying unity will not be broken, because the members of it will have learned to remember the words of Paul: "Let this mind be in you which was also in Christ Jesus".

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There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when we suffer; and if we look to God, the hour of suffering is the turning hour of life.

## REPORTS OF DELEGATES TO OTHER ASSEMBLIES

The Church of Scotland

S/L H. F. Davidson, Chaplain

"AS we have heard, so have we seen". These words of the pilgrim, recorded in Psalm 48, precisely sum up my experience as a delegate to the General Assembly of the Church of Scotland in Edinburgh on May 16th to May 23rd.

I had heard or read about the dignity of the proceedings, the high standard of oratory with which the "deliverances" were introduced, the keen cleverness of the debates, the ruthlessness toward time-wasting speakers, the sympathy toward inexperienced but sincere speakers, and I found that all the reports were true.

We were told that the opening day ceremonies were shorn of their frills for the duration, but even so the show wasn't exactly colorless. The service of worship in St. Giles which immediately preceded the opening of the Assembly was attended by representatives of the State and City. Colorful robes, powdered wigs, uniforms of the three services, as well as a plentiful sprinkling of silk hats, mingled to make a picture of dignified officialdom, reminding one that this is a national church. The service itself was simple, devoid of any element of show.

As soon as the Fathers and Brethren had crossed over to the Assembly Hall and taken their seats, the Assembly was constituted and the new Moderator, Professor John Baillie, was installed in the chair. His first act of duty was to call for the credentials of the Lord High Commissioner representing the King. When the several letters had been read and received, His Grace, the Duke of Montrose addressed the court, and it was no mere perfunctory speech which he made. He called upon the Church to recognize the open door of opportunity in this day of the world's need. Commenting on the centenary of the Disruption he pointed out the happy significance of the fact that he, a descendant of Sir James Graham, Cabinet Minister in the Peel Government that had been adamant on the patronage question in 1843, was facing in the Moderator, a descendant of a Free Church Manse.

At a later sederunt, His Grace appeared on the floor of the House as a representative elder and spoke to one of the questions, the building of churches in new housing areas. This question had been introduced by Dr. John White and seconded by Dr. James Black. The Duke of Montrose was the third speaker. The fourth speaker prefaced his remarks by saying: "We've had the White of this subject, the Black of



it, and the Grace of it. There would seem to be little more to be said”.

After the address by the Lord High Commissioner, matters proceeded in ordinary fashion in much the same way as I had seen them conducted in Canada. Until my name was called and I had got through the ordeal of addressing the House and conveying the greetings of The Presbyterian Church in Canada, I was under a nervous strain. It seemed odd that I who had never been a commissioner to the Assembly at home, should be a commissioner to the Church of Scotland and should be making my maiden Assembly speech before that august House. However, I got through without being heckled which was something, and then I was able to sit back and enjoy myself.

Lack of space, and also the lack of “the pen of a ready writer” makes it impossible to record everything of interest that occurred. But I should like to set down a few impressions that highlighted the sed-erunts I was able to attend.

The most significant speech, in my opinion, was when the Moderator vacated his chair and moved to the speaker’s desk to present the third deliverance of the **Commission to Interpret the Will of God in the Present Crisis**. Reminding the House that their Scottish forbears had been as famous for the zeal with which they introduced necessary change, as for the tenacity with which they clung to long established custom, Professor Baillie urged the sincere, and impartial consideration of the questions raised in the Commission’s report. The aim of the Commission is to bring the Church of Scotland into vital touch with both national and international affairs. Their report occupies 66 pages in the Blue Book and is designed for study by the Church, as was the report of a year ago. It seems to me that both these reports could be profitably studied by our Presbyteries in Canada, for I believe, that this Commission is giving a lead to the World Church. It was challenging to hear the present being examined with such forthright realism in a setting so full of the past. The Church of Scotland is being true to its Reform tradition.

It was a privilege to meet and hear Professor Reinhold Niebuhr who is definitely “in” with the Church of Scotland. His machine gun style of oratory and his habit of propounding deep philosophical thought in a few extempore sentences is apt to leave his audience a bit stunned, but his vivid language and the fact that he stops talking when he is finished enables his hearers to store up his words for further reflection. Niebuhr said that it was a treat to see his friend John Baillie dressed in “that get-up” which irreverent reference to the antique Moderatorial garb caused roars of laughter.

Another impressive personality and world famous figure at the Assembly was M. André Philip, Commissaire National à L’Intérieur et au Travail, French National Committee in London. A professor of economics, an elder in the French Reformed Church and a patriot working for the liberation and restoration of his country, M. André Philip made a deep impression on the Assembly where he spoke at one of the **Overseas nights**. His address was a confession of faith, and with such men to lead her, France, if she listens to them, will emerge from her present confusion greater than before.

The Foreign Missions night program was featured by a powerful appeal to the Christian Church to live up to its teaching on Brotherhood. The speaker, Mr. Hastings K. Barida, Ph.B., M.D. (Chicago, U.S.A.), L.R.C.P. (Edinburgh) introduced himself as a product of the missionary enterprise of the Church. He complained that colored men were being refused admission to Christian homes in Johannesburg, New York and Edinburgh, purely because of the pigmentation of their skins. He asked the Church to give a lead in doing away with race and color prejudice. It was a thoughtful and humble crowd that dispersed after his address.

One morning along with several other Chaplains (United Church, Baptist and Presbyterian), I went for morning coffee to the home of Rev. George MacLeod who is known as MacLeod of Iona. He is hailed by some as a modern prophet and by others as a troubler in Israel. At Iona he and his followers are seeking to make real to the world the idea of Christian “community”. He is a rebel against class distinction, against professionalism amongst the clergy, and against economic paganism, in a so-called Christian society. It seems to me that he is attempting in a practical way what Prof. Baillie’s Commission is attempting from the theoretical angle. The Iona experiment might well prove to be the more important of the two approaches. It might well be that the day of commissions and committees is gone. It’s so easy to be deluded into the notion that a problem has been settled when a committee has brought in a report.

There are many other impressions which I may only mention. The Overseas Breakfast and Tea, the impressive services in St. Giles Church, the strict way in which Dr. Cox, the Senior Clerk, applied the standing orders of the House, the kindness of many people to a complete stranger, the privilege of preaching in St. Georges Parish Church for the retiring Moderator, Dr. C. W. C. Taylor. These and many other impressions will live long in memory.

With the Assembly over for me, my first



task as Chaplain was to escort the Moderator of the United Church of Canada on the first leg of a tour which he was making amongst some of our squadrons of the Canadian Bomber Group. We travelled through the border country and Dr. Sclater was kept busy telling historical and legendary anecdotes about the places we passed. In between times we discussed the past and the future of Church Union in Canada which caused my mind to reflect on Isaiah's idyllic picture of the day when the lion and the lamb would lie down together and the wolf would eat straw with the ox. Maybe Isaiah had something there.

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### The Presbyterian Church of Wales

Rev. Dr. W. M. Rochester,  
Toronto, Ontario, Canada.

Dear Doctor Rochester:

This is to inform you that I received your wire and represented our Church at the Welsh Assembly, June 9th.

I was received and introduced to the Assembly by the Moderator, Rev. J. Roberts of Cardiff, who stated that to his knowledge, it was the first time the Canadian Church had been represented. To that you may take exception, I couldn't, as I didn't know.

Their Assembly is conducted and constituted after the fashion of our own Church, that is representatives or members of the Assembly come through the Presbyteries. There is this difference, they conduct the business of the Assembly in the Welsh language, and consequently I was unable to understand what was going on. I would say, however, that the spiritual fellowship of the Assembly was of a high order, and one felt a Christian warmth which made one right at home. I did learn through Dr. J. L. Jones, one time Professor (1929) (?) in Knox College, who interpreted the business of the Assembly for me, that the Welsh Church had the same problems to face as we have, and were planning carefully to meet the social and religious situation which will confront them after the war. There is a strong movement afoot also to unite the Welsh and English Presbyterian Churches. How far this will get is a most debatable point. Union as you know has its heartaches.

On being introduced to the Assembly, and for this they consented to return to English, I brought them briefly, this message:

"Today I bring you the well wishes and prayers of The Presbyterian Church in Canada, whose work and influence extends from the Atlantic to the Pacific, and whose missionary labors extend to China, Japan, India, British Guiana, etc. As the Canadian Church's representative, here are a few reasons why I am so pleased to be in your

midst. First. Your Empire is our Empire, and your cause our cause. Second. Your Church is our Church and your problems our problems. Third. We are one Christian family, with a common spiritual aim."

Concluding I thanked the Assembly for opening their church's halls and homes to our Canadian soldiers. The hospitality of the Welsh people is rated high amongst our men.

I thanked the Assembly for the opportunity of speaking, and wished them God's blessing in the name of our Church. On sitting down I was asked to rise again and Lord Clwyd the ex-Moderator presented me with a book of sermons by the late Rev. Thomas Charles Williams, M.A., D.D., one time minister of Menai Bridge Presbyterian Church where the Assembly was held.

The experience was thrilling and I wish to thank you most kindly for selecting me. On my return I trust I may be able to report diligence.

I am now waiting for a report through the Record of our own Assembly, and I trust it was helpful, hopeful, and much accomplished. I didn't get my April and May Records and would be glad if you would send me a few extra as I have a number of Record readers in my unit.

May this find you well. Please give my regards to the office staff.

Yours truly,

D. P. Rowland.

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**B**UT little known in America is the above named member of the Reformed family of churches. But it deserves to have its history and activity brought to our attention. In 1935 it observed the fact that it arose two centuries ago. In those days Wesley and Whitfield were stirring the spiritual life of England by their powerful preaching.

In the principality of Wales the clergyman Daniel Rowlands and the layman Howel Harris, were used to bring new life within the Anglican Church of Wales. Both were sorely persecuted by the bishops of the period.

Finally they were expelled from the Church they loved so well, for preaching the Word of God to the poor people who were steeped in ignorance and superstition, and for spreading the Gospel all through the country about the founding of the Calvinistic movement in Wales.

Howel Harris died at Trevecca in 1773, at the early age of 59, but Daniel Rowlands lived until 1790, dying at a ripe age.

The period of Thomas Charles' ministry and activities is somewhat later. He was born in 1755 and settled in Bala Merionethshire, North Wales, where he lived and labored until his death in 1814.



He is more widely known as having perfected the Circulating Schools which were formed for educating the people in reading and study of the Bible by Griffith Jones Llanddowror about 50 years earlier.

The name of Thomas Charles is inseparably connected with the founding of the British and Foreign Bible Society.

The well-known pathetic story of Mary Jones, the poor little peasant girl who trudged from her cottage home barefooted over rough mountainous roads for many miles to Bala, to get a copy of the Bible from Thomas Charles, led to the founding of the Society in London, 1804.

Thomas Charles is also known as the author of *Instructor in the Christian Religion*, compiled on the pattern of the *Shorter Catechism* and containing 271 Questions and Answers.

At the religious revival period in Wales, the Bible was almost an unknown book, seldom to be met with, especially in the homes of the poor, and, when the Sunday Schools were initiated and improved by the efforts of Thomas Charles, it is generally acknowledged that the Calvinistic Methodists were the leaders who made the Sunday Schools of Wales unique by including classes for elderly men and women, and this system continues.

The latest available statistics for the Calvinistic Methodist Church are:

Communicants .....	189,132
Congregations .....	1,504
Ministers .....	908
Elders .....	7,263
S.S. Teachers and Scholars .....	178,000

It has a Mission in Kassia Hills, Assam, India, having 1,404 preaching stations and 65,000 members, and one among the Bretons in France.—*Reformed Review*.

### OVERSEAS MAIL

The following is in part the contents of a letter received from one of our soldiers overseas:

Was pleased to receive your acknowledgement of my subscription to the Record (renewal), and to the Foundation Fund, and to hear that the Record could be mailed directly overseas to me. I really would miss the Record now (not that I did not always fully appreciate it), if I had been unable to have access to it. Have the opportunity to attend service twice in a Presbyterian church since coming across. . . . Please mail the Record to the address, as given on the outside of the sheet. With best wishes for the success of the Record, I remain.

What Christianity needs most in her contention with every form of unbelief is holy living.

### ASSEMBLY GREETINGS

#### The Presbyterian Church in Ireland Greetings from the Moderator

To the Clerk of the General Assembly,  
The Presbyterian Church in Canada.

Dear Sir:

Our 1943 Assembly is now over and we are rejoicing in the memory of a successful and stimulating rally of representatives from every part of Ireland, in which we were joined, by deputies and speakers from Overseas, including the Moderator of the Church of Scotland and the Moderator of the Presbyterian Church of England. The attendance at the opening night was the most impressive for many years, almost 3,000 being present, and many of the evening sederunts, especially Foreign Mission night and Youth night will long be memorable for their enthusiasm and witness. We felt that we enjoyed, throughout, the guidance and support of the Spirit and record our thankfulness also to the Father and the Son.

The Colonial Mission Report at the Assembly is looked forward to and listened to with absorbing interest by very many of us. Besides the general interest we have in the Kingdom's glory and increase we have many vital personal links with all the Dominions and rejoice that the sons and daughters of our Church are finding pastoral care and fields of service in those lands afar.

The treasures of Christian Biography recounting the Apostolic labours and successes of your pioneers and leaders are a strength to our faith and we rejoice in the vision and vigour, the courage and endurance so splendidly manifested in them and in the routine record of your faithful work for Christ from year to year. Our prayerful interest and concern are this year intensified by the unspeakably grave situation of World War in which the Homeland and the Empire are equally involved. On many a stricken field your sons and ours have stood together in the gap of danger and met the foe, foot to foot and face to face in a manner not unworthy of their ancestry. Our hope and prayer is that Almighty God may accept and use their precious painful sacrifice to bring us unto victory in His own good time and way, and that He may make us worthy of victory. We pray too that the links thus forged and the faith thus refined in furnace fires may be strong for the tasks that await us in what we passionately desire may be a Christian New World Order in that unending war that must go on "till every foe is vanquished and Christ is Lord indeed".

It was a great satisfaction to us all that Major G. J. Johnston, the son of the Rev. J. C. Johnston, D.D., one of our revered leaders and now the Father of the Assembly, was with us as a representative



from Canada and spoke to us impressively and enthusiastically about the outlook there, the problems to be faced and the Power in which they are being faced.

With fraternal greetings, I remain,

Yours sincerely,

Phineas McKee.

\* \* \*

### The United Free Church of Scotland

This Assembly met early in June from the 1st to the 3rd and the following is its fraternal message to our Church:

Fathers and Brethren:

We, the United Free Church of Scotland, met in General Assembly, desire to express to you our cordial greetings and our desire for the continuance and deepening of those fraternal relations which have been mutually expressed from time to time.

The ties of kinship and of country that bind us to you, our brethren across the seas, have been greatly deepened by our common suffering and common effort in connection with the war which has affected all the Dominions and called for intense and prolonged sacrifice on the part of all, and you have been constantly in our minds and prayers.

We share with you the faith and the hope that out of the agony of the times there may emerge a world-wide effort for the rebuilding of society on better foundations, the passing of war, the inbringing of a new brotherhood of nations and the survival and extension of sacred freedom in its fullest form, and of a higher and more righteous order in which all mankind will share.

On this occasion, being the Centenary of the Disruption of 1843, we had a special celebration of that event and it figured much in our deliberations, and as the Disruption powerfully affected the Church throughout Canada I have pleasure in enclosing a copy of the Resolution we passed relative to the Centenary.

With high regard and best wishes,

James Barr.

\* \* \*

### United Free Church of Scotland Resolution anent the Disruption

The General Assembly of the United Free Church of Scotland, convened at Glasgow on this first day of June, 1943, desire to give expression to their feelings of devout and abiding gratitude to God for the blessing that has come to the Church and to the nation in Scotland from the historic and far-reaching disruption of a hundred years ago. They pay tribute to the Evangelical movement of that time and the quickened new life that it brought to Scotland; to the steadfast loyalty to principle that actuated our leaders, office-bearers and members during the Ten Years' Conflict; to their readiness, when the hour came, to make such sacrifices to their consciences and to their God; to the riches of their

liberality that abounded for the erection of Churches, Colleges, and Schools, and for the maintenance of Gospel Ordinances throughout the whole land, thus giving practical proof of the efficiency of the Voluntary Principle for the supply of the religious needs of the country.

We commend to our people the high example thus set to us, and the noble conception of the full spiritual independence of the Church that they bequeathed to us; and we would request them to be loyal in word and deed to these great traditions, and to hand on this grand heritage of freedom and power, unimpaired and enhanced, to those who shall come after us.

### LOYAL ADDRESSES

#### Replies

#### From the Governor-General:

The Secretary to the Governor-General, Lord Athlone, wired the reply:

I am desired by Governor-General to inform you that Loyal Address to the King will be communicated. His Excellency and her Royal Highness much appreciate loyal greetings extended to them and ask that you convey their thanks to General Assembly.

\* \* \*

#### From their Majesties, the King and Queen, as conveyed by their Secretary, R. H. L. Hardinge:

I am commanded by The King and Queen to convey to the General Assembly of The Presbyterian Church in Canada their Majesties' sincere thanks for the message of loyal assurances contained in your letter of the 2nd June. Their Majesties deeply appreciate such messages which, in times like the present, are a source of great encouragement to them.

\* \* \*

#### From the Prime Minister:

Reverend J. W. MacNamara, B.D., D.D.,  
Clerk of Assembly,

The Presbyterian Church in Canada.

Dear Dr. MacNamara:

I have just received your letter of the 15th of June, conveying to myself, the Government and the Parliament of Canada an expression of goodwill from the General Assembly of The Presbyterian Church in Canada.

Will you kindly assure the members of the General Assembly that this expression of goodwill is warmly appreciated by my colleagues and myself. We are particularly grateful for the kind thought which prompted this message and for the assurance of the thoughts and prayers of members of the Assembly through these anxious years.

I need not say I am most grateful for this expression of their regard and confidence so kindly extended to me personally.

Yours sincerely,

W. L. MacKenzie King.



### MODERN MERCY

The quality of mercy is not strained.  
It droppeth as the gentle rain from heaven,  
Upon the place beneath.  
It is twice bless'd,  
It blesses him that gives and him that takes.

—Shakespeare.

**W**OULD anyone dispute the quality of mercy that eases anxiety? Would anyone withhold the service that is given when a family welfare bureau answers a call such as Chaplain Smith sent from somewhere in England recently. It said that Private ——— had not heard from his wife in several weeks, and that he was worried and could not keep his mind on his duties. The Chaplain asked if the Bureau would try to get news about the wife and family and airgraph a reply as soon as possible. This was done, and the soldier's mind was relieved. His letter to the Family Welfare Bureau in reply said: "Until the time comes when I am free to look after my family myself, I have decided to ask you to please continue your interest. I shall be very glad and grateful to hear from you from time to time."

This is just one kind of service which is given by family welfare bureaus all over Canada which are members of community welfare funds, whose annual appeals for contributions begin in September.

Would anyone withhold the capable, merciful hands of a Victorian Order nurse beside the sick bed? Contributions to the work of this great Order which never asks color or race or creed or ability to pay—made possible 723,145 visits last year in nearly one hundred cities and towns of our Dominion.

Modern mercy takes form in work for motherless, fatherless youngsters, done by the Children's Aid Societies, in classes for the blind, in clinics, and the thousand and one other services given by social welfare agencies to those who for one reason or another cannot fight the battle of life alone.

The things you would do for others, if you had the time and knew who needed them, are the things social welfare agencies do on your behalf. By your gifts to your local welfare fund, which finances them, you pay for their work. Indirectly you minister to the sick, you help hold families together, you counsel and protect the children.

In his official endorsement, the Governor-General, the Earl of Athlone, said, "I appeal once more to all Canadians to support by all means in their power the civilian welfare services.

"The war with its many calls for personal sacrifice, does not absolve us from the necessity of supporting the large num-

ber of old established charitable organizations at home. Their existence is one of the tokens of a free people. Their support is one of the privileges for which a free people are ready to fight. And if we are prepared to fight for their existence, we must see that they are maintained in a condition worthy of our solemn trust.

"There have, I know, been many demands on the generosity of the people of Canada, and they have been met with characteristic unselfishness. I feel sure that the same ready response will be shown in providing the funds whereby the civilian welfare services will be able to continue their important and beneficent activities. I, therefore, appeal to all members of the community to give what they can so that the great charitable organizations which are solely supported by voluntary contributions will be able to continue their splendid work for the benefit of the less privileged of our fellow countrymen."

These freedoms, to choose, to give, to be merciful, are worth fighting for, and they are worth giving for. You are asked to support your local welfare fund.

### DISTINGUISHED VISITORS IN TORONTO

Rev. Dr. W. J. Gallagher  
Secretary World Council of Churches  
Canadian Committee

**F**OUR distinguished Churchmen from abroad who had come to North America to attend the International Round Table Conference at Princeton, N.J., visited Toronto July 22-26. From Britain came the Rev. Dr. A. C. Craig, General Secretary of the British Council of Churches; from Australia, the Rt. Rev. J. S. Moyes, Bishop of Armidale, and the Rt. Rev. R. W. Macaulay, Moderator-General of the Presbyterian Church in Australia; and from New Zealand, the Very Rev. A. K. Warren, Dean of Christchurch, representative of the New Zealand Council of Churches. Arrangements for their visit were made through the office of the World Council of Churches, Canadian Committee.

On Thursday, July 22, a luncheon in honor of the visitors was held at Simpson's Arcadian Court, attended by a large group of representatives of the Canadian Churches. The Rt. Rev. L. W. B. Broughall, Bishop of Niagara, Chairman of the World Council of Churches Canadian Committee, presided and welcomed the guests. Each of the four visitors addressed the gathering, each giving a most encouraging and inspiring report of the life and work of the Church in his own land, especially with regard to the development of co-operation and the sense of unity.



Bishop Moyes told of the Faith and Order movement in Australia. As the result of common study and fellowship, a representative group from the Australian Church have become aware that every Church has been blessed of God with its own special gifts of ministry and service, that every Church has also its own limitations, and that the ministry of each is incomplete without that of the others. He told of their desire to provide a complete ministry to the people of the nation, and said that to this end the ministry of each Church might soon be ready to receive the laying on of hands from the other. Mutual understanding and confidence is increasing.

Dr. Macaulay reported the effort of the Australian Churches to arouse in the people a sense of mission. Australia's homogeneity in race, language and culture and her geographical position on the two great oceans, the Indian and the Pacific, suggested for her people a closer bond of brotherhood and an earnest unified purpose to promote a better way of life and to make Australia a model in this particular.

The feature of Dean Warren's address was his account of the campaign for Christian Order conducted by the New Zealand Council of Churches. This campaign was preceded by a period of eight months preparation so that the Churches throughout the whole Dominion should unite to make the effort simultaneously. The pulpit, the radio, press, screen and literature were employed to emphasize the fundamental doctrines of religion and to arouse the people to exemplary living.

Dr. Craig directed attention to the inaugural service of the British Council of Churches in St. Paul's Cathedral, London, September 23, 1942. Outside the Cathedral was the evidence of war's desolation but within the Churches present were at peace and were drawn closer to one another in understanding and the desire for mutual effort.

The company who had the privilege of listening to these eminent churchmen from Britain and the sister Dominions were strongly impressed by the vigor of these Churches and the ability of their leaders.

The period of their brief stay in Toronto was occupied in meeting informally with the representatives of the Canadian Churches. On Sunday, July 25, all occupied Toronto pulpits and in all were heartily welcomed and greatly appreciated.

Dr. Rochester adds:

Rev. Dr. Macaulay was the guest of our Church during his stay in the city and enjoyed the privilege of a visit to Niagara Falls. This he appreciated very much as some years ago after the outbreak of the war his two daughters returning from Europe stayed long enough in Canada to visit this scene and behold its grandeur and beauty. On Sunday, July 25, Dr. Macaulay

preached in the morning in Calvin Church. We hadn't the privilege of being present but we have learned that he won the close attention and full sympathy of the congregation by his familiar address upon present conditions in the Great Island Continent and the close bond between the two Dominions of Australia and Canada in this crisis of war. He had met a number of Australian soldiers during his visit here and they spoke in very warm terms of the welcome they received. He could speak in like manner about his people at home with respect to the warmth of the reception accorded Canadian soldiers. Both countries engaged in the same conflict were drawn very close to each other.

Dr. Macaulay was the third Moderator-General to be welcomed by our Church, to Toronto, Rev. Dr. MacIntyre, Rev. Dr. Flynn, being the others.

### CORRESPONDENCE

From a valued correspondent from South Africa, Mrs. Mary W. Gray, whose husband was eminent in the work of the Church there in the early years, we have what to us is a very interesting communication. Our readers will see that through the Record she keeps in touch with the work of our Church in Canada. She still writes a bold hand though she is 89 years of age.

Johannesburg, S. Africa.

To the Editor of The Presbyterian Record.

Dear Sir:

In your valued article of November, 1942, you state that St. Andrew's Kirk, Newfoundland, came into being at a meeting held in a schoolhouse of the St. Andrew's Society.

That reminds me of an account my late husband, Rev. James Gray, LL.D., had told of Salisbury Presbyterians in the Capital of Southern Rhodesia where there is now a pretty church and a very capable, efficient, much beloved pastor. My husband heard that a Caledonian patriotic society was holding a gathering and as his time was limited he ventured to make a little speech to the assembled Scots and asked them to start a church. This was in 1902. Noble spirits responded and there is now what might be called the result of a brave venture.

I have been greatly interested in your account of the centenary of the oldest Presbyterian Church in Newfoundland and in what has been recalled of those early days and fine spirit that had carried on. We have only two or three churches that have passed the hundredth year in South Africa but several missions and I am sure all would be interested in your full and warm-hearted story of the Newfoundland Kirk.

—Mary W. Gray.



## Among the Churches

Port Carling, Ont.

When a mere clipping is sent to the editor without note from anyone it may easily be mislaid or overlooked. We find that we therefore omitted mention in an earlier number of the Record of the ordination of Mr. Thomas A. A. Duke, B.A., which took place in Knox Church, Port Carling. Mr. Duke is a son of Mr. and Mrs. Arthur Duke of this place. The service was conducted by Rev. W. A. Henderson, of Hillsdale, Moderator of Barrie Presbytery, assisted by Rev. Dr. N. R. D. Sinclair, Clerk of Barrie Presbytery. There were present also Rev. J. A. MacInnis of Orillia, Interim-Moderator of the Port Carling church and the late Rev. C. G. Jones.

An interesting letter was read by Mr. MacInnis from Mr. John Wallace who was unable to be present. This gave a review of Mr. Duke's early life with reference to his choice of the ministry as a vocation. Another feature of the occasion was the presentation to Mr. Duke of an engraved bill-fold with a cheque from Knox Church, indicative of the esteem in which he is held in his home church and expressive of the congregation's good wishes for a successful ministry.

Mount Brydges, Ont.

The Presbyterian Church, North Caradoc, Ontario, laments the removal by death on July 22 of Mr. Hugh Turner in his seventy-fifth year. From his childhood he lived in the atmosphere of Presbyterianism and early imbibed its doctrines and principles. In the crisis of 1925 he never wavered in his attachment to The Presbyterian Church in Canada. Mr. Turner united with the church in 1916 and was ordained to the office of eldership on December 27, 1925, an office which he adorned until his death. He was faithful in public worship and rendered valuable service. He was a man of strong faith and unfaltering devotion to duty. He was highly respected for his consistent life and zeal and unaffected humility. He was kind and charitable.

Calgary, Alta.

Knox Church Calgary recently celebrated a double anniversary; the 60th anniversary of the beginning of Presbyterian service in Calgary in 1883, and the 15th anniversary of the opening of the present Knox Presbyterian Church. The services were conducted by Rev. A. C. Wishart, who has been acting minister for the past ten months. The subject of discourse in the morning was *Visions That Have Inspired the Church*, and in the evening *The Measure of Christian Loyalty*.

When Presbyterian services began in Calgary sixty years ago they were held

for a while in a general store, and afterwards in the N.W.M.P. Barracks. Then a small frame building was erected, which served for a short time when the congregation built a small stone church, later enlarged, the first stone building in Calgary. In 1913 a large, commodious stone church was dedicated, justly called *The Cathedral of the West*. Rev. Angus Robertson from Scotland, was the first Presbyterian minister in Calgary, taking over the work as a Home Mission enterprise.

In 1928 this valuable property was carried into the so-called Union by a small majority, but only a small group went out at the time to unite with small groups from St. Paul's and Bankview Presbyterian Churches, which had also gone into the Union. This small minority group with nothing but faith in God and loyalty to the Presbyterian Church organized themselves and for nearly three years worshiped in various theatres and in the Orange Hall. Then building operations were begun and their efforts were crowned with success when the present church edifice was dedicated by the late revered Dr. McQueen of Edmonton fifteen years ago. Shortly afterwards a call was extended to Rev. R. G. Hollingworth, a recent graduate of Montreal, who labored for over three years, to be succeeded by Rev. T. A. Rodger, who resigned in December, 1941. Since that time the congregation has been vacant. A hearty and unanimous call to Rev. A. J. Gowland, M.A., of St. Marys, Ont., has been accepted and he will take over the work the first Sunday in October. The congregation is in good condition and in good heart, and they are looking forward to a new era of prosperity and growth in the things that are worthwhile.

Teeswater, Ont.

There has been a number of very interesting and impressive services in Knox Church of late. At the morning service on Sunday, July 18th, twelve children were baptized. This was an unusual and beautiful spectacle, the baptism of so many infants at one ceremony, and the behavior of the children enhanced the rejoicing of all, parents and congregation, in the occasion. The minister spoke on *The Meaning of Baptism*.

On the previous Sunday in the morning the Communion Service was held when eleven new members were received, eight by profession and three by certificate. The theme of the minister's address was *The Sacrament of the Lord's Supper as a Means of Grace*.

On the Sunday previous, the day nearest to July 1st, Dominion Day, the opportunity was taken by the minister to speak upon the birthday of our Dominion. In his mes-



sage he directed attention to the great advantages which we enjoy in this land within the British Commonwealth of Nations, particularly emphasizing the freedom enjoyed by all our citizens. In the evening the ladies of the Fellowship Circle presented to the church two beautiful flags, one representing the Church and the other the Nation, a brief history of both being given by the minister. These were dedicated after their presentation in behalf of the society by Mrs. Gordon Stobo and the address by Mrs. Walter Ballagh. The significance of both these flags, as suggested by the prominence of the cross, was that they summoned us to loyalty to King and country in the spirit of self sacrifice.

The contribution of the Choir to the services, under the leadership of Mrs. H. King, in its appropriateness was a most helpful feature in the order of worship. The minister, Rev. Donald B. Cram, was in charge of these services.

#### Norval, Ont.

The 105th anniversary of the founding of Norval Presbyterian Church was celebrated with special morning and evening services on a recent Sunday. The preacher was Rev. Forbes Thompson of Acton, assisted by Rev. L. Self, B.A., newly-inducted minister of that charge, at the evening service. Miss Mary Carr was the soloist.

The church at Norval village, which is associated with Union Church, had its beginning as a mission in connection with Fraser's Church, now known as Union, in the year 1835. It was three years later before the congregation was organized. The cornerstone of the present church building was laid in 1878 by Hon. John McMurrich, who was an elder of Knox Presbyterian Church at Toronto. The building was completed and opened for public worship on Feb. 23 of 1879, and is a fine brick structure. No changes have been made throughout the years but on the occasion of the 100th anniversary the church was completely redecorated.

#### Whycocomagh, N.S.

The ranks of the workers in St. Andrew's Church have recently been seriously depleted by the death of two of its elders, Mr. John Cameron, senior elder, at the age of seventy-nine years, and Mr. Neil Robertson, Clerk of Session, seventy-seven years. Mr. Cameron was an elder before 1925, and was the last of the old elders; Mr. Robertson was ordained in 1926, and was the last of five elders ordained at that time. Both of these men will be greatly missed for their devotion to the church.

#### Ivy, Ont.

The Ivy Presbyterian Church this year

celebrated its 75th Anniversary on Sunday, July 25th. The special speaker for the occasion was Rev. Dr. John Gibson Inkster, former minister of Knox Presbyterian Church, Toronto.

The first Presbyterian service in this community was held in 1865, in the old log schoolhouse on the ground where the rectory of the Anglican Church now stands. A few years later a frame school house was erected in what is now the village of Ivy in which services were conducted by Rev. J. R. Heaslip of Alliston. A congregation was later organized and placed under his care.

In the year 1867, James Brown gave the land required for a church and cemetery. On this property a frame church was built. On July 12, 1868, the church was opened and dedicated to the worship of God. The service was conducted by Rev. John Hall, D.D., of New York, and Rev. Thomas Wightman of Innisfil. The church was filled with worshipers from First Essa, Cookstown, and other places, who came in wagon loads. The day following an old-time tea meeting was held in the bush at the foot of the hill and needless to say was well attended.

Among the early officials of the church were Elders John McLean, James Brown, and Alexander Arnold, who were elected and ordained September 10, 1871. Thomas McDonald, Hugh Speers, Robert McQuay, John Cunningham, John McNaul, Thomas Carruthers, and William Broley were elected deacons.

The first W.M.S. was organized in 1895, with Mrs. Barber as President, Miss Mary Speers, Secretary, and Mrs. W. J. McLean, Treasurer. In 1897 certain improvements were made to the church, a stone foundation, a furnace, new seats and pulpit, new stained glass windows, and brick veneer, making it a first-class, convenient, church for a rural congregation. At the re-opening, the Presbyterian Book of Praise was used for the first time, taking the place of the Book of Psalms.

The first wedding in the remodelled building was that of Mr. I. F. Lennox and Miss Jennie Keown, on October 12, 1898, and as was the custom Mr. and Mrs. Lennox were presented with a large family Bible.

A dozen ministers have served the church since its founding, the last of whom, Rev. E. C. Robertson, recently accepted a call to the Woodville and Eldon congregations. The Ivy church is now under the care of Mr. D. G. Seaton of Knox College, Toronto.

#### Hamilton, Ont.

At the morning service on June 27th Calvin Presbyterian Church, Hamilton,



bade farewell to Rev. Jos. K. Lattimore, B.A., who has been associated with the church for about seven years, first as a student and then as minister. Before the close of the service, the Session Clerk, Mr. Thomas MacNaughton briefly addressed the congregation and appealed for their continued loyalty during the approaching vacancy. Mr. MacNaughton then called on Mr. and Mrs. Lattimore to come forward and in a brief review of their joint services to this congregation paid them high tribute. In the name of the congregation he then handed a well-filled wallet to Mr. Lattimore.

Calvin Church recently was the recipient of a beautiful new oak Baptismal Font, the gift of a member in memory of his wife.

Another special event was the dedication of the church's Honor Roll. A large congregation attended on this occasion. The ceremony was conducted by the minister, Mr. Lattimore, assisted by the Adult and Junior Choirs under their leader, in an impressive service of dedication. The unveiling was by Mr. Wm. Pindar, senior elder, whose son is serving on the high seas. The Roll contains the names of 22 members, 12 in the Navy, 5 in the Army, 3 in the R.C.A.F. and 2 in the Medical Corps.

#### Sooke, B.C.

When Mr. Edward Milne of Milne's Landing died recently it was to the great loss of Knox Church and the community. Sixty years ago he came here with his bride. During his long residence here he proved himself a citizen of the highest order. He took a keen interest in education and politics and in every worthy local enterprise. For years he drove the horse stage to and from Victoria. He kept a general store for nearly fifty years at Milne's Landing, so named after himself. He was Postmaster there for forty-five years and in virtue of this he was awarded the King George V Jubilee Medal for long service and merit. He was a native of Greenock on the Clyde, Scotland, and a staunch Presbyterian. A steadfast supporter of Knox Church, he was a loyal helper of the minister and of visiting brethren. Forty-five years ago he was largely responsible for the erection of Knox Church. He was not only a faithful member of the congregation but served as Treasurer and Trustee till the time of his death. Absolutely trustworthy, and highly esteemed, he and his beloved wife adorned the doctrine. They led their children to the house of God and exemplified those qualities of mind and spirit which honor God, mould character, and exalt a nation. Ten years ago Mr. and Mrs. Milne celebrated their golden wedding and the following year the earthly tie was severed by the



KNOX CHURCH, VERNON, B.C.

death of Mrs. Milne. Mr. Milne at his death had reached the age of 85 years.

#### Vernon, B.C.

The opening services of Knox Church were held on Sunday, February 7th. Our correspondent states that the report of this event has been unavoidably delayed.

The dedication service was conducted by Rev. David Smith, B.A., Mission Superintendent for British Columbia, who spoke on **The Message of the Burning Bush**, drawing from it timely lessons for the Presbyterians of Canada. The minister of the congregation, Rev. G. Sidney Barber, M.A., assisted in the service.

This congregation, since its reorganization seven years ago, has been worshipping in the local Burns Hall, under many handicaps. The erection of this suitable church building is a fine evidence of the aggressive and persevering spirit of the people and augurs well for the progress of the work. During the past year, under the ministry of Mr. Barber, two new churches have been built on this field. The other church was built at Salmon Arm. This makes six new churches in the Presbytery of Kamloops since 1926.

On the Monday evening following the dedication service, a social gathering was held in the Church Hall, when greetings were brought by ministers of the various Vernon churches. Special greetings and congratulations were extended to the minister and congregation by Rev. David A. Smith, on behalf of the Mission Board and the Church generally. As a memento of the occasion a handsome silver serving tray was presented to the minister.

#### White Rock, B.C.

The Conventicle is an annual event here and the sixth in the series was held Wednesday, July 21st on the church grounds. Rev. Dr. A. M. Hill, Chairman of the General Board of Missions gave the address on



**The Martyrs of the Church.** Rev. David Smith, Synodical Missionary for British Columbia, presided at the Communion Service, assisted by Rev. Thomas Murphy, B.D., of St. Andrews, New Westminster, who gave the address for the Communion, and Rev. P. C. McCrae, Moderator of the Synod of British Columbia, the address following. Mr. Thomas Reid, M.P., made his usual contribution by playing *The Lament* on the pipes.

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Hamilton, Bermuda.

As our readers have observed we are in receipt of not infrequent communications from the minister of St. Andrew's Church, Rev. Victor E. Ford, LL.B.

Our latest communication is in the form of a report in the Royal Gazette and Colonist Daily of a most interesting event in the congregation's history, the celebration of its 100th anniversary. This, therefore, is another of our congregations which must be placed in the centenary class. The observance of this anniversary covered almost a week, beginning on Sunday the 23rd of May, with special services on Tuesday, Wednesday, Thursday, Friday and Sunday, May 30th. A special Thankoffering marked the service on Thursday evening when the congregation contributed the sum of £1,174, the gift of 136 subscribers, a very worthy offering indeed. This will be devoted to the erection of a tower on the southeast corner of the church, plans for which have already been drawn.

One of the services which was held in the City Hall in the afternoon of the last Sunday of the celebration took the form of early days, the musical service being led by a precentor, who in this case was the minister, who employed the tuning fork in leading the singing. Other features of the service conformed to the primitive times, the offering being taken by bags attached to long handles, enabling the ushers to pass this receptacle to the end of the pew. The sermon on this occasion was by Rev. James W. Purves who read extracts from a sermon preached in Chicago several years ago by the celebrated Rev. Dr. Francis L. Patton, whose late years were spent in Hamilton, Bermuda, and who was a worshiper in St. Andrews.

The first service, as stated in a pamphlet which Mr. Ford prepared, was held on Sunday, May 28 in 1843 in the afternoon, in the Town Hall. His Excellency the Governor attended with his family, and the record says that "the room was filled with a large and respectable audience".

Various other religious bodies were represented, not merely by having their members present but by sharing in the order of service, such as the Divisional Commander of the Salvation Army, Major T. M. Pol-

lock who delivered the sermon on the evening of May 23rd. That day was marked also by a special Children's Service in the morning, the Service of Praise being led by combined choirs. The sermons on Tuesday and Thursday nights were by Rev. C. B. Sinden and Rev. R. C. White respectively, and on Sunday evening by Chaplain A. H. Griffing, of the United States Army.

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Medicine Hat, Alta.

The vacancy in St. John's church was concluded when Rev. R. L. Taylor, B.A., formerly of Indian Head, Saskatchewan, was recently inducted. Rev. E. L. Garvin of Lethbridge presided and Rev. Alfred Bright of Grace Church, Calgary, addressed the minister and congregation on their respective obligations. The induction service was followed by a reception in the Church Hall when greetings were extended to Mr. and Mrs. Taylor by representatives of various church organizations and ministers of other communions.

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Victoria, B.C.

A vacant place was left in St. Paul's Church when on July 13, Miss Jean McGowan passed away. For about a period of 30 years she was active in every branch of the work of the church. She was talented and her gifts were devoted to the service of Christ. She was a teacher in the Sunday School and for many years was Superintendent of the Cradle Roll and of the Primary Department. Her talents gave her place also in the choir and she was a valued member of the Y.W.A., the W.M.S., and the Ladies' Aid. Her faithful attendance upon public worship including the mid-week prayer meeting was noteworthy. Unselfish and unassuming though she was, she always responded to every call upon her time and effort. The funeral service was conducted by Rev. T. H. McAllister who paid a just tribute to her personal qualities and devoted service. She will be missed not only in St. Paul but throughout the City as her praise was in all the churches.

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Mainsville, Ont.

On Sunday evening, August 1st, St. James' Church observed the Sacrament of the Lord's Supper, a large congregation being present. At this service there was unveiled and dedicated a new Communion table, presented by Mrs. Arthur Eward Prescott in memory of her parents, James and Alice Nesbitt, her sisters and a brother; also a new set of table linen presented by Mrs. S. McKeen and Miss Mina Reid of Edwardsburg Township in memory of their parents, James Henry Reid and Sarah Ann Reid and brother, Irvine.

The ceremony of unveiling was per-



formed by Mrs. Arthur Eward and Mrs. S. McKeen and the formal presentation to the congregation was made by Rev. W. Fitz-Simons, after which the Kirk Session received the memorials in acknowledgment of the trust that was imposed upon them. The act of Dedication followed. The sermon by the minister, most appropriate to the occasion, was upon the passage, It is well that it was in thine heart.—2 Chron. 6: 8.

#### Dresden, Ont.

With respect to a beloved member and an elder whose death took place on July 31 at the age of 78 years, the following is an extract from the resolution of the Kirk Session:

Mr. Howard Manderson, after many years of most regular attendance upon the worship of God in this church, and being an excellent example of godly living and of "ruling well his own household", was called by the congregation of Dresden Presbyterian Church, on November 22nd, 1936, to become an elder, and was duly ordained and inducted.

It is our sincere belief that Mr. Manderson took up and continued in the duties of this high calling after the true motives as stated by St. Peter when he said, "Feed the flock of God . . . taking oversight thereof, not by constraint, not for filthy lucre; neither as being a lord over God's heritage, but being an example to the flock."

We desire to record our sincere sorrow in the death of our brother elder and sympathy with Mrs. Manderson and her sons and daughters.

#### Finch, Ont.

The Session and congregation of St. Luke's, Finch, have sustained a further loss by the recent death of Mr. A. A. MacLean. Of a quiet and unassuming nature, he had served as an elder for many years; and although recently handicapped by failing health, he had been a faithful and devoted member, respected and esteemed by all. His brother, Rev. J. A. MacLean of Dutton, was present at the funeral, at which a large congregation assembled to pay the last tribute of respect.

#### REV. C. G. JONES, B.D.

Mr. Jones was the beloved minister of the Presbyterian Church, Elmvale, Ontario, but his death took place at Christie Street Hospital, Toronto, Mr. Jones having served in the last war. He had attained the age of sixty years and had spent three and one half years in this, his last charge. He was a native of Wales, having been born in Cardiff, and in early youth came to Canada. He first attended in his collegiate studies the University of Toronto but later took

his Arts course in Queens University. His theological course was taken in Knox College, Toronto. In his service overseas, 1914-18 he was with the Royal Canadian Engineers. His ministry was spent in various charges in Ontario, Belgrave, Guthrie, Campbellville and Grand Valley, and lastly, Elmvale. The funeral service was conducted by Rev. J. McKenzie of Bradford, Moderator of Barrie Presbytery, assisted by Rev. J. A. MacInnis, Orillia, Rev. W. S. Butt of St. John's United Church, Rev. W. C. Stubbs of Wycliffe Anglican Church, and Rev. E. A. Thomson, Secretary, Board of S.S. and Y.P.S., a cause in which Mr. Jones was deeply interested.

Mr. Jones is survived by Mrs. Jones, one son and four daughters all at Elmvale, his mother, Mrs. E. C. Jones, and three brothers. Interment was made at Elmvale.

Mr. Jones was capable in the pulpit and always devoted to the interests of his congregation. He was held in high esteem by his brethren in the ministry and by the communities in which he served.

#### BRITISH COLUMBIA

##### Rev. Dr. A. M. Hill's Itinerary

REV. Dr. Hill, Chairman of the General Board of Missions, has recently completed a visitation of the aid-receiving congregations in this Synod. His kindly courtesy toward his brethren in the ministry, his patient hearing of the problems of the groups visited and his suggestions have won him golden opinions.

In all, forty groups were visited. Services were conducted by Dr. Hill in St. Andrew's and the Gorge churches, in Victoria, and in Vernon, Armstrong and Salmon Arm, and Cranbrook. His frank statement of the difficulties facing the missionary work of the Church, and his appeal for a more effective and efficient co-operation between the Board and the Presbyteries have been enthusiastically received.

A special meeting of the Presbytery of Westminster was called to confer with Dr. Hill and his suggestions were adopted by the Presbytery.

In his visitation of the charges on the Island of Vancouver he was accompanied by Rev. J. L. W. McLean of St. Andrew's, Victoria, Convener of the Synod's Home Mission Committee and by Rev. D. A. Smith the Synodical Missionary. He met all the members of the Presbytery of Victoria. The Chinese congregation of Vancouver tendered Dr. Hill a supper. He also spoke to the Chinese of Victoria. In many of these visitations Mrs. Hill accompanied her husband and spoke to women's groups. The visit of the Chairman of the General Board of Missions has been pronounced a decided success in this Synod.



## MISSIONS

### Assembly Approves New China Field

The Presbyterian Church has taken a bold forward step in its decision to undertake missionary work in Free China. Since early in 1941 the Church's fields in East Asia have been closed to missionaries. Now, in this new venture, our Church will again have the privilege of fellowship and service in the Chinese Church. The Church committed itself to this immensely important work when the Assembly, without question, approved the recommendation of the General Board of Missions,

**To undertake missionary work in Free China by affiliating with the North American Advisory Committee of the Church of Christ in China, particularly with a view to participation in the Yunnan Church-mission joint project.**

Our previous work among Chinese was in Formosa, off the east coast, and in Manchuria, the far north-east. This new field is in Yunnan, one of the inland provinces, in the far south-west. Our previous work was in fields that we established. This is work in a field established by the Chinese Church. It is their work, under their control, and our contribution is only what they will need and invite. Our previous work was largely our own. This is an effort in co-operation with twelve other American and British mission boards. Our previous work was carried on by an old group of missionaries with few recent volunteers. This new work calls for a strong group of volunteers, able, intelligent, highly-trained, devoted disciples of Jesus Christ, with the compelling conviction that He is the answer to the needs of all men everywhere.

Watch for further facts about this new field in coming issues of the Record.

### New Volunteers

The Church already has one fine young couple preparing for service in China, Rev. and Mrs. R. M. Ransom. A year ago they volunteered and were accepted by the Board and went at once to begin the study of the Chinese language at a school which has been set up in connection with the University of Southern California at Berkeley, California. They have completed one year, both with excellent grades, and will continue their studies for a second year. Mr. Ransom is a graduate of McGill University and Princeton Theological Seminary. His wife was a teacher in Saskatchewan. Before they heard the call to more difficult and more needy fields they were doing valuable work at Rosetown, Sask., and playing an important part in the Presbytery of Saskatoon, and the Synod of Saskatchewan. Not long ago the Secretary of the Department of Missionary Personnel of one of the large mission boards in the States visited Berkeley and after meeting the Ransoms wrote, "I congratulate you on having such

a splendid young couple on your roll of missionaries". Our Church can be glad when its representatives abroad make such a good impression.

### Home Missions Face the New North

The Assembly reached a peak of eloquence on the enthusiastic evening when men from the West painted a glowing picture of a great migration northward attracted by the discovery of unsuspected riches through the Alcan Highway, the Canol oil development, and other new projects. They see throngs of settlers from the United States and more southerly sections of Canada moving up to live permanently in the newly-opened northland. Already these new communities confront the Church with an opportunity. Adults need worship and pastoral care; children need Christian instruction. A beginning has been made in meeting the need in providing chaplains among the workers on the Alcan Highway, but great areas and hundreds of communities still wait for the witness and services of the Church. Money for the Budget and men for the ministry are badly needed in order that our Church may meet this urgent need with speed and vigor.

### Maritime Visit

The Secretary for Missionary Education, Rev. E. H. Johnson, will be visiting churches in the Maritime Synod through the month of October. His itinerary is being arranged by the Synod Mission Convener, Dr. G. S. Mitchell, Westville, N.S. Congregations or groups desiring a visit should communicate with Dr. Mitchell. Mr. Johnson, who was for six years a missionary in Manchuria, speaks in the interests of the mission work of the Church. He is especially interested in meetings of men and young people.

### What Is British Guiana Like?

We know more and more about the peoples our missionaries are working with in India and China because books and papers and pictures in increasing volume are opening these countries to us. But what about British Guiana? This little colony on the northern coast of South America isn't heard from much. But we ought to know more about it as it is now our most active mission field. In the coming year all across Canada men and women in our churches will be studying about British Guiana in missionary societies and young people's groups. They will use as source of information the colorful new booklet, **Focus on British Guiana**, prepared by Rev. E. H. Johnson, Secretary for Missionary Education.

Churches will be glad to hear that a new set of colored slides on British Guiana has just been prepared and will be available for use by early September. As these sets will be widely popular, churches and groups are advised to make early bookings. They may be obtained from the provincial lantern slide secretaries.





**Dr. Wm. J. Quinn, B.A., M.D.**  
... from India he returned.

British Columbia—Mrs. James Harley, 157 West 14th Ave., Vancouver.

Alberta—Mrs. G. Metcalfe, 1305 11th St., Calgary.

Saskatchewan—Mrs. C. P. Young, 916 Spadina Crescent, Saskatoon.

Manitoba—Mrs. D. Duncan, 830 6th St., Brandon, Man.

Ontario—Mrs. John Booth, 3 Nealon Ave., Toronto.

Quebec—Mrs. J. H. Currie, 3648 Durocher Ave., Montreal.

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**India Missionaries Arrive for Furlough**

The Church extends a warm welcome to Dr. and Mrs. Wm. H. Quinn and their daughter, Ruth, who have just arrived home for furlough. In these days of hazardous travel we are thankful that they made the long trip from India safely. They went to India in November, 1937, and have been serving at Jobat in the Bhil field, where Dr. Quinn has been in charge of the mission hospital. The hospital work has been adversely affected by conditions in India, and the missionaries well deserve this time of furlough after the strain of recent months.

In answering the call to India six years ago Dr. Quinn gave up a very successful medical practice in London, Ontario. He had completed extensive post-graduate medical and surgical study in New York, Edinburgh, Dublin, London, and Vienna, and was settling down to further practice when he left for larger service abroad. Dr. Quinn was born at Kincardine, and took

his early education there. He received his Arts degree from the University of Toronto, and his medical degree from the Medical School of University of Western Ontario.

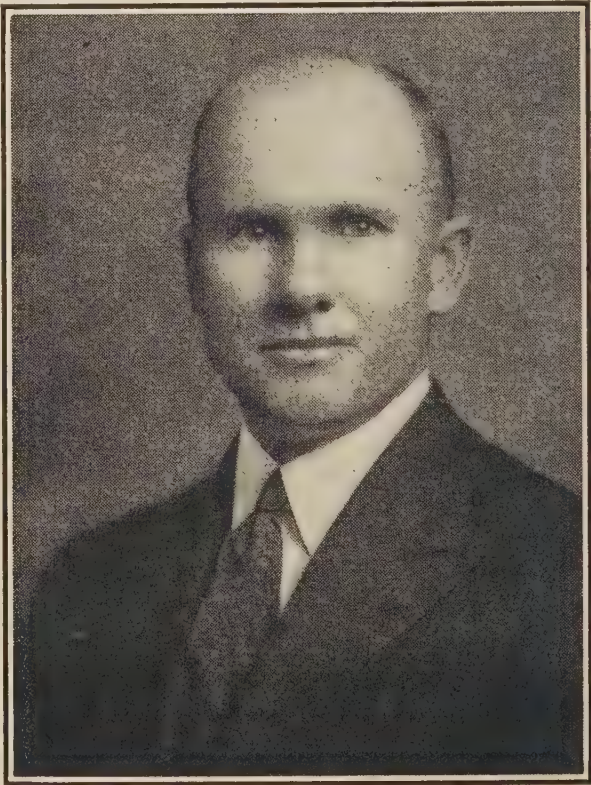
Mrs. Quinn is a native of Lucknow. She, too, took her high school education in Kincardine. Later she studied in the Faculty of Education in Toronto and taught school in Toronto and Kincardine. Their daughter Ruth, 17, has completed her school work with high grades at the High School at Landour, India. She passed the Senior Cambridge examinations, and also the examinations for Associate of Trinity College of Music, London, England. She is entering the University of Western Ontario this autumn.

Dr. Quinn will be available for missionary addresses and meetings after mid-September. Those desiring a visit should communicate with him directly, 912 Colborne St., London, Ontario, or with Rev. F. H. Johnson, Secretary for Missionary Education, 100 Adelaide St. W., Toronto.

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**He Sails for India**

Cholera, typhoid, tetanus, smallpox, typhus—the long series of inoculations and vaccinations was completed. Passport and visa difficulties had been ironed away. Application for passage to India was properly listed with the efficient Foreign Missions Conference in New York. Angus MacKay settled down to pulpit supply at Feversham,



**Angus MacKay, B.A.**  
... to India he returns.



Ont. Suddenly on Friday, July 19th, came a wire, "Be in a certain Eastern port on Monday, ready for immediate departure". Hastily, personal preparations were finished, family farewells were said, travel arrangements were completed by the mission offices, and he was on his way—another Canadian missionary to join that unceasing stream of men and women who have gone out across a troubled world to lonely posts of Christian service, not with weapons of war but with a message of healing for the nations.

Mr. MacKay returns to a disturbed India with the advantage of long years of experience there. He has served for twelve years in the Jhansi mission. His return will be warmly welcomed by the little missionary group which has been holding on. Mr. MacKay is returning without his family. His wife and children, Donald Ian, 6, and Mary Ellen, 2, will temporarily remain in Canada, residing with Mrs. MacKay's family in New Westminster, B.C.

## MISSIONS IN THE NEW AGE

Rev. F. D. Douglas

"WAYS of life in Asia may change more in the next ten years than in the last ten centuries," said Dr. A. L. Warnshuis, until 1942 Secretary in New York of the International Missionary Council, in the course of a series of lectures on *Missions in the New Age*, given to the Interchurch Missionary Education Conference meeting at Albert College, Belleville, June 21 to 25.

"This war more profoundly affects the life of people everywhere than most of us have begun to realize," went on Dr. Warnshuis as he marshalled an array of facts to show how the world and the world mission of the Church are facing a new age with entirely new situations. "World history and world religions are on the march. Politics, economics, religious, and national cultures are changing in a world-wide upheaval of unprecedented magnitude, but the fundamental nature of the upheaval is not political, or economic, or military, but moral and religious."

### Spiritual Crisis in the East

"Too long have we disregarded the older cultures and teachings of Asia," continued the speaker as he reminded the conference that the world no longer centres in Europe. "The increased demand for all sorts of material resources and military supplies has drawn the East into the full stream of world affairs as never before. Now the age-old social and religious traditions of the East are being undermined. The impact of western commerce and life have rendered obsolete old ways of life, including religious beliefs and forms. Tribal religions dependent on fixed tribal relationships are being destroyed as the old fabric of society is

torn away. The world religions, such as Buddhism and Confucianism, are tottering because their ritual and ceremonial are wholly incompatible with the modern world. Within they are marked by confusion and perplexity, and it is evident that a spiritual crisis of the first magnitude is developing. Literally millions of people all over the world are being loosed from old moorings, and will be looking for a new faith. The future of the Christian Church depends upon its ability to meet this need, upon its expanding power, and the strength of its apostolic witness."

### Five New Factors Confront the Church

"In propagating the Gospel in the East the Church must be aware of new factors in the situation," warned Dr. Warnshuis. He enumerated five of them.

#### 1. The Loss of Prestige of the White Man.

The tragic history of the last 25 years, including two world wars and intervening periods of contention have destroyed the reputation the West had enjoyed. The total collapse within six months of western domination of the Pacific seriously hurt western pretensions.

#### 2. The Increasing Assertion of Cultural Nationalism.

India and Japan are examples of this trend. Doors are being closed against outside Christian influence because in the minds of these people Christian faith is identified with foreign imperialism. Even in China a strong section of the Government is opposed to free international cultural exchange.

#### 3. Increasing Restrictions on Religious Liberty and Missionary Freedom.

This gives cause for the greatest concern. Leaders of the Church thought they had solved this problem years ago, but again it is bulking large in church affairs. Totalitarian states restrict and control all religious teaching. Roman Catholic countries restrict and prohibit Protestant missionary effort.

#### 4. The Smallness of the Christian Communities in Asia and Africa.

In many countries the Christians form less than one per cent of the total population. While it is true that older religions are breaking down, can these small younger churches cope with the tremendous spiritual upheaval?

#### 5. World-wide Distress and Calls for Relief.

Almost three-quarters of the people in the world are in physical distress crying for relief. This confronts the Christian mission with a tremendous problem and a tremendous opportunity. When the Christian Church in China did not retreat as China was invaded, the Chinese said, "Now we understand what you have been preaching". Perhaps, in God's providence the Church is given this opportunity of service to



clearly reveal the true nature of the Gospel. Already in America the Federal Council of Churches and the Foreign Missions Conference have formed the Church Committee on Relief and Reconstruction to organize church efforts for relief in Europe and Asia."

United Missionary planning was an important theme of Dr. Warnshuis's later addresses. "We have had so much co-operation in mission work," he said, "that we must have more. Missionaries must be thoroughly trained to understand the culture and life of the people with whom they work. The missionary approach must be to whole groups and communities as well as to individuals."

Other speakers at the conference, which included fifteen Presbyterians in a total registration of 67, were Dr. and Mrs. Wm. H. Wiser, joint authors of, "For All of Life", and Rev. and Mrs. V. S. D. Sathianadhan, graduate students from Ceylon. Dr. J. B. McLaurin of the Baptist church was Chairman and Rev. E. H. Johnson was Dean.

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## CHINA AND TIBET

Rev. W. Neil Fergusson

An Address to the Presbytery of Toronto.

I SPENT some thirty years on the mission field, of which most was in the service of the British and Foreign Bible Society, as their agent for West China. This brought me into contact with most of the missionaries connected with all of the societies operating in the provinces of Yunan, Kweichow, Szechuan, Shensi, Kansu, and Sinchang, as well as in Tibet and Mongolia. Yet, in spite of this, I find considerable difficulty in condensing my thoughts so that I can bring you anything worth while in the fifteen minutes allowed me. My book, *Adventure, Sport and Travel on the Tibetan Steppes*, covers only two years of our experience, and to attempt to touch on what we saw in thirty-three years would be impossible, no matter how we might condense it.

At the present time, on account of world conditions, there are many missionaries at home, bringing a vivid picture of their individual work to our people and the Church at large. I feel that a review of what has been accomplished by the Church as a whole on the mission field might help us to prepare for an even greater advance in the future when peace has been restored.

It is one hundred and thirty-five years since Robert Morrison landed in China, a lone missionary. At that time he found no helps to the study of the language, the Bible had not been translated into the Chinese language, and he was looked upon with great suspicion. He found great difficulty in securing a place to live. Yet at

the end of eight years he had succeeded in mastering the Chinese hieroglyphics so that he was able to publish the New Testament in their language. Some seven years later he printed the Old Testament, thus giving China the Bible in her own language for the first time.

Other missionaries followed Morrison from America, Great Britain, and Europe. Most of them carried on their work in various ports along the coast. Hudson Taylor was the first to draw attention to the great interior of China with its teeming millions who as yet had been unreached by the Gospel. On returning to Britain on furlough, he appealed for young men to join him in the great work of bringing the Gospel to millions in the interior of the great Flowery Kingdom.

Among others, seven young men from Cambridge University volunteered, among them Lord Beauchamp, whom I had the honor of knowing personally. When Lord Beauchamp volunteered, he was proclaimed mad by his friends. He was forced to surrender his title, which was given to his younger brother. He went forth as a humble member of the mission, forfeiting title, wealth, and fame, as a soldier of the Cross of Christ, and remained His faithful servant for forty years on the mission field. What a missionary he was! If he had someone in his study who was interested in the Gospel, he would forget to eat. He would preach on the street corner, in the gaols, anywhere and everywhere. He would travel through the country on foot with a great placard on his back, on one side the characters "Repent!" and on the other "For the Kingdom of Heaven is at Hand". The people would come running from the fields to enquire what it was all about, and Long Chang as they called him, would preach the Gospel to them for the first time. I have travelled with him and preached with him to as many as two to five thousand who would listen by the hour to the Gospel message.

When I landed in China in 1894, the work in the interior was making good progress, but the stations were far apart. From Hankow to the first station up the Han River was fourteen stages, to a city called Fang Chung. From there to Kaifung it was fourteen stages by cart. There we found Dr. Goforth opening his first station for The Presbyterian Church in Canada. From Kaifung to Hsian fu, the capital of Shensi, it was fourteen stages, where we found two Scandinavian families located and doing good work for the Lord. They were connected with the China Inland Mission. From Hsian to Lanchow, the capital of Kansu province, it was eighteen stages. From Lanchow to Ksi-ning it was nine stages, where the last outpost of the China Inland



Mission was established, Mr. and Mrs. Ridley and Mr. Hall being in charge. From Hsi-ning fu we continued on to Kumbum, a Tibetan monastery, where four thousand Tibetan Lamas daily join in prayer. We secured a house in the adjoining Chinese town of Luser and commenced our work by studying Chinese in the forenoon and Tibetan in the afternoon, and preaching on the streets as opportunity presented itself. The Chinese spoken at Luser was so different from what we had been learning that it meant learning a new language.

Example: Jesus is the Son of God

Yeasuh shih shang-tih tih ertze. Western Kansuh:

Yeashu shih sang-tze tze tzetze.

While we were at Kumbum, the Japanese declared war on China, sank their small antiquated navy, and threatened to attack Peking, the capital. Certain foreign powers intervened and settlement was made by ceding Formosa to the Japanese. This left a bad feeling toward all foreigners, especially by the people in the interior of China. This was the commencement of the Boxer Movement, which reached its climax in 1900 when all missionaries were driven out of the interior, and some missionaries and some missionaries and many of the native Christians were killed. Some of them were put into pits and the earth filled in till it came up to their necks, when they were asked if they would recant and save their lives. Many refused to do so and were buried alive rather than deny their Lord. By the end of the year 1900 Peking was occupied by foreign armies, the Emperor Kwansu was reinstated, the Empress Dowager brought back from Hsian where she had fled, and missionary work took on new life. The missionaries were invited to teach English in the schools which were now being established in every city, town, and village in every province in China. They were invited also to open preaching places in every town and city and great throngs filled every place that was opened. The circulation of the Scriptures from our depot increased from 20,000 to 500,000 per annum. We now had 60 colporteurs at work, and some ninety per cent of them developed into evangelists and pastors in the various missionary organizations. At least this was true of West China. Dr. W. E. Smith, of the Canadian Methodist Mission and myself, on one occasion, were carried in officials' chairs to the city of Renshoe where a temple was put at our disposal, to which the people came in throngs all day long to listen to the Gospel. The meetings would not break up till 2 a.m., and on one occasion they went on till 4 a.m.

(Continued on page 283)

## Children and Youth

### A MESSAGE FROM ALBERTA

The Manse, Lousana.

These first six lines mean that this letter was intended for the August Record.—Ed.

Our space for this column is greatly reduced for this month on account of the demands of the General Assembly report. We shall be content, therefore, with giving this letter from one of our young women workers in that far north-west area. It is addressed to Dr. Cameron, Secretary of the General Board of Missions. Miss Nichol is a graduate of the Toronto Bible College.

Dear Dr. Cameron:

We are having a heavy rain storm here today. On account of the clay roads, the rain really stops my visitation work, but it gives me a chance to write a few letters.

I have been busy all morning catching mice. So far I have taken four out of the trap today. They have become quite annoying, so I just decided to "clean up" on a few.

The manse was quite a lonely looking place at first so I have planted lots of flowers, and already there are twelve pansies in bloom and some blue flax. The barrenness of the place would never bother me, anyway, for I have learned that "anywhere with Jesus is home, sweet home".

I have called on about thirty families and have had prayer and Bible reading in every home except one, and it was a German home. The lady's excuse was that she couldn't understand English, which may have been true. So far I have always been welcomed in the different homes. The Three Hills Bible students have built a church here, and they have a great deal of difficulty in contacting the homes. This other church, too, has made it difficult for me at the place called Doris. They used to chase the children all around the school and when they caught them, they simply dragged them in and forced them to listen to the Gospel. It is not much wonder that the children get prejudiced. However, I have a very good attendance at all my services. Last year the student stopped going to Doris because no one came out, but last Sunday I had ten children and ten families were represented, so I think that is quite worth while. I notice on the student's last year's report that the average attendance was 48, but so far this summer the average would be closer to 58.

The Sunday before last the roads were too muddy for either cars or bicycles, so I borrowed a horse. This is the second time I have gone to Trenville and Doris (30 miles) on horseback, but the last time there wasn't one person out to the service at Trenville. Apparently the men students just didn't bother borrowing a horse and so



the congregation just didn't expect me. Last Sunday there were over thirty out at Trenville. I guess they thought I was a "sissy" or something before.

I have two splendid Junior Choirs organized now. This really helps to bring the parents out to church. I announced one Sunday at Trenville that there would be a choir practice on a certain night after school. To my astonishment all the children stayed. My training in Knox Choir, Toronto, under the leadership of Mr. Reymes-King has been very valuable in this work. The two choirs take a lot of my time, though, as I have to make copies of both the words and music of the hymns they sing.

Mr. Sinclair came over to see me shortly after I arrived. It was on a Monday and he expected to find me resting in the manse after my thirty mile ride, and four services including Sunday School. Of course I was out on visitation work and he found me climbing a hill about seven miles east of Lousana. Mr. Sinclair has asked me to lead the Bible study group at a camp at Sylvan Lake in July. Ruby Walker is directing the camp, and I expect to enjoy the few days that I will be there.

I really enjoy my work, and although it isn't any joke for an amateur to ride thirty miles a day on horseback, I still wouldn't change places with anyone.

#### SYNOD OF SASKATCHEWAN SUMMER BIBLE SCHOOL

Daniel J. Firth

THE 12th annual Young People's Summer Bible School was held at the Presbyterian Girls' Residence in Saskatoon, July 5 to 12. The theme for the school was The Word of God. As was announced, it was "a holiday with a purpose."

Young people from various points in the Synod assembled for Christian fellowship. The record of attendance was better than for the last few years, over seventy being registered, including delegates and staff.

Rev. J. Hardwick, of St. Andrew's Church, Saskatoon, was Dean and in the absence of Mrs. C. P. Young, Mrs. J. Cameron very capably acted as House Mother. The order of events was so planned that each day was fully occupied. The mornings were engaged with lectures by various ministers. Rev. N. Kennedy of First Presbyterian Church, Regina, gave a series of addresses on the Westminster Confession of Faith, a very timely topic since this year the 300th anniversary of the Westminster Assembly of Divines was observed, and this contributed to a better understanding of the doctrines of our Church. Rev. R. J. Nixon of Saskatoon Bible School had as his theme, *The Word of God in Action*. In

this series the value of the Bible in revealing man's relationship to God and the salvation accomplished by Christ was emphasized. Miss N. Anderson, a returned missionary from Korea, now serving as a deaconess in Saskatoon gave most helpful suggestions upon the study of the Bible. Rev. Eoin Mackay of Tisdale, Rev. Lawrence Yates of Melfort, Miss Margaret Ramsay, deaconess in Regina, Mr. John Posno of Sylvania and Mr. Dan J. Firth of Meath Park, presented various aspects of the subject *The Word of God in the P.Y.P.'s* dealing respectively with the Purpose for which youth is organized, Worship, Missions, Personal Evangelism, and Fellowship.

The social activities of the week included the picnic to the beautiful Forestry Farm at Sutherland, a competition of skits, swimming, tennis, and a tour of the city. Meal-time and spare hours promoted closer acquaintance.

Five special services were held, one on Tuesday evening, an open air gathering at the Forestry Farm conducted by the deaconesses, another on Wednesday evening conducted by the student ministers in St. Andrew's Church, another on Friday evening in charge of the newly ordained ministers in Parkview Church. On Sunday morning all joined with the congregation of St. Andrew's for the Communion Service and Sunday evening brought the school to a close in a service of consecration conducted by Rev. John Brent.

The Synod's Committee of S.S. and Y.P.S. under its Convener, Rev. J. Young, is to be congratulated on the success of this Bible School, and other Synods of young people's societies desirous of reaching their young people in an effective way would do well to take this school as a model.

#### BOYS' CAMP SASKATOON PRESBYTERY,

July 25-31

Allan L. Farris

DURING the week beginning July 25 the boys of Saskatoon Presbytery met at Wilson Lake, situated 25 miles north-east of Biggar, for the annual Summer Camp. Places represented were: Saskatoon, Rosetown, Dinsmore, Wilkie, Biggar, and Coleville. Twenty-six boys were present. The camp was under the leadership of Rev. J. Young, B.A., of Saskatoon, who is Synodical Convener of S.S. and Y.P.S. work. He was assisted by Rev. W. C. MacBride, Rosetown; Rev. Robert Currie, Wilkie; George Johnston, Dinsmore; Allan L. Farris, Coleville; and Charles McCulloch, a medical student from Queen's University.

The mornings were largely taken up with Bible Study, Bible Drill, Memory Work



and Missionary Stories and Studies. Morning and evening devotions were conducted by the camp leader. The afternoons were taken up with amusements suitable for energetic youths. The boys were sheltered in a large tent while another tent was provided for supplies. Meals were cooked out of doors by the leaders and the boys in turn, and were eaten outside as well. Both leaders and students reported a profitable time.

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### POINT IROQUOIS CAMP

Those who promoted this camp in the interest of youth had occasion to rejoice over a successful undertaking, particularly as this was a new venture for Presbyterians in Eastern Ontario. Tribute is paid to the Brockville Presbyterial of the W.M.S. for the inception and carrying out of the project. The help, with one exception, was gratuitous. Mrs. W. Fitz-Simons, Cardinal, Presbyterial President was Business Manager. Mrs. R. Ledgerwood, Mountain, Presbyterial Corresponding Secretary, served as Registrar and Treasurer, and these two, in co-operation with Mrs. George Forrester, Cardinal, took charge of the cooking during the Boy's Camp. For the girls and young people, Mrs. Hilliard Kaine, Cardinal, with Mrs. Ledgerwood as dietitian, undertook the same task. Special service was rendered by Miss E. Carlyle, R.N., Kemptville, Presbyterial Home Helpers Secretary, in nursing attention, and part-time assistants at the Girls' and Boys' Camp respectively were Mrs. Chester Robinson, Winchester, and Mr. I. McKee, student-minister, Mountain.

From June 29 to July 9 twenty-four boys gathered for religious instruction. Rev. W. MacKinnon was in charge of the small lads studying the Life of Christ. The other two groups were under the leadership of Rev. W. FitzSimons, Cardinal, and Maurice D. McNabb, student-minister at Iroquois in the study of the epistles of Peter. Recreation was not overlooked and provision was made for hikes and swimming. Mr. McNabb was Camp Director.

The Girls' Camp was attended by 38 girls under the direction of Mrs. K. Stewart, Brockville. This extended from July 9 to July 19. Religious instruction was by Mr. Maurice McNabb from *The Life of Christ in St. Mark's Gospel*. One of the morning's activities was handicraft under instruction of Mrs. Stewart and Mrs. Fitz-Simons. The girls too had their share in the common recreations.

Visitors were entertained. Rev. Dr. A. S. Reid, Synodical Missionary was a luncheon guest and gave an address. In the evening of the same day Rev. N. A.

McLeod, Brockville, former Moderator of the General Assembly treated the company to a travelogue entitled, *Through Palestine on Horseback*.

The Young People's Camp was somewhat smaller as might be expected owing to war conditions, there being 17 in attendance. Rev. E. H. Johnson, returned missionary from Manchuria, now serving as Secretary for Missionary Education, enriched the program with most helpful missionary messages. Miss L. K. Pelton, General Secretary of the W.M.S. gave a series of addresses on the World Movement in Missions, impressing her hearers with the greatness and urgency of the task. The Consecration Service, led by Mr. Johnston, impressed all with the duty of self surrender to the person and work of Christ.

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### CHRISTIAN ENDEAVOR

By Thelma Boston

The Montreal Christian Endeavor Convention was held this year at Knowlton Grove, Knowlton, Que., and proved very successful for all delegates by the end of the week were fully resolved to take the theme to heart and really *Go Active for Christ*.

The members of the faculty were Rev. C. Ritchie Bell, Rev. H. S. Rodney, Rev. J. S. Patterson, Mr. Jock Creese, Mrs. Jock Creese and Mrs. C. Ritchie Bell, House Mother.

Rev. C. Ritchie Bell was Dean and the delegates were truly thankful to him for helping to make the Convention such a great success. Mr. Bell also led the Quiet Hour and Vesper Services which began and ended each day. Rev. J. S. Patterson, Rev. H. S. Rodney and Mrs. Jock Creese also shared in this feature and all brought messages that helped to make the delegates feel closer to Christ. Beginning and ending each day in this manner was both helpful and inspiring to all endeavorers.

The Methods Groups were taken by Rev. C. Ritchie Bell and Mrs. Jock Creese. Mr. Bell gave in general a vivid outline of Christian Endeavor, distinguishing it from other organizations and emphasizing its essentials. Mrs. Creese dealt mostly with improvements in societies and illustrated these in practice both with respect to preparation and method. These suggestions proved very interesting and helpful and the representatives of the various societies qualified to put them into effect in the home organizations.

The Bible-study in the letters of St. Paul was very ably conducted by Rev. J. S. Patterson who gave a very clear and interesting description of the various letters of the great Apostle, made clear the purposes of these writings and their values. These





MONTREAL C. E. CONVENTION

Bible-study periods contributed greatly to a clearer understanding on the part of all of the truth conveyed in these important letters.

Rev. H. S. Rodney addressed the group on them **Going Active for Christ** and showed the importance of service. He said discipline was vital, in church attendance, Bible reading and, in general, in Christian living, under the direction of Christ our Leader.

Aside from the periods of study and devotion there was time for recreation under the leadership of Mr. Jock Creese. This consisted of relay games, water sports, tennis, baseball, a campfire, hike, skit-night and masquerade. Thus fellowship was further promoted.

At the end of the week examinations were held. All delegates passed successfully and each received a certificate for his fine work.

The Endeavorers who were fortunate enough to attend the 1943 Convention returned to their own societies with one aim, to live better lives and to serve more faithfully. May Christian Endeavor ever strive to live up to its motto **Always for Christ and the Church.**

\* \* \*

Concerning the Convention, Rev. C. Ritchie Bell reports a registration of 45 delegates, 11 of whom were for the week-end only. The churches represented were: Immanuel United, Fairmount - St. Giles United, St. Andrew's, Lachine, United, Wesley United, Outremont Presbyterian and MacVicar Memorial Presbyterian. He also expresses the opinion that The Grove, Knowlton, is an ideal situation for our Annual Summer Convention, being in close proximity to Montreal by motor or train, and having fine equipment and good accommodation.

The inspired teaching of children is the most significant service to which man can give himself.

## WAR-TIME CONVENTION TRAVEL

Wm. Lawson, President Ont. P.Y.P.S.

**"S**HOULD we travel to convention in war-time?" This question is usually asked because of the no-travel appeal which the Government and railroad officials have been making. It is asked about the annual convention which is planned for the Thanksgiving week-end, October 8-11, in Knox Church, Toronto. Our answer to it runs something like this.

The young people's societies throughout the province have curtailed almost every activity which involves travelling in order to co-operate with the officials who are faced with growing numbers in those who are using railroad and bus accommodation. We have cancelled presbytery rallies, week-end conferences, conveners' clinics, and have reduced the number of provincial executive meetings and councils. Surely it is not too much to ask that we be allowed to meet at least once a year. As long as the annual convention continues to mean as much to the young people of our Church as those in the past, we should not be ashamed nor hesitate to travel to it. We want a victory but we want it on spiritual foundations and our conventions have always been a means of extending the work of Christ's kingdom and strengthening the spiritual life of young Christians. Those who plan them do so prayerfully with an eye to the most effective program that will render honor and glory to our Heavenly King. Under His guidance they have been carried on through the four years of war and by His grace they will be continued. Whatever else we sacrifice to the business of war let us keep our thinking straight on this matter and, while we render unto Caesar the things that are Caesar's, let us not forget to render unto God the things that are God's.

### 10th ANNUAL P.Y.P.S. CONVENTION

Knox Church, Toronto

OCTOBER 8-9-10-11, 1943

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The heavens declare the Glory of God, yet so engrossed are some with earthly things that they never look up to the stars.



**CHINA AND TIBET**

(Continued from page 279)

It is my opinion that when the Japanese have been driven out of China, at the close of the present war, the same thing, perhaps to an even greater degree, will happen again. Will we be ready for it? It is reported that at the present time the demand for Bibles in China is so great that the Bible Societies cannot print them fast enough. "God moves in a mysterious way His wonders to perform". God grant that the Christian Church will be ready when He moves upon the hearts of the people!

**ORPHANED MISSIONS**

Rev. Dr. W. A. Cameron

Sunday, September 12th, has been set by the General Assembly for the date of an appeal to all our congregations for a special offering for the aid of Orphaned Missions. This action was taken at the request of the Board of Missions and with the concurrence of the Board of Administration.

Since the occupation of country after country by the German armed forces, some 2,000 missionaries have been cut off from financial support from the home base. But no mission has been closed. The Christians of three countries, including Canada, have contributed over two millions of dollars to prevent collapse of this missionary work.

The need is still great and the Canadian Churches are again asked to do their part to maintain this work. Offerings should be sent to the Church Treasurer, Mr. E. W. McNeill.

**BROADCASTS**

Sunday, 19th September, 4.30-5.00 p.m. E.D.S.T., Church of the Air. Rev. W. Harold Reid, M.A., St. Andrew's Church, Quebec.

Sunday, 26th September, 2.30-3.00 p.m., M.D.S.T. or 4.30-5.00 p.m., E.D.S.T. Rev. Alfred Bright, B.D., Grace Presbyterian Church, Calgary.

**DAY OF REMEMBRANCE**

His Majesty, King George  
has proclaimed

Sunday, September 3rd,  
The Third Anniversary of the  
Empire's entry upon the war,  
A Day of Remembrance

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**INTERNATIONAL S. S. LESSONS****LESSON—SEPTEMBER 12**

Israel Marches Toward Canaan

Numbers 10:11, 12 29-36

Golden Text: Come thou with us, and we will do thee good.—Numbers 10:29.

**LESSON—SEPTEMBER 19**

The Sin of Moses and Aaron

Numbers 20:1-13, 27, 28

Golden Text: Be ye angry, and sin not.—Ephesians 4:26.

**LESSON—SEPTEMBER 26**

Abiding Values from Israel's History

Deuteronomy 11: 13-25

Golden Text: Righteousness exalteth a nation: but sin is a reproach to any people.—Proverbs 14:34.

**LESSON—OCTOBER 3**

Jesus and the Ten Commandments

Matthew 5:17-20; 19:16-22; John 5:39, 40

Golden Text: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.—Matthew 5:17.





## Our Church Calendar

### Vacancies

Alberton, and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.  
 Avonton, Ont., Mod., Rev. B. L. Walden, 46 Church St., Stratford, Ont.  
 Boston, Omagh, Ont., Mod., Rev. John Ridell, Box 57, Milton, Ont.  
 Bracebridge, Ont., Mod., Rev. J. A. MacInnis, Orillia, Ont.  
 Brandon, Man., First, Mod., Rev. W. J. Allen, 360 Frederick St., Brandon, Man.  
 Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.  
 Brookfield, etc., P.E.I., Mod., Rev. T. W. Goodwill, Canoe Cove, P.E.I.  
 Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.  
 Colborne, etc., Ont., Mod., Rev. E. W. B. MacKay, Cobourg, Ont., Supply for duration.  
 Dutton, Ont., Mod., Rev. A. C. Young, Glencoe, Ont.  
 Elmvale and Knox Church, Flos, Ont., Mod., Rev. W. A. Henderson, Hillsdale, Ont.  
 Erin and Ospringle, Ont., Mod., Rev. W. D. Turner, Hillsburgh, Ont.  
 Fort Frances, Ont., Mod., Rev. J. Stanley Flook, 151 E. Amelia St., Fort William, Ont. Supply for duration.  
 Gairloch, Middle River and West River Station, N.S., Mod., Rev. W. H. Heustin, Hopewell, N.S.  
 Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. W. Scott Duncan, Glace Bay, N.S.  
 Hamilton, Ont., Calvin, Int. Mod., Rev. Peter A. Dunn, 92 Charlton Ave., W., Hamilton, Ont.  
 Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.  
 Hastings, Havelock & Norwood, Ont., Mod., Rev. W. E. Smyth, Warkworth, Ont.  
 Hensall, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.  
 Indian Head and Qu'Appelle, Sask., Mod., Rev. Norman D. Kennedy, 2234 Angus St. Regina, Sask.  
 Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.

Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.  
 Marshfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.  
 Montreal, Que., Kydd Memorial, Mod., Rev. Q. A. McDowell, 1607 Morgan Blvd., Montreal, Que.  
 Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.  
 Murray Harbour North and Peter's Road, P.E.I., Mod., Rev. T. H. B. Somers, The Kirk House, Charlottetown, P.E.I.  
 New Glasgow, N.S., St. Andrew's, Mod., Rev. Dr. W. A. Cunningham, 305 Washington St., New Glasgow, N.S.  
 New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217 — 4th Ave., New Westminster, B.C.  
 Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.  
 Outremont, Que., Mod., Rev. H. S. Rodney, 4350 Girouard Ave., Montreal, Que.  
 Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.  
 Pictou, N.S., St. Andrew's, Mod., Rev. S. J. Macarthur, Stellarton, N.S.  
 Port Dover, Ont., Mod., Rev. W. H. Fuller, Jarvis, Ont. (Stated Supply).  
 Prince Albert, Sask., St. Paul's, Mod., Rev. E. S. Mackay, Tisdale, Sask.  
 Red Deer, Alta., Mod., Rev. R. A. Sinclair, Innisfail, Alta.  
 Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.  
 Ross & Beachburg, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.  
 Sarnia, Ont., Paterson Memorial, Mod., Rev. J. M. Macgillivray.  
 Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S.  
 South Mountain and Mountain Station, Ont., Mod., Rev. Wallace Mackinnon, Winchester, Ont.  
 Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.  
 St. Thomas, Ont., Knox, Mod., Rev. T. J. Watson, 332 St. James St., London, Ont.  
 Sydney, N.S., The Presbyterian Church, Mod., Rev. W. Scott Duncan, Glace Bay, N.S.

### Calls

Scotsburn and West Branch, N.S., to Rev. James H. Williams of Tatamagouche, N.S.

### Inductions

Cannington, Ont., Rev. Robert Jenkins, Aug. 2nd.  
 Medicine Hat, Alta., St. John's, Rev. R. L. Taylor, B.A., Indian Head, Sask.

### Deaths in the Ministry

Rev. C. G. Jones, Elmvale, died July 21st.  
 Rev. Jas. Middleton, Malagash, Cumberland County, N.B., died July 8th, 1943.



# The Foundation Fund

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**A**LTHOUGH activity has been lessened during the summer months, The Foundation Fund is still close to the hearts of our people—for a **contribution has been received, large or small, every single day since the campaign started.**

To date, wonderful progress has been made, as follows:

551 Churches and 96 Missions have contributed \$126,124.87.

345 Churches and 242 Missions have NOT contributed as yet.

The objective is still \$500,000.00, so there is much work still to be done. Your Committee is prayerfully confident that this sum will be oversubscribed.

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## Note

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Recommended: That the Assembly **approve and endorse** the work of the Committee of the Foundation Fund of our Church.

APPROVED.

Recommended: That the Assembly instruct the Committee of the Foundation Fund to **continue and complete their work** as speedily as possible.

APPROVED.

—From The Acts and Proceedings of  
the 69th General Assembly of The  
Presbyterian Church in Canada.

Fortified, then, by the renewed and full authorization of the General Assembly, your Committee will go forward with new zeal and heart in the early Fall. The full co-operation of Ministers, Sessions, and Congregations is humbly but sincerely sought.

In the meantime, individual contributions may be addressed to "The Foundation Fund, 80 King Street West, Toronto".

JNO. GIBSON INKSTER, D.D.,  
Fund Secretary.

JOHN M. THOMSON,  
Chairman.



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The Montreal Presbyterial of The Women's Missionary Society would be glad to receive the names of Presbyterian young women in the Armed Forces who may be stationed temporarily, or on leave, in Montreal. Please communicate with the Board's Secretary for War Services.

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463 Strathcona Avenue, Westmount, Montreal. Phone We. 1530.

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0	1	" 4 and 5 years old
2	1	" 5 and 6 years old
2	1	" 6 and 7 years old
0	1	" 7 and 8 years old
2	0	" 8 and 9 years old
0	2	" 9 and 10 years old
3	0	" 10 and 11 years old
0	3	" 11 and 12 years old
2	0	" 12 and 13 years old
2	0	" 13 and 14 years old
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Fear may invite the very fate we dread.

Depend rather upon fidelity than numbers.

Building boys is better than mending men.

Every omission of duty obscures some truth.

The wise man forges tools from bits of time.

The great sufferers have been the great believers.

The business of the preacher is the saving of men.

Virtue, not pedigree, should characterize nobility.

He who controls his anger subdues his greatest enemy.

Whatever the mind enjoins itself as an object it attains.

Men cannot be self-governed unless they are self-disciplined.

We cannot serve God and mammon but we can serve God with mammon.

Statesmanship unsupported by the people cannot build a new world.

He who writes upon the tablets of the human mind writes for all eternity.

The cross of Christ condemns a self-centered, comfort-loving type of life.

Of no blessing can the enjoyment be perfect unless it be shared by a friend.

Things spiritual are enduring. They are not destroyed when all else crashes.

The great truths of the Christian faith are what the world needs now and always.

Steady faith in God impels us to work with all our might and to be content to wait.

There is no greater misfortune than not to be able to endure misfortune.

It matters not how many, but how good, are the books one possesses and reads.

That one is not a miser does not justify his being a prodigal or spendthrift.

Difficult times call not for lament but for clear thought and vigorous action.

A widely prevalent weakness is that we have only an intermittent trust in God.

Of all created comforts, God is the lender; you are the borrower, not the owner.

As we conquer in other realms so may we subdue anger and every other unworthy emotion.

No life, however, maimed, or broken, or imperfect, is without a message or a purpose.

Courage, cheerfulness, resolution, and faith in God assure to us life's best whatever our lot.

Above all look unto Jesus and catch courage and faith from His life, His death and rising again.

The brave way in difficulty may turn the tables and bring victory out of threatened disaster.

Each must possess for himself an inner core of personal life sustained by strong faiths, adequate resources, and worthwhile purposes of his very own.

To choose a high quality of living as one's aim, and to be true to the great dream even at the cost of apparent failure: that is courage, and that is success.

Worship of God can remind people of God and reassure them through the record that generation after generation have found in him their refuge and shelter in time of storm.

The centre of any good world is our own home and our own family. The test of any political system, of any religious philosophy, is its effect upon the homes of the people and . . . upon family life.

When we pray we link ourselves with the inexhaustible motive power that spins the universe. . . . Even in asking a share in this power our human deficiencies are filled and we arise strengthened and repaired.



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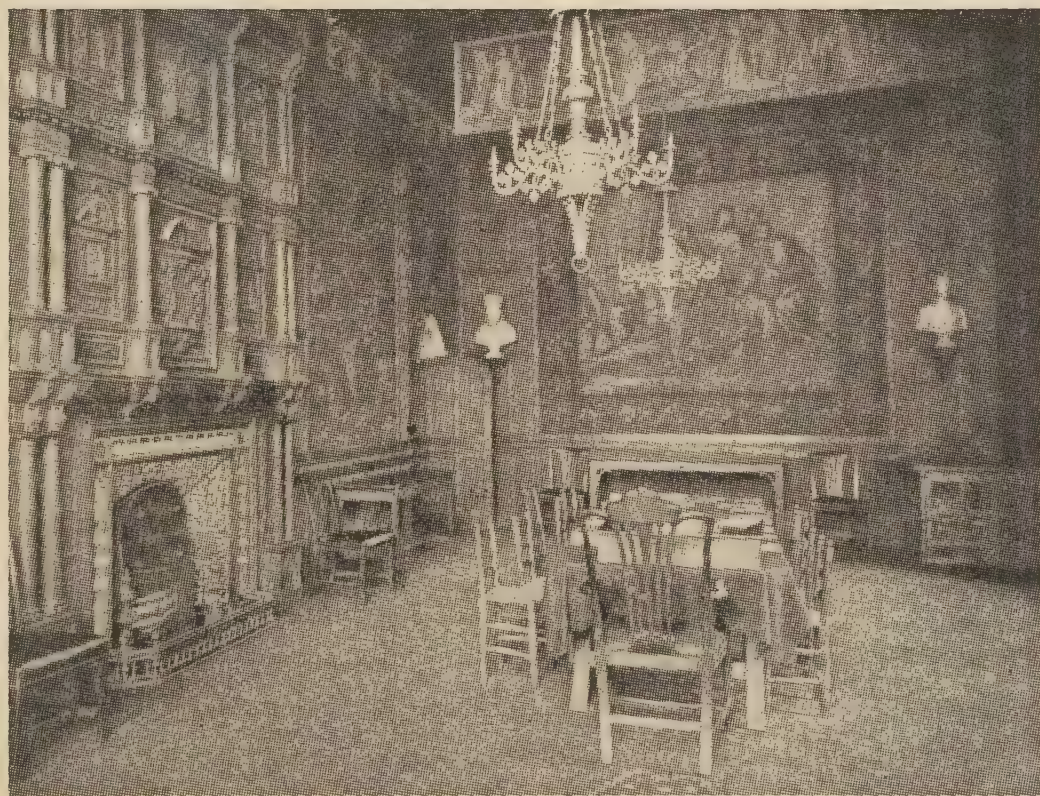
*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, OCTOBER, 1943

No. 10



The Jerusalem Chamber, Westminster Abbey



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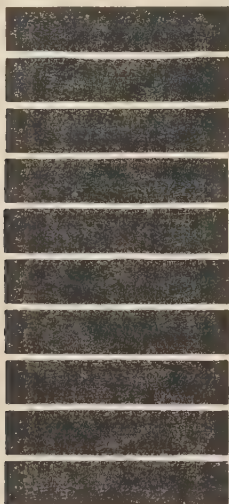
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# The Presbyterian Record

VOL. LXVIII

TORONTO, OCTOBER, 1943

No. 10

## EDITORIAL

### THE JERUSALEM CHAMBER

THE picture on the cover page was made possible by a bit of research work by Mr. W. H. Sandham, Librarian of Knox College, Toronto. It presents to us a room of rich furnishings and beautiful decoration and it is described as "a large and elegant room which had been specially fitted for their reception." The choice of this as the place of assembly for the Westminster Divines was due to atmospheric conditions. Previously the Assembly "met in King Henry VII's Chapel; but when the weather began to grow cold they transferred their sittings to the Jerusalem Chamber in the Westminster Abbey. At the upper end of this room was set a chair, or a frame, about a foot above the level of the floor on which the Prolocutor sat; and before his chair on the floor were placed chairs for his assistants. Before this again stood a table where two scribes had their places."

From the Reference Library, Toronto, we obtained this further description:

"In the northwest corner, not visible from the courtyard, is the famous Jerusalem Chamber where Henry IV died. It now serves as the Chapter House of the Abbey. In the Jerusalem Chamber is what remains of the Retabulum, which must have been the most beautiful 13th century painting in England. Formerly it formed the reredos to the high altar. The fine chimney piece, the ceiling, the armorial bearings in the north window and the external staircase are probably of the time of John William, Bishop of Lincoln and Dean of Westminster, about 1624. The tapestry is one of the time of Henry VIII, except one piece which is of the time of the First James. The painted glass is older than the Chamber. The Jerusalem Chamber was built by Abbott Litlington between 1376 and 1386, when he built the hall and kitchen. The chronicler, Sabyan, relates that King Henry IV had made a vow to take a pilgrimage to Jerusalem to visit the Holy Sepulchre of

our Lord but while he was making his prayers at King Edward's Shrine to take there his leave and so speed him upon his journey he became so sick that such as were about him feared that he would have died right there. Wherefore, they bear him into the Abbott's place and lodged him in a chamber and there upon his pallet laid him before the fire where he lay in great agony a certain time. At last when he came to himself he commanded to ask if that chamber had any special name whereunto it was answered that it was named Jerusalem. Then said the King, 'Now know I that I shall die in this Chamber according to the prophecy of me that I should die in Jerusalem' and so he made himself ready and died."

It is recorded that the name, Jerusalem, was given to the chamber probably because the tapestries upon the walls depicted the Holy City.

### REV. WILLIAM TWISSE, D.D.

IT was our good fortune to obtain a picture of Dr. Twisse who presided over the Westminster Assembly, the tercentenary of which was celebrated this year, and for this we are under obligation to Mr. W. H. Sandham, Librarian of Knox College. It is taken from a large print the existence of which was recalled by the good memory of Miss M. C. Irwin, Bursar of Knox College. From this the engraver employing a camera isolated the figure of Dr. Twisse and the cut made from this photograph provided the picture we present. A quaint figure he is to us in the garb of those early days.

He was of German descent but English-born and his father being a business man in comfortable circumstances was able to provide a liberal education for his son. His birthplace was Newbury, Berkshire. His early studies were prosecuted in the famous Public School of Westminster and at the age of eighteen he entered New Col-





REV. WILLIAM TWISSE, D.D.

lege, Oxford. Here for sixteen successive years he applied himself most diligently to study, taking his Master of Arts degree in 1604. He chose the ministry as his vocation and in that calling was highly esteemed in the University as a preacher. Although some thought his sermons too profound "they were attended with power and success." He was held in high esteem for his extensive learning and powers of intellect but also for his "holy and exemplary life." As a deeply religious man he was not forbidding in aspect or morose but was generally "playful and facetious."

Study with him was a passion and for this he was in high esteem. One said of him, "He was very famous on account of his learning, wit, and writing . . . He was perfectly at home in the most abstruse controversies and disposed of objections with an ease and playfulness which we had seldom seen equalled." This zeal for learning found expression when death drew near for among his very last words were these, "Now at length I shall have leisure to follow my studies to all eternity."

He was a most unworldly and humble man. Not only did he not seek riches or preferment but he gave thanks that by his choice of poverty he was spared the temptations incidental to riches. Several very high and lucrative posts were offered him, the acceptance of which would have saved him from the extreme poverty in which he

died. So, far from seeking great things for himself he settled in a country village and occupied a poor house and there "he laid the foundation of those great works which have rendered his name so famous in the Reformed Churches." He answers in this choice Goldsmith's description:

Remote from towns he ran his godly race  
Nor e'er had changed, nor wished to  
change, his place.

He was no retiring weakling, however, but was of heroic mold. His voice was lifted against the action of King James in issuing the infamous Book of Sports, which constituted such a wanton violation of the Lord's Day, and, later, in the days of Charles I, he was still obdurate in resistance and bold in his denunciation of all attempts to pervert the holy institution.

His light could not be hid, however. In him was exemplified the wise saying:

A man's gift maketh room for him and  
bringeth him before great men.

In 1643 when the Assembly of Divines met at Westminster "he was appointed by both Houses of Parliament to be the Prolocutor (presiding officer or chairman) of that venerable body, in which office he continued until his death."

His death followed his collapse in the Assembly. When conducting the devotions one morning he fell in the pulpit "and was carried home and laid upon his bed and continued to linger about a year, when he died." Thus passed to his reward one whose Christian bearing, devotion, and diligence constitute an inspiring example for all time.

#### DR. WILLIAM PATON

A FAMILIAR figure in Canada in missionary conferences was Rev. Dr. Paton, who visited Toronto as recently as March of last year to deliver the Powell lectures at the School of Missions. His wide constituency was saddened to hear that he was suddenly stricken by death on August 21st of this year. This was not only sorrowful but surprising news for he was in the prime of life, a sturdy figure, with apparent promise of many years remaining for the prosecution of his important work. He was a world figure and, therefore, grief over his death will be widespread. Such was his ability and his adaptation to the service entrusted to him that his death will be sorely felt by all interested in the Church's world-missionary enterprise. His high character and his genial disposition highly commended him to all. This sense of loss is thus expressed in an article from the International Missionary Council, New York:



"Dr. Paton's rich experience, his breadth of vision, his fine scholarship, his abundant vitality and ability to inspire confidence, and his infinite capacity for work will make his loss keenly felt at every turn in the days ahead. To his many colleagues in the worldwide mission of Christianity his death will be a source of deep personal grief."

At the time of his death he was Secretary of the International Missionary Council, a work which he undertook in 1927, and Joint Secretary since 1938 of the Provisional Committee of the World Council of Churches. He was a Presbyterian, being a member of the Presbyterian Church of England. The following sketch of his career is taken from the report of the International Missionary Council:

"He was born in London on November 13, 1886, the son of John and Elizabeth Paton. He received his M.A. with honors from Pembroke College, Oxford, in 1908, and spent a further year of study at Westminster College, Cambridge, in 1911. His honorary degree of Doctor of Divinity was bestowed upon him by the University of Edinburgh in 1939.

From 1911 to 1922 Dr. Paton was Missionary Secretary of the Student Christian Movement of Great Britain and Ireland and went to India under the Y.M.C.A. in 1919. His brilliant record attracted the attention of those concerned with developing the organization of the National Christian Council of India, Burma & Ceylon, and he was invited to become its Secretary in 1922. He



REV. WILLIAM PATON, D.D.

held that post until the Ratvik meeting of the International Missionary Council in July, 1926, called him to a wider sphere as Secretary of the International Missionary Council and Editor of the International Review of Missions.

He assumed his new duties in the spring of 1927 and was intimately associated with Dr. A. L. Warnshuis, the Secretary of the Council in New York, in all the preparations for the great Jerusalem Meeting of the International Missionary Council in 1928 and in the direction of the meeting itself. Ten years later, again in close association with Dr. Warnshuis, he planned and directed the epochal meeting held at Tambaram, Madras, India, in December, 1938. At the close of the meeting he edited the seven volumes that, in effect, sum up the fullest information and the best thinking of the era in the missionary movement which came to an end with the beginning of the present war.

In his capacity as Secretary of the International Missionary Council, Dr. Paton paid many visits to the United States, and Canada and hundreds of mission and church leaders came to know, to appreciate and to trust him. On several occasions he combined lecture or preaching tours with his trips. The last of these occurred in the first part of 1942 when he toured the country on a preaching mission under the auspices of the Federal Council of Churches.

His loss will be keenly felt in British church circles, as well as in the international Christian world, for Dr. Paton was active in many phases of British church life. In addition to his many and heavy duties as secretary of the International Missionary Council and of the World Council of Churches, Dr. Paton also carried official responsibility for Indian affairs and some other major matters for the British Conference of Missionary Societies. A member of the Presbyterian Church of England, he enjoyed the confidence of the Anglican Church and of the Free Churches as well. He was an ardent promoter of the newly organized British Council of Churches and one of the principal movers in a church group which is studying the post-war peace settlement.

Recently he had been instrumental in securing a private gift of 24,000 pounds sterling to be divided among Christian Literature, the postwar work of the International Missionary Council, the World Council of Churches, the British Council of Churches, The China Christian Colleges, student evangelism in China, The multiplicity of his contacts with British governmental authorities was amazing, and in all these he was trusted and most influential. He was in intimate contact with the refugee governments in London as well, and also with the



various refugee groups of continental Christianity."

In connection with our contributions to the Evangelical Churches of Europe, Dr. Paton this year accepted responsibility for the distribution of the sum forwarded by the W.M.S. (W.D.). Mr. King of the Church of Scotland referred this matter to Rev. W. T. Elmslie, Secretary of the Presbyterian Church of England, who in turn consulted Dr. Paton, whose disposition of the amount is thus reported to Mr. Elmslie:

"For some time a little group of us, German pastors and British (the latter including the Bishop of Chichester, Dr. Micklem, the Rev. R. R. Williams of the Ministry of Information, Mr. Greer of the S.C.M. and myself) have been working over the possibility of starting some small institution in this country through which German refugee students who desire some theological training might receive it. . . . We have now a house in London and an admirable Principal, Dr. Emmerich, who has been a lecturer in theology in the Theological College in the Isle of Man, and we plan to start in September."

Of Dr. Emmerich Mr. King writes:

"Dr. Kurt Emmerich, who is to lead this Seminary, is a very brilliant theologian and a very strong and convinced Presbyterian. . . . It may not be long before these refugee pastors will be called on to render very special service for the Kingdom of God in a Germany where every constructive force will have a value more precious than rubies." This, therefore, was one of the last public services of this great servant of God.

His publications, in addition to his extensive editorial work were many and varied. They include: *Jesus Christ and the World's Religions* (1916); *Alexander Duff* (1922); *A Faith for the World* (1929); *The Faiths of Mankind* (1932); *Christianity in the Eastern Conflicts* (1937); *World Community* (1938); *The White Man's Burden* (1939); *The Message of the World-wide Church* (1940); *The Church and the New Order* (1941); *The Church Calling* (1942); as well as numerous magazine articles. At the time of his death he was contemplating a volume on post-war mission policy."

Dr. Paton is survived by his wife, four sons and two daughters.

The stone was not rejected by the passers-by. The stone was rejected by the builders—by the experts, the specialists in stones, the men who were held to know everything about them. When our Lord selected that great saying and deliberately applied it to Himself (Mark 12:10) was He not sounding a warning down the ages that sometimes the experts may be wrong.—George H. Morrison.

## THE WESTMINSTER ASSEMBLY

Rev. Neil G. Smith, Rodney, Ont.

Your fathers, where are they? And the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers?—Zechariah 1:5-6.

ON July first three hundred years ago the commissioners to the Westminster Assembly gathered in the Chapel of Henry VII at Westminster, to begin the six-year deliberations that issued in the drawing up of the subordinate standards of faith and worship that are held by the Presbyterian churches throughout the English-speaking world. Three hundred years of history stand between us and the 'eminent, learned, and godly divines' who assembled in 1643, and drew up the directories for church government and worship, the Shorter and Larger Catechisms, and the Confession of Faith. Three hundred years of history stand between us and them, but because of their fidelity to the Word which took hold upon them their work has endured, and still commends itself to us.

Recall for a moment the troubled times in which that Assembly met. In Church and State was the utmost confusion. England had just entered upon a period of civil war. A Puritan parliament had defied the king, and was intent upon thoroughly reforming the Church. The Archbishop of Canterbury was a prisoner in the tower. Across the border, the Scots, having successfully resisted the efforts of the Stuart kings to Anglicize their National Church, had begun to hope for the establishment of the Presbyterian system of church polity throughout the British Isles.

Parliament, anxious that the Church in England should be brought into closer agreement with the Church of Scotland and Reformed churches abroad, summoned what was intended to be a representative assembly of the clergy of the kingdom to consider the reforms that might be made in the worship, government, and doctrines of the Church. Two members were appointed from each county in England and from each of the universities. In addition there were to be six commissioners from the Church of Scotland, without the power to vote, but with the privilege of speaking for their Church on any issue raised. In the minds of many of the commissioners and friends of the Assembly was the hope that has glimmered before the minds of many since the Reformation, that they should be able to take a great step forward towards the re-uniting of a divided church.

Certain rules for the conduct of the meetings were recommended by Parliament and adopted by the Assembly. Each member was required to take an oath that he would



not maintain anything but what he believed to be the truth:

**I do seriously promise and vow, in the presence of Almighty God, that in this Assembly, whereof I am a member, I will maintain nothing in point of doctrine, but what I believe to be most agreeable to the Word of God, nor in point of discipline, but what may make most for God's glory, and the peace and good of his Church.**

This vow was read aloud from time to time to remind the members of the obligation under which they stood. One of the ministers appointed to preach before the Assembly asserted that what its members did would be of concern to all the Reformed churches for years to come, and that generations to come would either bless or curse them as they used, or abused their opportunity. The proceedings of the Assembly give evidence that these solemn obligations were neither lightly assumed, nor carelessly discharged.

The members of the Assembly labored under at least two heavy handicaps. One was that they had to take into consideration, not only what was right and seemly on any issue, but also what would be acceptable to Parliament, and to popular opinion in the Church. They claimed to have been uninfluenced by flesh and blood in arriving at their decisions, but one may suspect that on a few issues at least, flesh and blood, and pride and prejudice, had a good deal to do with the shaping of their decisions. The other handicap was that the Assembly was divided within itself. Many who were attached to the old order of Episcopacy took no part in the deliberations. The majority of the members in attendance favored a presbyterial system. A vigorous minority inclined to a congregational type of church polity.

It was on points of church government and worship that these handicaps were felt most severely. Our standards for instance contain only a very brief, vague statement on the office of the ruling elder,—a statement to the effect that as there were in the Jewish church, elders joined with priests and levites in the government of the church, so in the Church of Christ, there were some with gifts for government, who were to join with the minister in the government of the church. "Which officers", the statement concludes, "the reformed churches commonly call elders".

This brief, vague statement does scant justice to the place held by the ruling elder, but it was all that the Assembly could agree upon.

There is a very vague statement, too, in the Directory of Worship, concerning the order to be observed in the celebration of Holy Communion. It is ironical that while the members of the Assembly could agree

upon what was to be said in the pre-communion address, they could not agree on the details to be observed in the administration of the sacrament itself.

On matters of doctrine the members of the Assembly were in much closer agreement than might have been expected. Our standards are sometimes represented as taking an extreme position on the subject of predestination. The statement on the doctrine of predestination in the Confession of Faith is, however, no more emphatic than the parallel statement in the articles of the Church of England. There is nothing eccentric or unique in the doctrines to which we, as a Church, are bound by our standards. The Assembly asserted its loyalty to the catholic creeds of the Church, and above all, to the Scriptures which are the common heritage of all branches of the Church of Jesus Christ.

The best known of all the documents issuing from the Assembly is undoubtedly the Shorter Catechism, framed to give a summary of Christian faith and duty for the instruction of children, in question and answer form. The excellence of its definitions is beyond all praise. Perhaps the best way in which we could commemorate the work of the Westminster Assembly would be for each of us to read carefully again the Shorter Catechism, giving thanks for it, as the work of our fathers in the faith, upon whom the Word of God took hold.

On some matters, as might be expected, the Church of today has departed from positions adopted and commended by the Westminster divines. There is a section in the Directory for Worship dealing with "solemn public fasting". Members of the Church in our day are invited frequently to dinners and suppers and teas, but the practice of fasting, of which the divines approved, has been practically abandoned. They recommended that there be no religious service whatever at the burial of the dead. They noted that praying, reading and singing at the burial of the dead was of no benefit to the departed, and was frequently injurious to the living, and ruled that all such practices were to be laid aside. They ruled further that there should be no observance of the old festivals of the Christian year; Christmas, Easter, and other holy-days were not to be observed, since they were without Scriptural warrant.

On those points where the Church of today has departed from their rulings, we may take the position which they took towards the compilers of the Book of Common Prayer that they were prepared to cast aside. After mentioning their objections to certain features of the Book of Common Prayer, they went on to say:

**Upon these, and like weighty considera-**



tions . . . not from any love to novelty, or intention to disparage our first reformers, (of whom we are persuaded that were they now alive they would join with us in this work, and whom we acknowledge as excellent instruments, raised up by God to begin the purging and building of his house, and desire that they may be had of us and of posterity in everlasting remembrance, with thankfulness and honor) but that we may in some measure answer the gracious providence of God . . . we have resolved . . . to lay aside the former liturgy.

To answer the gracious providence of God in our day may require of us that we depart from the ruling of the Westminster Divines on certain particulars such as have been noted. Our departure from their rulings on such points will not disparage them, whom we also acknowledge to have been excellent instruments, raised up by God for the building and purging of his Church, and whom we desire to be held by us and by posterity in everlasting remembrance, with thankfulness and honor.

The commemoration of an event such as this reminds us that we have the privilege of membership in a church whose roots are deep in the past; and our faces may be turned to the future with all the more confidence because our roots are deep in the past. With great confidence may our faces be turned to the future, if we bind ourselves to the Word to which our fathers in the faith bound themselves, and if that Word takes hold on us, as it took hold on them.

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The entire object of true education is to make people not merely do the right things, but to enjoy the right things; not merely be industrious, but to love industry; not merely be learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—John Ruskin.

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Every inventor, every explorer, every artist wrestling with his dreams, endures as seeing the invisible.

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### ORPHAN MISSIONS

A considerable number of contributions have already been received by the Church Treasurer in response to the appeal made by the Board of Missions for a special offering on September 12th for this cause. Detailed acknowledgment of these gifts will be made in the next issue of the Record. Should any congregation not have taken the offering on the day appointed by the General Assembly, it may still be made on any date suitable to the congregation, before the close of the year.

## Among the Churches

Thorold, Ont.

The report of a very important event in the life of St. Andrew's Church failed to appear in the July number of the Record. This reached us and was acknowledged but by some mischance disappeared and diligent search has failed to recover it. A second report, considerably forwarded, has enabled us to repair the inadvertent omission. The event was the burning of the mortgage upon St. Andrew's Hall, thus freeing the entire church property of debt. Previously \$13,000 was paid off on the church, \$8,000 on the manse, and \$10,000 on the organ, windows and redecorating and, lastly, \$20,000, with interest, on St. Andrew's Hall. The program opened with a supper at which former members now residing elsewhere were present. Two-minutes silence was observed for the members of the Willing Workers who had passed away. It is this organization that has accomplished so much for the congregation. Since their inauguration in 1914 the members have raised \$50,000 for the church. The story of this accomplishment was given by Mrs. Margaret A. MacDonald. The ceremony began by Mrs. Fenton, Mrs. M. A. MacDonald, with past-presidents of the Willing Workers proceeding to the platform where the mortgage was ignited. Brief addresses were given by Mr. James Eddie and Mr. W. Monro, and Mr. George Turner, Chairman of Board of Managers. In these high praise was accorded the Willing Workers. Following this feature of the program various presentations were made, including a fancy sofa pillow to the Vice-President of the Willing Workers and suitably inscribed silver vases filled with red roses to Mrs. M. A. MacDonald and Mrs. (Rev.) W. A. Jason Graham. The last accomplishment of the Willing Workers in this connection was made possible by a gift of \$5,000 from Mrs. M. A. MacDonald. A program of music also was rendered during the evening, solos being sung by Miss Jean Hay and Miss Marjorie Brown. The occasion was quite naturally one of great rejoicing, an opportunity to speak worthy praise of the Willing Workers for their enterprise and energy, to applaud the devotion of individuals and gratefully to acknowledge the generous and timely contribution of Mrs. MacDonald. The minister, Rev. W. A. Jason Graham, presided on this occasion.

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Sault Ste. Marie, Ontario.

The minority group of Presbyterians in St. Andrew's which lost the old church by a few votes in 1925, have worshiped in their beautiful new church, Westminster, since October of 1926 when the dedication ceremonies were held. The congregation



now numbers over 600 communicants, and over 100 of the men and women of the congregation are in the armed forces. In December of 1942 the people were delighted with the gift of electric chimes anonymously from the men of the congregation which are heard Sundays and sometimes during the week over the larger portion of the city of Sault Ste. Marie. Another recent and noteworthy gift to the church was that of a new pulpit fall in blue velvet bearing the symbol of the Burning Bush, and markers for the lectern bearing the St. Andrew's Cross. During the years since 1926 the Church mortgage has been steadily reduced and now stands at \$10,300. This year, with a special campaign for the purpose, the Board purchased a manse, 132 Pilgrim Street, now occupied by the present minister, Rev. Louis H. Fowler, M.A., B.D. The Ladies' Aid Society, which some years ago purchased a neighboring house for a Church Hall, paid the last of the mortgage on it and have now completed the redecoration of the building. The magnificent Casavant organ in Westminster was a gift to the church in 1936 from Flora Cameron Gray in memory of her husband, George R. Gray. In the summer months many visitors come to Westminster, especially from the lake cruisers which stop at the Sault long enough for passengers to attend church on the Sunday morning, and the Visitors' Book has registrations representing nearly all states in the Union as well as the provinces in the Dominion. In these war years many members of the American Forces are also welcomed as visitors Sunday by Sunday.

Hamilton, Bermuda.

The article in the last Record reporting the centenary services of St. Andrew's Church was based upon a newspaper report. An addition to this which well deserves attention is furnished by a letter from the minister:

Dear Dr. Rochester,

Our Centenary was a marvellous week from every angle. It took ecclesiastically-minded Bermuda by surprise, so that numerous inquiries have come to hand soliciting an explanation as to how it was done. The answer is one word, prayer. The minister had the support of a prayer group which met after the regular midweek service to pray the thing through. The request was made that such liberality would characterize our small congregation that Bermuda would wonder and only God be glorified. This prayer continued for weeks until we knew that the answer was forthcoming. Then we sent out envelopes to our people with a covering letter expressing our hopes. No high pressure methods were used. Result, the final figures reached £1,281 (pounds not dollars). The week

was a great spiritual triumph, and when the Centenary Memorial Tower goes up, it will be an enduring monument to the glorious fact that our Heavenly Father will do more for us than we ask or think if we use His methods only. Here was an interesting reaction. When the first report was made, we all, including the minister, believed not for very joy. The very overplus of the answer threw us into confusion. We are now encouraged to build up the congregation through "prayer and the preaching of the Word." We believe that God is going to do great things for us along this way, too. Many thanks for your interest in seeking through your columns to supply our need of a matron for Brunswick Home. We received two replies and both would have filled the bill, but in the meantime we had filled the position locally.

Sincerely,

Victor E. Ford.

Edmonton, Alta.

Figuring in the rescue of an aged lady, Mrs. Christina McGee, 87 years of age, were a dog, Barney, two-year-old pet at Government House, his trainer, Mr. Fred Quinnell and Rev. Douglas Stewart, minister of St. Andrew's Presbyterian Church, who organized a search party of fifty. In the party, in addition to those mentioned, were Scouts and Trail Rangers of St. Andrew's and Scouts of Robertson and First Presbyterian Churches. Mrs. McGee had lost her way in an isolated area in the west end during a blinding rainstorm in the early evening of Friday and tumbled over a twenty-foot embankment along the river. Guided by Barney, Mr. Quinnell was the first to reach the helpless woman lying in mud and water. He immediately summoned the help of other searchers and by their assistance was enabled to remove the unfortunate woman to safety. The report states, "Exhausted when found the elderly woman first opened her eyes to look into those of her minister, Rev. Douglas Stewart. She smiled weakly and in a faint voice said: 'I was lost. It started to rain. I slipped and then it got dark.'" Guided by the dog, Mr. Quinnell looked over the edge of the embankment and saw what looked like a large stone partly submerged in water then finally distinguished the object as a woman's head and arm above the surface. With aid at hand but exhausted by 24 hours of exposure and of holding herself above the surface of the water, Mrs. McGee partially collapsed. An improvised stretcher and ropes were the means by which the rescue was effected. A report says Mr. Quinnell trained Barney in his spare time at Government House grounds and that training Saturday saved a human life.



## Alliston, Ont.

Rev. G. C. Little, minister of Chalmers Church, interim-Moderator of the sessions of Ivy, Angus and Baxter congregations, reports as follows::

Recently I had the pleasure of conducting the Communion services in each congregation and dispensing the sacrament of baptism. There were received into the membership of the three congregations forty new members on confession of faith and eight by certificate. The baptisms, infants and adults, numbered sixteen. There was a large attendance at the respective services, completely filling the churches. Mr. Douglas Seaton, the student in charge during this summer has done most excellent work in this field both as minister and leader and has organized a fine Young People's Society. He is greatly beloved, is an excellent preacher, and a faithful worker.

## Briercrest, Sask.

The death recently of Mr. Thomas Findlay brought to a close the earthly career of one of God's noble men within a few days of his 58th birthday. He was born in Plainfield, Ill., U.S.A., and came to this district as a boy with his parents, the late David and Mrs. Christina Findlay. He gave his best to the church he loved and this both by way of character and service. For the past six years he was a member of Session and delighted to give his talents to the Sunday School in which he served as Superintendent. He had a kind heart and a keen mind and not only followed the work of the church with close attention but responded liberally to every appeal. His voice was heard wherever urgent public questions occupied the public mind. The funeral service was held in Knox Church, Moose Jaw, and was conducted by Rev. Ronald Davidson, minister, assisted by Mr. Douglas Conlin, student minister at Briercrest. Mr. Findlay is survived by Mrs. Findlay, three daughters and one son; also his mother, three sisters and four brothers.

## Binbrook, Ont.

Knox Church has graduated into the centenary class and on Sunday, August 29th, observed their 100th anniversary with Rev. Dr. H. B. Ketchen, Moderator of the General Assembly, preaching in the morning and Rev. Dr. W. Barclay, former Moderator, conducting the service in the evening. Such was the interest in this event that the church building proved inadequate to accommodate all who attended and many both morning and evening participated in the service from the outside, the open windows on the summer day making this possible. Dr. Ketchen's message in the morning was, *Our Heritage* and Dr. Barclay's in the evening, *Our Attitude to Tradition*. On the Tuesday evening following the anniversary

supper and program drew a large gathering to the Memorial Hall. The bulletin with the Order of Service contained a brief historical sketch from which we quote:

One hundred years ago this congregation was ministered to by Rev. George Cheyne, who was settled here under the Synod of the Presbyterian Church of Canada. In 1844, following the disruption in the Church of Scotland, Mr. Cheyne and other ministers formed another Synod in connection with the Free Church of Scotland. The congregation of Binbrook was one of the first in Canada to identify itself with that body. Mr. Cheyne's ministry lasted for thirty-one years, 1843 to 1874.

For a period of fifty-six years, 1843 to 1899, the congregation had only two ministers. At Mr. Cheyne's resignation Rev. W. P. Walker was called and served from 1874 to 1899. The remains of both of these men lie in the church cemetery.

The congregations of Binbrook and Saltfleet constituted a pastoral charge for many years. In 1922 Knox Church united with the congregation of Blackheath. This union was severed in 1925. The Blackheath congregation entered the United Church of Canada. Since 1925 the congregation of Binbrook has remained steady in its membership, the roll at present showing 62 members and 10 adherents. In 1927 Binbrook and Carluke were formed into a pastoral charge under Rev. R. J. Kirkland. The congregation has been blessed with faithful ministers with also a goodly number of devout elders and leaders in the service of the congregation.

## Brownvale, Alta.

Substantial improvements have been made in the church here. The foundation, which was intended to serve temporarily and which in time permitted the sills and cross beams to decay, required the raising of the building and the substitution of a cement foundation for the wooden blocks. Owing to scarcity of labor, the work has been delayed but the expectation is that the work will be completed in the near future. The building will then be as good as new. The cost of improvement will be about \$500 which will be met by the people. The minister, Rev. Dr. Stevens, has been busy in the northern part of the field and during the past month has baptized seventeen children. A visit to the Smith's Mills, on the Dixonville field, was made on September 8th, when all the homes were visited and a service held in the dining room of the mill employees in the evening with an attendance of fifty. One child was baptized. This visit was greatly appreciated for no minister had been in that area since Dr. and Mrs. Stevens had been there and held service upwards of a year ago.



**REV. A. B. WINCHESTER, D.D.**

Dr. Winchester, whose death took place at his home in Toronto on Sunday, the 5th of September, at the age of 85 years, was one of the most widely-known of our ministers in the Dominion. Though his longest ministry was in Knox Church, Toronto, extending over 20 years, his good name as a preacher and teacher provided engagements in every part of Canada and likewise in the United States. His latter years were wholly devoted to this larger ministry. He was a native of Scotland, his birthplace being Peterhead, Aberdeenshire. In his early youth he came to Canada, his parents having migrated to this land. He promptly entered upon his preparation for the ministry and graduated from Manitoba College, Winnipeg, in 1887. He at once offered himself for mission work in North China and there he labored for two years when he was compelled to withdraw on account of ill health. He was minister in St. Andrew's Church, Kitchener, for a short period and then was drawn again to work among the Chinese but this time in the homeland in the province of British Columbia. His work abides there in two flourishing missions, one in Victoria and the other in Vancouver.

His ministry at Knox Church, Toronto, embraced the years 1900 to 1920. At the end of that period he was accorded the standing of pastor-emeritus but continued his wider ministry. For nine years he was visiting Professor in the Theological College, Dallas, Texas, which later, in 1930 conferred upon him the degree of Doctor of Divinity. He was an active member of Toronto Presbytery and shared in the responsibilities consequent upon that relationship.

In 1882 he suffered the loss of his wife, Mary Helen Rankin. His second wife was Miss Euphemia Jane Douglas, daughter of the late Senator J. M. Douglas of Tantallon, Sask., who survives. He suffered another great sorrow in the death of his son, Lieut. Murray Winchester, killed in action in the First Great War. He is survived by five daughters one of whom, Dr. Effie Winchester, now wife of Capt. F. H. Burnaby, for some time served as a missionary of our Church in India. Two sons also survive, one residing in San Francisco and the other, Capt. P. M. Winchester, with the Canadian Army. The funeral service was held in Knox Church in the afternoon of September 7th and was conducted by the minister, Rev. T. Christie Innes, who was assisted by Rev. Dr. J. G. Inkster, a former minister; Rev. Dr. John McNicol, Principal of Toronto Bible College; and Rev. J. B. Thomson, Moderator of Toronto Presbytery. Both Dr. Inkster and Dr. McNicol, as well as Mr. Innes, referred to the deceased's high character and abundant service. Dr. Winchester

was beloved by all who had the privilege of intimacy with him, his simplicity and sincerity making close friendship possible. He had an unusual gift of humor which marked him to the close of life. In his ministry his high purpose, devotion, his boundless sympathy and goodwill made him a worthy example, and contributed to a helpful ministry.

**ONTARIO TEACHERS' COUNCIL****A Message from Dr. Ketchen**

I RESPECTFULLY commend to all our ministers the request of the Ontario Teachers' Council, that on Sunday, November 7th, the Churches will co-operate with them in emphasizing the vital importance of Christian education that the Post War problems in Canada might be seriously considered and satisfactorily solved.

The theme suggested is **Education for Victory in War and Peace** and it is gratifying to know that our teachers recognize the fundamental importance of Christian principles in the reconstruction of the world.

Materialism has obviously failed, and it must be apparent to all intelligent people that in the sane and humane teaching of Jesus is the only solution for the complex problems that will face us after the war.

We must get off the gold standard if there is to be a secure and abiding peace. The Church must be in "the front line" and I hope that our ministers will give the leadership that is expected by making the most of the occasion on Nov. 7th.

**THE MODERATOR'S ITINERARY**

Toward the end of September the Moderator began his first itinerary. He proceeded eastward and attended the Synod of Montreal and Ottawa, which met on September 29th at Montreal. Sunday, October 3rd was fixed for New Glasgow and the 5th for the Maritime Synod meeting in Truro. For Sunday, the 10th, he expected to return to Hamilton and then early in the week following to proceed to the West, his first appointment being the Manitoba Synod meeting in Winnipeg October 13th to 17th. His visit to the Synod of Saskatchewan is to be on the 19th at North Battleford. For Sunday the 24th, he has an appointment with St. Andrew's Church, Tisdale, Sask. Then, he will proceed to Calgary to address the Synod of Alberta, which meets from October 26th to 27th.



## MISSIONS

Contributed by Rev. E. H. Johnson, B.Th., Secretary of Missionary Education.

### Manchuria Missionaries Interned in Philippines

**A**FTER long months of anxious silence official word has come that Rev. W. G. and Mrs. Davis are held by the Japanese at the Davao Internment Camp, Davao City, on Mindanao, the big southern island of the Philippines. The Davis' were the last of our missionaries to leave the Manchurian field. In April, 1941, they moved to the Philippines wishing to continue missionary work in the East rather than return to Canada. At that time no one imagined that Japanese aggression would endanger the Philippines. Since Pearl Harbour there had been no official news of them until this word from the office of The High Commissioner of the Philippines Islands.

Mr. Davis, 62, who had been for many years a missionary of the Christian and Missionary Alliance in central China, was appointed by our Board to Manchuria and on Oct. 2, 1930, sailed from Vancouver to take up work with Dr. Goforth.

He was greatly concerned about the task of bringing Christ to the Mongols and to that end settled in the mud town of Taonan on the western edge of our mission area in semi-Mongol country. He and his family lived in a simple Chinese mud house partly made over for western living. In ten years of devoted effort the Davis' succeeded in founding a strong Christian community among the Chinese in the area, and made a beginning in the difficult work among the Mongols.

Their two children, Paul and Muriel, rejoice to have this definite word about their parents. Paul, 25, is in the United States army. Muriel, 22, graduated this year from the St. Paul Bible College.

### Manchurian Christians Continue

What happens to missions and missionaries in these troubled times is of secondary importance. Of first importance is what happens to the churches for which they work. News of the younger churches in occupied areas has been encouraging. Many critics had suggested that these small new communities of Christians were wholly dependent on foreign support, but all through the East as missionary support has been cut off the churches have rallied with amazing toughness and resources. In Manchuria the various denominational and mission groups have been formed into one united church by government initiative, but that church has a measure of freedom and latest reports indicate that it maintains a strong Christian life.

### "Presbyterian" Draws Friendly Smile

Miss Hazel MacDonald, deaconess at Calgary, tells about work among the Hungarians. "Calling in the homes of the Hungarians I find them friendly. Some do not know much English but as soon as I say 'Presbyterian' there is a ready smile and friendly nod. In Lethbridge Dr. Molnar, our very able minister, holds a Hungarian service in the afternoon in St. Andrew's, and the people come as far as forty miles. One family walked in five miles to service. In Calgary the church is only an old house made over into one large room for meetings of all kinds. However, one forgets the building as the people come in, standing for a moment of prayer before being seated. Usually the women sit on one side and the men on the other. The singing is good with male voices predominating. Sometimes the use of a precentor reminds one of old Scottish services, but the tunes are mostly Hungarian with only an occasional familiar one like **Rock of Ages**.

"Boys and girls work is good, with Sunday School well attended and a midweek Happy Hour for singing, stories, and other activities. There are also Explorer Groups with Bill Paulin as leader of the boys. When asked what they would like to do the response was immediate, 'Tell stories,' and then as an after-thought, 'Of course, nothing but Jesus stories.' The young people are organized and last year presented a Hungarian play to raise money for a new church building."

\* \* \*

### Missionary to Visit Churches

Dr. Wm. R. Quinn of the Bhil field, India, arrived in Canada in the early summer, after a hazardous journey by South Africa. He and his family are resident at 912 Colborne St., London, Ont. Dr. Quinn has excellent colored slides and colored moving pictures of India. He is available for meetings and may be reached directly or through Rev. E. H. Johnson, Secretary for Missionary Education, 100 Adelaide St. W., Toronto.

\* \* \*

### BRITISH GUIANA

#### Everywhere Encouraging

"No mission field ever presented greater opportunities than this," writes Rev. James Dickson, in an enthusiastic letter reporting recent developments in the British Guiana mission. "It is amazing that there should ever have been any thought of giving up the field. All the missionaries are busy as bees and keen about the work in their various spheres. Everywhere it is encouraging. The church is gradually being built up and more firmly rooted. This Sunday I am to ordain two more elders on the Upper Corentyne. That will make four in a district where there were none a year



ago. They are all excellent men, taking a place of leadership in the church. At Massiah the school teachers have established four new Sunday Schools in a district which formerly had only one. Our church has its weak and worthless members, but it has a great future for it has many able and dependable leaders."

#### Up the Essequibo

In the past the mission work has been largely along the populated coastal strip. Now the mission is following a population shift to the interior, and has started work at Bartica, a rapidly growing city on the Essequibo River. After visiting the town in the spring, Mr. Bragg\* wrote glowingly: "We have many Christians there, and they begged us to start work. Bartica is likely to become the leading city of British Guiana. It is the gateway to the interior which all declare is the real British Guiana. There lie the colony's real resources." Quickly a site was secured, a worker appointed, and in the summer strong work was started. So the work of the mission is sensitive and responsive to the real life and needs of the colony.

#### Need Printing Press and Book Room

The missionaries hope to co-operate with the Lutheran Mission in evangelism and education, and especially in the production and distribution of Christian Literature. There has been no Christian book room of any kind, a serious lack. Mr. Dickson hopes also to secure a printing press. "I could keep it going full time with jobs which would pay their costs. Albion School wants one, too, and I have promised them I would help to secure one."

#### Education Becoming More Practical

Another important development which reveals this responsiveness to the actual situation is the new emphasis in the schools on trades and practical work. Mr. Dickson writes that at Albion the largest and best of the schools, "we are doing a big extension job to accommodate the Domestic Science Centre which we hope to open from January, 1944." The Corentyne High School has served a rural district, thickly settled with East Indians. About it the missionaries write, "At Port Mourant we have made a request for ten acres of land on which to locate the school. The Board of Managers hope to expand the course to include an Agricultural Course of two years to fit boys for going back to the farm. This type of education is greatly needed in British Guiana." A woodwork course at Berbice High School and a Handicraft Centre at Albion are other ventures in the same direction.

\*Rev. Edward Bragg is field missionary for Essequibo County.

## LANTERN SLIDES

### BRITISH GUIANA IN REVIEW

This excellent new set of colored slides on British Guiana, and other slide sets may be obtained from the Lantern Slide Secretaries.

British Columbia—Mrs. James Harley, 157 West 14th Ave., Vancouver.

Alberta—Mrs. G. Metcalfe, 1305 11th St., Calgary.

Saskatchewan—Mrs. C. P. Young, 916 Spadina Crescent, Saskatoon.

Manitoba—Mrs. D. Duncan, 830 6th St., Brandon, Man.

Ontario—Mrs. John Booth, 3 Nealon Ave., Toronto.

Quebec—Mrs. J. H. Currie, 3648 Durocher Ave., Montreal.

Maritime Provinces—Mrs. Norman McInnis, 1136 Prince St., Truro, N.S.

Rev. Dr. John Buchanan

C. P. Mission, Toran Mal,  
Khetia, P.O., C.I.

Dear Dr. Rochester,

Letters from my wife's folks, Nova Scotia, and from Dr. A. E. Armstrong tell me they are much interested in my reports, etc., in the Record. That is encouraging. Yet for some two years I have not seen a Presbyterian Record. Don't know what went wrong. I owe much to the Record and like to get it. Dr. Scott used to insert parts of my private letters to my sister Catharine. She it was who led me in the storm stage to the Saviour, when she was a girl, four years older than I. Now she is the wife of Rev. Chris. McDiarmid, Mission City, B.C. She and Dr. Ephraim Scott first and then you have kept me linked with the Record. I miss it. Though retired, I'm Buchanan, Still going strong . . . Say, Doctor, I have a proposition for you.

I brought to India 100 copies of my Bhil "Jungle Tales of India". All are gone and more wanted. I hope the new cheap edition will soon be published. . . .

Could you not give readers of the Record a chance for one or two of them to send a free copy of *Jungle Tales* to every Presbyterian enlisted in Canada? If Dr. MacEachern would allow copies of the new cheap edition to be taken at wholesale prices it might not cost more than 30c each. The Tales are for the most part real personal experience of contact with bears,



deer, wild boar, panther, etc. (The last panther I shot in my 82nd year). You see being 55 years in India and 46 in the Vindhya and Satpura Mountains, Central India, has given me extraordinary experiences that interest young men. I hope some of them might enlist after the war and help win the Bhil nation to Christ. These young fellows like real adventure. Some of them have had terrible adventures.

Jungle Tales is my way of life. They are true. I am sure they would do the boys good. Some of my nephews are in the flying force and some of yours . . . I am also a Sky Pilot.

You could include a note, such as Best Wishes from the Bhil Front line, with my autograph. . . . The whole Bhil nation for our King.

With kindest regards to you and all friends in Canada,

Yours very truly,  
J. Buchanan.

REV. DR. A. M. HILL  
Convener General Board of Missions  
Western Tour

RECENT information about Dr. Hill's tour of the West is supplied by a press clipping but whilst the name of the paper is given no mention is made of place, date, or sender. It is concerned with his visit to Grande Prairie, in the Peace River District, which he reached by plane from Edmonton. From that point he was to proceed to Fort St. John, B.C., again travelling by air. A letter from Mr. A. R. Hancock of Wanham, Alta., tells of Dr. Hill's conference with the Presbytery upon the requirements of the work in that area.

The Presbytery met in Forbes Church, Grande Prairie, on the afternoon of August 18th. A public meeting was held in the church in the evening and was addressed by Dr. Hill. In that large district our Church is confronted with a great opportunity on account of development brought about by the building of the Alaskan Highway. The press report to which we have referred mentions other features of expansion, the winter road from Peace River Crossing to Great Slave Lake, to Mills Lake, and then to the Norman Oil Wells. There is still another road from Hay River on Great Slave Lake to Fort Smith. A further undertaking is the oil-pipe-line from the Fort Norman wells over the mountains to White Horse. Thus is indicated the heavy responsibility resting upon our Church which early entered the area for the spiritual care of the many engaged in these enterprises and of the settlers whom these undertakings have brought in and will bring in. The Presbytery made certain recommendations, among them the

appointment of a Synodical missionary and a travelling missionary, the latter to be engaged for one year. The Presbytery was given the assurance by Dr. Hill that the Board would do its utmost to meet the urgent needs of the situation. After his visit to the Peace River Dr. Hill met with the Presbytery of Saskatoon on August 26th when he again entered into conference with respect to the Church's work. The Presbytery, by resolution, expressed its appreciation of Dr. Hill's work on this tour and of the action of the General Board of Missions in this arrangement and of the Board's sympathetic and helpful co-operation in all missionary effort within the bounds of the Presbytery.

THE WORLD DAY FOR ANIMALS  
Mr. E. Clifford Pratt

October 4th, dedicated to St. Francis of Assisi, is recognized by churches and Christian institutions in Canada and other countries as the World Day for Animals. The object is, first, to direct attention to the cruelty inflicted on birds and animals in sport and for commerce; second, to devise proper means of correction and, third, to inspire action to this end.

An earnest appeal is made to all churches, to Sunday School superintendents and ministers, to recognize this cause in some way in one of their services of October 3rd, by message or prayer or appropriate hymns and thus promote in some measure sympathy for dumb animals upon whom needless suffering is inflicted.

FAMILY PRAYERS

For this helpful pamphlet we still have calls and we recently filled an order for 100 copies for a gentleman who already has taken over 300 copies.

BUDGET RECEIPTS  
To August 31, 1943

Synods	1942	1943
Maritimes .....	\$ 6,244.47	\$ 6,522.32
Montreal and Ottawa .....	20,757.20	21,086.47
Toronto and Kingston .....	45,176.84	48,328.27
Hamilton and London .....	28,036.63	28,442.52
Manitoba .....	1,603.26	2,091.38
Saskatchewan .....	1,418.32	1,545.51
Alberta .....	3,069.06	3,754.17
British Columbia....	3,918.83	3,704.97
	\$110,224.61	\$115,475.61
Sundry .....	823.96	2,041.11
	\$111,048.57	\$117,516.72



## RECORD WEEK

November 7-13

For the third year the Assembly commends to the Church the observance of RECORD WEEK. This is the resolution adopted:—

That the observance of the first week in November as RECORD Week, as fixed by Assembly, should be continued and that should this week be an unacceptable time for certain congregations, these should be required faithfully to do their utmost on behalf of the RECORD at such time as is suitable to their congregational program.

The object is not explicit in the resolution but it is the appeal of the General Assembly to Sessions, through such agencies in the congregation as are available, to do their utmost to see that The Presbyterian Record is placed in every family.

The observance of the Week implies such public reference to the Record, its place and its mission, as will commend it to the members and adherents of the Church. This is a most important feature of the recommendation. The Record itself constitutes the material for such commendation. Would ministers do their utmost in this respect?

By this means interest may be awakened and the effort to increase circulation promoted. To give the Record a larger place in every congregation will require work, and faithful work in this connection has never, in our experience, failed.

Let there be, therefore, a canvass of all the families in each congregation the responsibility for which shall be placed upon an adequate number of energetic helpers under the leadership of the Record Secretary.

This does not apply to congregations who provide the Record for every home.

We commend this matter confidently to Sessions to use to the full the opportunity of Record Week to accomplish this end which will prove of advantage not merely to the Record but to all our homes, to the Church at large, and to the profit of every congregation.

## CHAPLAINCY SERVICE



CHURCH GROUP OVERSEAS.  
H/CAPT. GILLIES.

A RECENT letter from Capt. D. J. Gillies, Canadian Army Overseas, conveyed to us the above picture. In this connection it may be noted that Capt. Gillies has four services every Sunday. This is taken at the door of the chapel after a Sunday evening voluntary service. The men are from all over Canada. A prayer-meeting on Tuesday night has an attendance averaging 25 and the Young People's Society, on Friday, has an average of 20 in attendance. A Bible Class is held on Tuesday evening before the regular prayer meeting, with an average of 18 attending. Capt. Gillies says he has half a dozen good, earnest workers who are a very substantial help. Sunday School, with their co-operation, has been established with eight children, six to twelve years, attending for the first time. A recent Sunday night service brought together a company of over 200.

Those under Capt. Gillies' care maintain interest in the general work of the Church, as indicated by his forwarding a contribution of \$5.00 from an officer who is a member of Westminster Church, New Glasgow, N.S., of which Dr. Hugh Munroe is minister. The Officer Commanding in his area is one of the best supporters of Rev. S. J. Macarthur in our church at Stellarton, N.S. Interest is shown also in The Presbyterian Record for Capt. Gillies requests further copies be sent to him and to the Chaplain of another unit.

The Gospel is good news, the gladdest news that ever broke upon the ear of man.





**H/MAJOR J. LOGAN VENCTA,**  
Senior Chaplain (P), 3rd Canadian Division.

### UNITED SERVICE OF INTERNATIONAL WITNESS

**Flt./Captain W. S. Sutherland**

Colorful and impressive services are associated in our minds with Westminster Abbey. One of the most gorgeous in recent days was that on Whitsunday when there was held there the United Service of International Witness at which our Church was represented by Major J. Logan-Vencta, Senior Chaplain, 3rd Division, an active leader among our chaplains overseas. He reports that it was the most impressive service he has ever attended and that the gowns and robes of the foreign delegates were most colorful. In addition to representatives from various overseas churches in the United States, Canada, Africa, China, Formosa, India, New Zealand, and the West Indies, representatives from the following churches on the continent of Europe, Czechoslovak, Danish, Dutch, Finnish, Protestant Church in France, Paris Evangelical Mission, German, Norwegian, Protestant Church in Poland, Swedish and Swiss Churches, and representatives of the Holy Orthodox Church of the East, which included the Armenian, Roumanian, Swiss Orthodox, Russian and Greek Churches.

The service was conducted by the Dean of Westminster. The first lesson was read in Norwegian by Rev. J. Ursin, pastor of

the Norwegian Church in London, the lesson being Isaiah 55:1-7; the second lesson taken from Revelation 21:19-14, 18, 19, 31—and was read by Rev. Dr. Reinhold Niebuhr, Professor of Theology in the Union Theological Seminary, New York, and the sermon was preached by Most Rev. and Right Honourable William Temple, Lord Archbishop of Canterbury. An important and impressive part of the service was an affirmation, repeated by all, of the unity of Christian people throughout the whole world:

"V. He is our peace, who hath made both one:

R. And hath broken down the middle wall of partition between us.

As members of the Universal Church, drawn from many lands, we join together in Westminster Abbey on this fourth Whitsunday of the war, for the worship of Almighty God. Across the divisions of race and nation, we declare our loyalty to the universal fellowship of the Christian Church which God has created by His Holy Spirit. Across the breaches caused by human violence, we affirm our unity with all those, wherever they may be, who witness to the Word of God, and hold fast in face of persecution to their Christian confession. British and French, Belgian and Swiss, Scandinavian and Dutch, German and Pole, Greek and Slav, with our brethren from the far lands of America, Africa and Asia, together we stand here as one man in Christ. Together we declare that the Lord He is God, and that men or nations are guilty of idolatry when they put any creature in his place. Together we proclaim that Christ is our Saviour, in whom alone is to be found the way of peace and reconciliation between man and man, nation and nation. Together we give thanks for all the faithful who have fought the good fight and finished their course. For life, for death, and for the life beyond we are one with the whole Church in heaven and on earth."

A procession, including the representatives of all the Churches, filed twice around the Abbey, which was filled to overflowing. The service concluded by everyone present saying in his own tongue The Lord's Prayer.

A significant feature of the service was that 300 years ago in the same month another Assembly of Divines met at the same place to formulate a Confession of Faith by order of the King. This Confession later became the doctrinal standard of our Church.

No better summing up of the significance of this service can be made than that contained in a letter from Major Logan-Vencta:

"The event yesterday was history in the



making and I pray that out of it may emerge such a spirit of Christian fellowship that will cement the relationships among the free people of the world to the end that God's Kingdom and rule will be established in the world."

\* \* \*

### CHAPLAINCY SERVICE

This letter from Mrs. Strachan, Treasurer, of the Women's Missionary Society (W. D.), is addressed to Dr. MacNamara as Secretary of the Chaplaincy Committee:

Enclosed is our cheque for \$512.00 for the Chaplaincy Service, \$500.00 is from the Women's Missionary Society and \$12.00 is from the Mission Bands of Montreal, who at their Rally gave the money to purchase the Armour of God instead of having a treat of candy for themselves.

I would be greatly obliged if the Chaplaincy Committee could let us know if we need to estimate \$500.00 for 1944 or if they think a little less would do. We are willing to abide by whatever they say.

\* \* \*

The problem of Chaplains has been accentuated by the following communication from the Principal Chaplain (P) H/Brigadier G. A. Wells:

I have no doubt that you are already aware of an Order which has recently been issued retiring officers in Canada who are 60 years and over.

The application of this Order to the Chaplain Service has been postponed to September the 30th, when it will become effective.

It is obvious, therefore, that the Church is confronting difficulty both from the standpoint of providing workers for the Chaplaincy Service and for the home field.

### AID TO RUSSIA

In addition to money and other supplies forwarded to Russia, Canada has contributed generously in clothing. The Chairman of the Ontario Clothing Division of the Canadian Aid to Russia Fund, Mr. Jack Creed, has announced that twenty-six car loads of used clothing, weighing 780,000 lbs. have been shipped to the Soviet Union by this division. This shipment, including men's, women's and children's clothing, much of which was new and the balance in good wearable condition, consisted of 588,149 articles.

Here in the maddening maze of things,  
When tossed by storm and flood,  
To one fixed ground my spirit clings,  
I know that God is good.—Whittier.

## BOOKS

### THE EVERYDAY WORK

of

The Westminster Assembly

S. W. Carruthers, M.A., Ph.D. Published jointly by The Presbyterian Historical Society (Of America) and The Presbyterian Historical Society Of England, Philadelphia, 1943.

It was fitting that following the observance of the 300th Anniversary of the Westminster Assembly of Divines by Presbyterians throughout the world a memorial of the celebration should be raised that would speak to other generations. This has been accomplished and Dr. Carruthers was the man inspired to make the venture, and none better than he could have been found for the task. His keen and accurate mind, his love of research, his experience in this immediate connection, his capacity for details have made of this book a mine of information, profoundly interesting, and a guide to the understanding of those great men of the Assembly, their spirit, learning, sincerity of purpose, and unwearied devotion to the formulating of these standards which have stood so well the test of time. As to Dr. Carruthers' experience, he is declared to be "the greatest living authority on the text of the Confession of Faith, having served his apprenticeship in this field under the direction of his father, who, as he said, taught him to cast his net wide in historical research. In 1937 he published an account of the preparation and printing of the seven leading editions of the Westminster Confession of Faith with a critical text of the Confession." This volume is the product of five years research but has been a labor of love for "he humbly acknowledges the remarkable privilege and responsibility", that were his, "to tackle a new job in his seventy-fifth year". He is a member of the medical profession, a ruling elder in The Presbyterian Church of England, and for many years Business Convener in the Assembly of that Church. It is our privilege to know him and enjoy his friendship, having met him at councils of the Presbyterian Alliance in Boston, Belfast, Montreal, and elsewhere.

The foreword is by Rev. Thomas C. Pears Jr., Head of the Presbyterian Historical Society, Philadelphia.

\* \* \*

After the above had been in print we received a review from Rev. F. A. Lawrence of St. James Church, Truro, N.S. We are pleased to give such part of this review as constitutes an addition to what we have written:

It is the most important work on the Assembly since 1882. Indeed the book was



so outstanding that the Presbyterian Church in U.S.A., through its Historical Society, fearful lest, because of the paper shortage in England, it might never appear in print cabled to England for the text. Lo and behold the text turned up in Washington in the Diplomatic Pouch of the British Foreign Office! That Dr. Carruthers is a scholar is beyond doubt or question. He is son of the late Dr. William Carruthers and is the greatest living authority on the text of the Confession of Faith. Perhaps many of us did not know that he is also a physician and wrote this book in his seventy-fifth year.

\* \* \*

#### By Water and The Word

Mrs. F. P. Shearwood. Published by MacMillans in Canada. Price \$2.50.

The significance of missionary work is too generally misunderstood and often misrepresented. If one desires a true apprehension of its nature, let him read this volume. He will find himself confronted by a character whose aim was distinctly that of the Master to seek and to save the lost and he is but one of many heroes in the Church of England who have carried on the same work and manifested the same spirit in the dreary areas that impinge on the Arctic Circle and even cross that boundary. What love for his fellow men, what courage, what strength of resolution, what patience and endurance marked this man of loving and heroic mold! A great service has been rendered by Mrs. Shearwood in writing this book and the MacMillans in Canada in its publication, for it will abide as a worthy memorial to The Rt. Rev. J. A. Newnham, M.A., D.D., LL.D., and his equally heroic wife who shared his labors and his hardships.

\* \* \*

#### The Word of God and the Reformed Faith

Addresses delivered at the Second American Calvinistic Conference and Edited for the Conference by its Publication Committee. Published by Baker's Book Store, Grand Rapids, Michigan, U.S.A. Price \$1.00.

Attention was drawn in our columns to the Second American Calvinistic Conference held at Calvin College and Seminary, Grand Rapids, Michigan, in June, 1942, and the program was then presented in the form of a list of speakers and addresses. Now these addresses appear in a printed volume of 218 pages and index, and constitute an illuminating presentation of this fundamental theme that may well engage close attention and careful study for all who would more fully apprehend the faith in which we stand. The volume will be found most valuable for frequent reference.

#### Towards Belief in God

By Herbert H. Farmer, D.D. Published by The Macmillan Company of Canada.

Dr. Farmer regrets that he is unable to give his readers the opportunity of studying an earlier book, **Experience of God** for it is now out of print. Compensation, he says, is however to be found in this volume for he here essays to discuss the subject of the earlier book but with this advantage that he brings to bear upon his theme the treasures of thought and life of an additional thirteen years. "What grounds have we for belief in God? How may we be assured of His reality?" are questions, he says, that constitute the subject now to be discussed, to put the matter simply; and if anyone should think this discussion would mean the threshing of old straw let him reflect that if God is a living personal Will, as he believes, the question of His reality is always new and must be tackled again and again. Here he does tackle it with earnestness, vigor, and in his well-recognized capable manner and in thorough-going philosophical fashion so that the sincere enquirer will soon find his feet on solid ground and be constrained to cry out in personal confession, "Lord, I believe".

\* \* \*

#### The Bible for Today

Edited by John Stirling, with nearly 200 illustrations by Rowland Hilder and other artists, and an Introduction by Dr. William Lyon Phelps. Published by Oxford University Press. Price \$6.00.

Any work which compasses the whole Bible is truly monumental and in this category stands **The Bible for Today**. It is not a commentary but it is a successful effort to attract attention to the Bible and make its study by the average person more engaging and fruitful. The price is high for the average person but such investment will repay itself in pleasure and profit. This sum too may be recovered by cutting off some other unworthy outlay or expenditure on other valueless books, and this book will serve for a life-time. Its place is in the family chiefly and children will gather from its pages a rich harvest.

\* \* \*

#### Autobiography of a German Pastor

Hans P. Ehrenburg. Published by Macmillans in Canada. Price \$2.00.

A Minister of the German Confessional, the author, thrown into a concentration camp for his public testimony where he was held for five months, then released through the exertions of his wife, and now in England, could unfold a thrilling story. He refrains, however, and in the form of a series of letters to his former congregation, to Pastor Niemoeller, to the Gestapo, to members of his family he expresses his views on relevant matters and discloses his



personal faith. Though the book is not the thriller the reader might expect it cannot but arouse deep interest on the part of the reader and give a fuller and clearer insight into the situation in Germany and the mind of her people.

\* \* \*

#### A Preacher Looks at War

By Daniel A. Poling, Editor-in-Chief of Christian Herald. Published by The Macmillan Company of Canada. Price \$1.50.

The author is well known in Christian Endeavor and as a popular and commanding speaker. His attitude on war was indicated when some twenty years ago he was the only minister of a large company who dissented from a proposal to circulate a pacifist pledge amongst the clergy of America. Personally he knows what war is and particularly since he lost a son engaged in convoy duty in the North Atlantic in the early part of this year. It is a valuable contribution to right thinking upon this awful question.

\* \* \*

#### Jesus' Own Words

Concordance and Typographical Arrangement by Gordon Ross. Publishers, Halcyon House, Garden City, N.Y. Price \$1.98.

An endeavor is here made to bring into prominence the Words of Jesus as contained in the accepted text of the new Testament. This valuable book is made much more convenient by the addition of a concordance.

\* \* \*

#### The Abolition of Christianity

By John Maarten. Publishers, The Macmillan Company of Canada. Price \$1.10.

Here we find a plea not for the abolition of Christianity but for much that passes under that name. The author in his forceful way confronts the reader with himself in the light of spiritual declension. In a fresh, distinctive appeal, we are here urged to lay fast hold upon God.

\* \* \*

#### Christianity and Civilization

By H. G. Wood. Publisher, The Cambridge University Press.

The writer is Professor of Theology in the University of Birmingham, and this is his contribution in these pages to the discussion of current problems. He brings under critical review such subjects as that which stands as the title of the book, Scientific Humanism, Christianity and Marxist Philosophy, and the Christian Co-Operative Commonwealth, etc. The times demand such able discussions as are given in these pages.

\* \* \*

#### Change Here For Britain

By Cecil Northcott. Publishers, The Macmillan Co. of Canada. Price 85c.

#### Britain and South Africa

By Eric A. Walker. Publishers, Longmans, Green & Co., Ltd., 215 Victoria St., Toronto 2. Price 25c.

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#### The Art of the Missionary

By Ronald O. Hall, Bishop of Hong Kong and South China. Publishers, The Macmillan Co. of Canada. Price 70c.

\* \* \*

#### The Child's Religion in Wartime

Published for the guidance of parents by the International Council of Religious Education, Federal Council of the Churches of Christ in America, United Council of Church Women, 297 Fourth Ave., New York City. Price in lots of ten or more, 7c postpaid. Lots of 100 or more, 5c postpaid. Single copy, 10c.

#### JOHN SANDY MACDONALD

Precentor of Kinloss, Bruce County

An Appreciation

Hugh MacMillan

His voice, alas, apart from memory, is heard no more,

Would that the kirk that once he filled  
with singing;

Would that the pews could hear his  
voice again.

Would that the walls could set his echoes  
ringing,

We'd covet them for phonographic pen.

"THE place where once he was shall know him no more", were words that came oft to mind during a recent visit to the old Kinloss Church. John Sandy MacDonald was no longer in the choir loft, and with him had passed the historic office of precentor. After years and years of service he had reached the full-toned age of nearly eighty. Then the Great Conductor called him to higher work in the heavenly choir invisible. He left an organist and an organ to take his place.

John Sandy, by which name he was familiarly known, was a great man of the Old School, or should we say the Auld Kirk. He was a lover of old kirk customs, not just because these were old but because they gave expression to communal simplicity and deep-toned reality. I had never heard him as pronouncer, that is, one who recited the first half of a verse before leading the congregation in singing it, as was customary in ancient times, in Gaelic. Of course he lived in times when each could afford a book in which to read the words himself. Yet for the purpose of better understanding of the thought and for memorizing, particularly by the young, I often wished there were fewer books so that he could have been a real precentor.



To the end his voice was as clear as a bell. In earlier times some of us used to carry tuning forks which he regarded as a reflection on his ability to hit the right key. He occasionally challenged us to test his accuracy, but I never remember catching him "off". On special occasions the weight of responsibility for leading large crowds was known to press down on some nerve centre and thus force up the opening note. It became a test of physical endurance as well as vocal ability to rise to the heights of the leader but rarely if ever was he known to falter, or waver, much less to break. "Carry it through" was his motto.

A great lover of the Metrical Psalms, his choice, if ever choice fell to him, was of one of these "rich, religious voices from the ages". The paraphrases came second. I believe he knew all the Psalms and Paraphrases from memory. He usually opened the book and seemed to be following the words but ofttimes I've seen him well on in the singing before actually focussing his eyes on the lines. Book open or closed, he sang just the same. Tonic-sol-fa or words were attached to the notes with equal facility.

Had the ancient custom of leading the congregation in informal singing for some minutes previous to the formal opening of the service been followed in Kinloss, it would have been good to see. It would have given John Sandy opportunity to express some of the thoughts about the Psalms that must have passed through his mind. The Psalms would have spoken with an even more living message. In not a few of the younger churches of the Foreign Mission Field this custom is observed and tends to bring the precentor to life where in our older churches he has all but passed away. John Sandy MacDonald has passed on but in the heavenly choir invisible he surely continues in praise to the Father in His very presence.

#### NEW BRUNSWICK PROTESTANT ORPHANS' HOME

This worthy institution which has earned and maintained to such a large degree public confidence lays before its constituency once more its annual report, which merits careful perusal. The institution is doing a most worthy work and it is gratifying to note that the need which the Home is designed to meet is adequately overtaken. The past year shows an increase in the average of children in residence. Every day shows an increase over last year, the average last year being 187, as compared with 184 for the previous year. At the beginning of 1942, that is May 1st, there were 180 children in residence. At the end of the year, April 30, 1943, 203 were in the Home, or in residence in the various branches of

the institution, forty-three babies under three years at 175 Britain Street, 77 girls between three and fourteen years old at Manawagonish Road, and 83 boys between three and fourteen years at Manawagonish Road.

Another responsibility resting upon the Home is the placing of children in homes and thus a humane and enduring service is rendered. Of the 203 children 51 are available for placing in private homes:

7 girls between 3 and 14 years  
12 girls between two weeks and 3 years  
15 boys between 3 and 14 years  
17 boys between two weeks and 3 years.

These 51 children have not a relative or guardian or any source from which to draw for their maintenance. Thus, as is indicated, the service which is being rendered by the community, is a service which immediately commends itself to the sympathies of all who have a place in their hearts for the destitute and what need touches the heart more readily and deeply than that of the homeless and the orphan! We trust that this institution will not be lacking the support of the community which it serves so fully and so capably.

#### ECCLESIASTICAL SKYSCRAPING

##### The Presbyterian Philadelphia

CLEVELAND, Ohio, is the stage for an attempted co-ordination and synthesis of several religious organizations. The Federal Council is meeting there this week for its biennial conclave. The Foreign Missions Conference of North America, the Home Missions Council of North America, The United Council of Church Women and The United Stewardship Council are there in their annual meetings. The International Council of Religious Education and The Missionary Education Movement are meeting informally.

One project before all these groups is to perfect a merger and create a North American Council of Churches. This is not so difficult as might be imagined. To a large extent, the personnel of these various organizations is overlapping. Some individuals are on so many boards that it is hard for them to remember which meeting they are attending. Probably, twenty individuals by getting together could absolutely determine the action that every one of these different groups would take in any given situation.

There is very much of an interlocking directorate existing. When the various old structures are scrapped and the new streamlined totalitarian enterprise has been cranked into motion we shall see about every enterprise of Protestantism more or less dependent, if not subservient, to a hierarchy of secretaries, backed by a battalion of stenographers.



# The Enduement of the Holy Spirit

Rev. J. B. Rhodes, B.D.

Synopsis of Sermon Preached in Calvin Church, Toronto.

Be filled with the Spirit.—Ephesians 5:18.

**S**INCE we usually consider the office of the Holy Spirit in immediate relation to the growth and upbuilding of the Church of God there is perhaps a danger that we should forget His presence and power manifest in the realm of nature and also of human life. May we look at the subject in a little wider way than is customary.

1. Scripture makes it abundantly clear that the Holy Spirit is perpetually active within the world of Nature. The origin and preservation of everything in Nature are spiritual. This is suggested to us in the simple yet sublime Hymn of Creation with which the Bible opens. "The earth was without form, and void; and darkness was upon the face of the deep.

**And the Spirit of God moved upon the face of the waters."**

It was the activity of the Divine Spirit that first evoked the world of life in all its beauty, and still as He broods over earth and sea fresh forms of life loveliness are called forth. For He by whose aid the world's foundations were laid is immanent in the whole process of development and preservation.

The immanence of the Spirit of God in Nature is strikingly symbolized in the first chapter of the Book of the Prophet Ezekiel. There, in a vision marked by the magnificence of its imagery, says Dr. G. S. Morgan, the prophet sees the presence of the Divine Spirit in all the processes of Nature. Whether it be the splendors of the sky or the created things of earth, all of them owe their existence and their preservation to the energy of the Spirit of God. The whole universe, as Ezekiel sees it, is the vehicle of the Divine power. Through every form of Nature and every process of Nature, he tells us in vivid symbols, may be discerned the outworking of the Spirit of life.

More and more have serious investigators of Nature become convinced that the natural world is ultimately dependent on spiritual power. "Life", observed Sir J. Y. Simpson, "is something more than the raw material it employs; and that something more is its inherent creative activity". Is he pointing to that which the Hebrew prophet would have attributed rather to the presence and power of the Spirit of the living God? Or we may cite the position taken by the distinguished biologist, J. S. Haldane. "The conclusion forced upon me in the course of a life devoted to natural

science is that the universe as it is assumed to be in physical science is only an idealized (i.e. abstract) world, while the real universe is the spiritual universe in which spiritual values count for everything". Again may we not discern an approach to the insight granted the Hebrew prophet through Divine revelation?

**"One Spirit—His**

**. . . Rules universal nature!**

Happy who walks with Him, whom what he finds

Of flavor or of scent in fruit or flower,  
Or what he views of beautiful or grand  
In nature, from the broad majestic oak  
To the green blade that twinkles in the sun,  
Prompts with remembrance of a present  
God".

The late Archbishop of York was walking over the lawns of Bishopsthorpe in spring-time, enjoying the beauty of opening crocuses. "These", said he, "are the footprints of the Holy Ghost."

2. Scripture also makes it evident that man's being, in all its complex wonder, exists by the creative energy of the Spirit of God. Every part of man's nature—except the taint of sin, which is not truly natural to man,—but unnatural,—is of God. The full and right use of man's powers can be made only in the energy of the Divine Spirit.

In the 11th chapter of the Prophecy of Isaiah occurs a passage describing the nature of the Spirit of God.

**The Spirit of the Lord shall rest upon him; the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.**

The Spirit is already described as the source and fount of all wisdom. Was not the Church of the Middle Ages right then, when, as Sir George Adam Smith has reminded us, it regarded the Spirit of God as essentially the author of the intellect? This passage in Isaiah profoundly influenced the mediaeval Church in its conception of the agency of the Holy Spirit. We find evidence of that, says G. A. Smith, in the fact that the Councils of the Church were opened with a Mass to the Holy Ghost; that this text was employed in the coronation of Kings, and the opening of tribunals of justice; that it was even made the basis of an Order of Knighthood established by Henry III, restricted to political men and magistrates and known as **The Order of the Holy Spirit**. Would it not be



to our advantage today to recognize that in the government of a nation and the administration of justice the Spirit's guidance is essential to the right ordering of affairs?

There is a striking illustration of the practical character of the Spirit's endowment in the Old Testament story. Bezaleel is one of the lesser known yet colorful figures who appear in its pages. He was a craftsman in the finest sense of the term, and he received an endowment of the Spirit of God for a special purpose. In Exodus 31 we read:

And the Lord spake unto Moses saying, see I have called Bezaleel; and I have filled him with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, and in carving of timber, to work in all manner of workmanship.

The spiritual equipment given to Bezaleel was not to enable him to take part in the conduct of public worship; it was to equip him for the practical tasks involved in the construction of the tabernacle and of those hallowed objects to be housed in it. His spirituality was manifest in an intensified sense of beauty, an added skill in handicraft. His natural talents were vitalized and enhanced through an extraordinary spiritual endowment. Bezaleel stands as an illustration of a man filled with the Spirit of God, whose fulness of the spiritual life expressed itself in all manner of workmanship; in the creation of things of beauty in color and form. The Spirit of God illumined his intellect and inspired his creative activity.

3. Finally, Scripture states plainly that the Holy Spirit is the sole source and sustainer of Christian life. In the 5th chapter of Romans St. Paul declares that if we "were reconciled to God by the death of His Son, much more being reconciled shall we be saved by His life". In what sense are we saved by the life of Christ? How are we brought into contact with the abundant life manifest in Christ? St. Paul answers; by the Spirit of Christ.

Perhaps an illustration that Dr. Horton has given us may help to make it clearer. He tells of a little American boy whose father had been living for some years in India. The boy at home had a framed portrait of his father hanging on the wall of his room. One day he exclaimed to his Mother: "I wish father would come out of the frame". And added Dr. Horton: "If you take Jesus to be the portrait of God, the Holy Spirit is the way in which the portrait comes out of the frame of the Gospel story, a living, working reality, into the life and soul of every Christian".

It is one thing to read the record of Jesus' life as we find it in the Gospels. That will present us with the objective facts of His birth, life, death and resurrection. But how is all that to become to us more than past history? How are we to make contact with Christ, not simply in the pages of the New Testament but in our own life and experience? - The answer is: by the Spirit of Christ. The spiritual life of the Christian is generated by and dependent upon the presence and activity of the Spirit of God. As St. Paul expressly points out: "If any man have not the Spirit of Christ he is none of His".

The Holy Spirit is the source of all true life in the universe; whether the life of nature or of mind or of soul. To withstand persistently that Spirit must ultimately result in spiritual death, for it means alienation from the source of all life. On the other hand, by responding to the Spirit, by yielding to His guidance, our whole being will be surcharged by His power and we shall enter upon the truest and fullest life. It is the wonder of God's redeeming grace that He desires us to be filled with His Spirit, that we may realize all the potentialities of that nature, created in God's own image, in which He was pleased to fashion us. That nature, disfigured and marred by sin, may be remade and renewed by the regenerating power of His Spirit—the Spirit that possessed and filled Christ Jesus, our Lord. All that is needed of us is responsiveness, receptiveness. It is not so much that we need more of the Spirit of Christ; it is rather that we need to let the Spirit have more of us, to let Him have all of us. To the command, "Be filled with the Spirit", it is our privilege to answer:

Breathe on me, Breath of God;  
Fill me with life anew,  
That I may love what Thou dost love,  
And do what Thou wouldst do.

Breathe on me, Breath of God,  
Till I am wholly Thine,  
Until this earthly part of me  
Glows with Thy fire divine.

#### FORGIVE ME, LORD

Forgive me, dear Lord,  
If I should pray for one,  
But, Lord, you understand  
About our only son  
Who is many miles away,  
Across the deep, deep sea,  
Perhaps in battle now  
While I commune with thee.  
Be merciful, dear Lord,  
With all dear sons; fill them  
With courage and strong wills  
That right will win. Amen.

—Edna Hamilton.



# Children and Youth

HUGH BRODIE

**I**F you have the opportunity to turn to the July Record of this year you will find on Page 208 a letter entitled, **From Down Under**, from a close friend of the Editor, who says:

Last week news came through that one of my university contemporaries, who was responsible for my getting in touch with you, now more than ten years ago, on the union question, has been presumed killed over Germany. Hugh Brodie was his name, and he was a very loyal son of the Church. I presume you receive our "Messenger". A poem by him which has appeared in the daily press is to be found in the issue of the 12th February (P. 93).

The number of papers that come to the Record by way of exchange is quite large and the Editor may be delayed in giving them attention. He makes it his task, however, to go over every one of these at least quickly for he cannot give close attention to such detail. He was fearful, therefore, lest the copy of *The Messenger*, to which Mr. Bradshaw, his correspondent, referred had been lost but he discovered it and therefore was put into possession not only of the poem which Mr. Bradshaw mentioned but also of a letter from him written to the students of Melbourne High School. This poem was written by Sgt. Observer H. R. Brodie to the boys of the Melbourne High School also and was published in their school magazine, the Unicorn.

## A HIGH SCHOOL BOY'S MESSAGES

"MY DEAR BOYS . . ."

### His Prayer

Almighty and all-present Power,  
Short is the prayer I make to Thee:  
I do not ask in battle hour  
For any shield to cover me.

The vast, unalterable way  
From which the stars do not depart  
May not be turned aside to stay  
The bullet flying to my heart.

I ask no help to strike my foe,  
I seek no petty victory here,  
The enemy I hate, I know  
To Thee is also dear.

But this I pray, be at my side  
When death is drawing through the sky.  
Almighty God who also died  
Teach me the way that I should die.

### And His Letter

An old boy of Melbourne High School, and on the school staff when he joined up, he wrote:—

"My Dear Boys,—I write because I love you. You are students at the school where, as a student, I was taught much, and where, teaching you, I learnt much more.

Between us there is that bond, and because of it I ask you to be patient. Give me for once your full attention; I cannot threaten impositions now.

I do not write for myself alone. Consider this letter written by the youth of the whole world, by the countless men, who, born of every race, baptized into every creed, wearing every type of uniform (or none at all) and performing every conceivable task, are working, fighting or dying for man's freedom. We had from our fathers a world that was good. It was not good enough. To-day, because of that, it is being shattered to fragments. We cannot save our cities, they are gone, but in the ruins we may still preserve freedom, and, freedom saved, the cities of the future will be for you to build.

Ancient peoples believed that human sacrifices offered over the foundations of a town procured its permanency and power. The blood of a generation is shed for your cities and not shed by bound victims, but by free men. Do not waste their sacrifice. The future is yours. Use it well.

And now I write for myself alone. If I wronged any one of you by word or deed, forgive me. If I taught anything of worth, act upon it. If I taught what should not have been taught, drive from your minds the memory of that teaching, not of that teacher. Do not forget me too quickly, for I shall not forget you.—Your friend,

HUGH BRODIE,  
Sergeant R.A.A.F.

How strangely mingled are the threads of life! This young flying officer of whom, previous to this, the Editor had no knowledge, not having the slightest recollection that he had ever before heard of him, mentions the Editor's name to Mr. Bradshaw, our Australian correspondent, and thus a friendship was formed and the Editor was by this means enabled to be of service in a crisis in the Australian Church. Then Mr. Bradshaw reported to us these facts about Mr. Brodie and the Editor in turn has had the privilege, through the columns of the Record, to give to the young people of our Church these messages which have gone far and wide in Australia. Now Mr. Brodie, being dead, nevertheless speaks to the boys and girls of The Presbyterian Church in Canada.—R.

Death darkens his eyes, and unplumes his wings,  
Yet the sweetest song is the last he sings;  
Live so, my Love, that when death shall come.  
Swan-like and sweet it may waft thee home.

—G. W. Doane in *The Telescope*.



## SUMMER SCHOOLS AND CONFERENCES



SUMMER VACATION SCHOOL, NEW LISKEARD, ONT.

## CHURCH VACATION SCHOOL

New Liskeard, Ont.

The sessions of this school were held from July 13th to 23rd with a registration close to the 100 mark of boys and girls of from six to twelve years, a company quite sufficient for the number of teachers available. The school was quite successful. Mrs. C. Douglas, superintendent in the Senior Department, gave biblical instruction. She was assisted by Mrs. E. J. Kerr. The work of the girls handicraft was under the supervision of Mrs. Doris Fleming and Miss Margaret Kennedy and the boys department in care of the Mr. Ed. Smith, Mr. D. Hubbard and Rev. E. J. Kerr. Music and recreation for the girls were entrusted to Miss Nora Craven and for the boys to Lieut. Winters. The closing exercises of the school were conducted by Mrs. Meserve. Miss Mary Dunn served as pianist and Secretary-Treasurer.

The Junior Department was under the supervision of Mrs. Pettifer who was instructor in the Bible. She was assisted by Mrs. Kerr. Mrs. Cameron Plaunt was in charge of music and recreation and Mrs. Meserve handicraft. While Miss Mary Dunn was pianist in this department she was assisted by Miss Helen Anderson, Mrs. Bessie Barron and Mr. Jeal.

The closing exercises were held in the Baptist Church and gave those in attendance the opportunity of seeing what had been accomplished by the school in music, handicraft, memory work, etc. The Bible sword-drill competition between six boys and six girls led by Lieut. Winters was keenly contested and excited interest. Prizes and certificates were distributed.

The school one morning enjoyed a great treat when three cases of chocolate milkshake were given by Mr. Peter Grant for their refreshment. This was on the first Thursday morning of the school. The morning of the second Thursday was devoted to sports with races in which pupils

from all departments and according to age took part. A generous treat of ice cream and cookies marked this occasion.

The support of the school was provided by eight citizens. In the interest of the work no offerings were taken except on the closing night, when the sum of \$13.00 was received. This indicates that the support of such a project need not occasion undue concern.—E. J. K.

### Boy Scout National Conference Scouts Own Service

One of the features of the National Conference of Presidents, Commissioners and Secretaries of The Boy Scouts Association held recently in Elmwood School, Ottawa, was the Scouts Own Service held on Sunday morning.

The service was presided over by Fred Stewart of Toronto, Vice-President of the Association, and during it a tribute was paid by J. B. M. Baxter, President of the New Brunswick Boy Scouts Association and Chief Justice of that province, to the late President of the Canadian General Council, Sir Edward Beatty. Those present also honored the memory of the following prominent Scout Officials who had passed on since the last Conference: Alex. McKelvie, Provincial Commissioner; Mac C. Creery, Provincial Commissioner; and Julius Griffith of the Board of Commissioners of British Columbia; Col. J. H. Woods, Provincial Commissioner of Alberta; Frank W. Thompson, Provincial Commissioner and Commissioner for Wolf Cubs of Manitoba; Sir George McLaren Brown, Provincial President of Ontario; Theo. H. Wardleworth, Provincial Commissioner, and Dr. Frank D. Adams, Honorary Vice-President of Quebec; Hon. Murray MacLaren, Patron of the New Brunswick Boy Scouts Association; G. Ross Marshall, former President; S. A. Staden, Assistant District Commis-

(Continued on page 315)





## The Iron is Hot — Strike

**T**HE iron is malleable only when subjected to great heat. It is then the smith turns from the fire to the anvil. The heat softens and the effect of promptly delivered blows is not only anticipated by the smith but is apparent to the onlooker as the hammer falls. The smith cannot allow the iron to cool for he will then miss his opportunity.

The terrible fury of air attacks upon the enemy and the fierce gun fire from the artillery and the ships are likened to the effect of a high degree of heat upon metal and this terrible ordeal to which the enemy is subjected is called a softening process to prepare for the assault of the ground forces.

After only six days of this softening Italy surrendered. Few blows were needed. In the assault at arms by which our enemies must be subdued we have lately had much needed encouragement. The ring of victory is in the air, sounding from Russia and the Middle and Far East. North Africa, Sicily, and Italy have yielded and the Germans are in retreat before Russia. Steady pressure also against Japan is telling in the South Pacific. The submarine menace has everywhere been checked. The outlook is brighter than at any time.

Victory, however, is not yet ours and this we must realize. It is no time for complacency and relaxing of effort but rather the contrary.

The suggestion of still more vigorous effort is made in the appeal for the 5th Victory Loan, for this is the highest yet; and this was expressed by the Prime Minister, Rt. Hon. W. L. MacKenzie King, in an address at Ottawa:

"As I said when the news was announced, by all means let there be rejoicing from one end of Canada to the other at the unconditional surrender of Italy . . . but as Canada enters upon the fifth year of war let us resolve that . . . the energies of all shall be united in a determination to compass in the quickest possible time the defeat also of Germany and Japan."

Money is needed "to carry on this constant toil by air, and land, and sea," and in our war contributions we must not be in default. We are so much more favorably situated than the Motherland because the enemy has not set foot upon our soil or devastated our homes and gratitude should be a further incentive. The Motherland has not only suffered from the desolating hand of the enemy but she has set an amazing example of providing the needed resources for the conflict. Again at this time it is not merely our country or our government that calls but it is the voice of humanity summoning us to steadfastness to the end. It is the part of those at home to give while others fight and we do well to give promptly and to our utmost.

Canada's Fifth Victory Loan is an opportunity for all members and adherents of The Presbyterian Church in Canada to do their generous part.—R.



# ONWARD CHRISTIAN SOLDIERS

This fight for freedom . . . which insures our right to worship as we please . . . is not yet ended. The tide has turned. Now we are on the offensive . . . advancing. But the war is far from won. Our armies must go on, and we who fight on the home front must fight on too. We cannot stop. To relax our efforts now that victory is in sight might be fatal. Our fighting forces must carry on. They cannot afford to assume that the enemy is beaten until the foe lays down the sword. So too, must we, on the home front, maintain our vigilance and continue our support with unflagging zeal so that right will triumph. We must continue to buy Victory Bonds to provide the sinews of war.



## SUMMER SCHOOLS

(Continued from page 312)

sioner of Halifax, and Very Rev. Dean A. F. C. Whalley, member of the Nova Scotia Provincial Council.

The address was given by W. J. Cairns, President of the Ontario Scout Association, and the Scripture Lesson (Romans Chap. 12) was read by Major P. F. Alder, representing the Salvation Army Scouts. The following hymns were sung: **Fight the Good Fight, Onward Christian Soldiers, Go Labor On, Spend and Be Spent**; the Roll of Honor was read by B. H. Mortlock, Assistant Editor of Boy Scout Publications, and John A. Stiles, Chief Executive Commissioner of the Association, offered the closing prayer, following which the service was closed by the singing of the Scout St. George's Day version of the National Anthem, the second verse of which reads:

Of many a race and birth,  
From utmost ends of earth,  
God save us all!  
Bid strife and hatred cease,  
Bid hope and joy increase,  
Spread universal peace,  
God save us all!

## Co-operation With Churches

After the service, a session of the Conference, led by W. H. J. Tisdale, Commissioner of the Toronto District Boy Scouts Association, was held. During this session, at which there were present delegates from every province of the Dominion, the unanimous opinion was expressed that the Boy Scouts organization was more than willing to co-operate with the churches in making the Scout character training available to as many boys as possible. The hope was expressed that those churches where a Scout Troop or Cub Pack was not included in the Youth Training program would find someone in their own organization who would take on the responsibility of leadership and it was asserted that the Scout Officials of the district in which such church might be situated would be pleased to offer all the encouragement and training necessary for the duties of leadership to be carried out in a proper manner.

## SUMMER BIBLE SCHOOL Titusville, N.B.

The Summer Bible School was held in the Titusville hall from August 9th to 15th, under the leadership of the Presbyterian student minister, Mr. E. P. Aikens, who was very ably assisted by Irene Morrison.

The course consisted of music, mission study, memory work, and handicraft. A keen interest was taken by all enrolled, the average attendance being thirty.

The concluding session was held on Sunday afternoon at three o'clock, the special speaker being Mrs. Gullison, a returned

missionary of the Baptist Church who has served for eight years in India. She told of the life of the children in India, which was very interesting and enjoyed by all.

The classes were reviewed in the memory work covered during the week and musical selections were rendered by the Junior Choir, under the direction of the organist, Miss Alice Wilson. Approximately one hundred were present, and an offering of \$11 was received.

## Our Church Calendar

### Vacancies

- Alberton, and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.
- Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.
- Angus, Ivy & Baxter, Ont., Mod., Rev. G. C. Little, Alliston, Ont.
- Arnprior, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.
- Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.
- Bradford, Ont., Mod., Rev. Dr. N. R. D. Sinclair, 59 William St., Barrie, Ont. (Vacant after Oct. 17th.)
- Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.
- Brookfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.
- Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.
- Colborne, etc., Ont., Mod., Rev. E. W. B. MacKay, Cobourg, Ont., Supply for duration.
- Dutton, Ont., Mod., Rev. A. C. Young, Glencoe, Ont.
- Elmvale and Knox Church, Flos, Ont., Mod., Rev. W. A. Henderson, Hillsdale, Ont.
- Fort Frances, Ont., Mod., Rev. J. Stanley Flook, 367 E. Mary St., Fort William, Ont.
- Gairloch, Middle River and West River Station, N.S., Mod., Rev. W. H. Heustin, Hopewell, N.S.
- Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. W. Scott Duncan, Glace Bay, N.S.
- Hamilton, Ont., Calvin, Mod., Rev. Peter A. Dunn, 92 Charlton Ave. W., Hamilton, Ont.
- Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.
- Hastings, Havelock & Norwood, Ont., Mod., Rev. W. E. Smyth, Warkworth, Ont.
- Hensall, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.
- Holstein, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.
- Indian Head and Qu'Appelle, Sask., Mod., Rev. Norman D. Kennedy, 2234 Angus St. Regina, Sask.
- Iroquois & Dixon's Corners, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.



Kemptville & Oxford Mills, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.  
 Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.  
 Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.  
 Martintown & Williamstown, Ont., Mod., Rev. M. N. McDonald, Avonmore, Ont.  
 Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.  
 New Glasgow, N.S., St. Andrew's, Mod., Rev. Dr. W. A. Cunningham, 305 Washington St., New Glasgow, N.S.  
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 Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.  
 Penetanguishene & Wyebridge, Ont., Mod., Rev. A. C. Stewart, Midland, Ont.  
 Pictou, N.S., St. Andrew's, Mod., Rev. S. J. Macarthur, Stellarton, N.S.  
 Port Dover, Ont., Mod., Rev. W. H. Fuller, Jarvis, Ont. (Stated Supply).  
 Prince Albert, Sask., St. Paul's, Mod., Rev. E. S. Mackay, Tisdale, Sask.  
 Red Deer, Alta., Mod., Rev. R. A. Sinclair, Innisfail, Alta.  
 Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.  
 Ross & Beachburg, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.  
 Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S.  
 Sherbrooke, Que., Mod., Rev. Dr. A. S. Reid, 3485 McTavish St., Montreal, P.Q.  
 South Mountain and Mountain Station, Ont., Mod., Rev. Wallace Mackinnon, Winchester, Ont.  
 Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.  
 Streetsville, Ont., Mod., Rev. C. J. MacKay, 154 Annette St., Toronto, Ont.  
 St. Mary's, Ont., Knox, Mod., Rev. B. L. Walden, 46 Church St., Stratford, Ont.  
 St. Thomas, Ont., Knox, Mod., Rev. T. J. Watson, 332 St. James St., London, Ont.  
 Sydney, N.S., The Presbyterian Church, Mod., Rev. W. Scott Duncan, Glace Bay, N.S.  
 Woodlands, etc., Ont., Mod., Rev. R. Millar, Finch, Ont.

#### Calls

Bracebridge, Ont., to Rev. Robert H. Armstrong, Neepawa, Man.  
 Erin & Ospringle, Ont., to Rev. J. McKenzie, Bradford, Ont.

#### Inductions

Avonton, Ont., Rev. A. J. Preston, Penetanguishene, Ont., Sept. 9th.

Brandon, Man., First, Rev. Kenneth McLean Glazier, Sept. 17th.  
 Teeswater, Ont., Rev. Donald B. Cram, Dutton, Ont., June 17th.  
 Toronto, Ont., Melrose Park, Rev. D. C. McLelland, Pt. Alberni, B.C., Sept. 16th.

#### Deaths in the Ministry

Rev. A. B. Winchester, D.D., Toronto, Ont., died Sept. 5, 1943.

### INTERNATIONAL S. S. LESSONS

#### LESSON—OCTOBER 10

##### Reverence for God

Exodus 20:3-7; Matthew 4:10; 6:9;  
 John 4:23, 24

Golden Text: God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

#### LESSON—OCTOBER 17

##### Jesus and the Sabbath

Exodus 20:8-11; Isaiah 58:13, 14;  
 Mark 2:23; 3:6

Golden Text: And he said unto them, The sabbath was made for man, and not man for the sabbath.—Mark 2:27.

#### LESSON—OCTOBER 24

##### Honoring our Parents

Exodus 20:12; Luke 2:48-51; Mark 7:6-13;  
 John 19:25-27

Golden Text: Children, obey your parents in the Lord: for this is right.—Ephesians 6:1.

#### LESSON—OCTOBER 31

##### Bible Teachings on Abstinence

Leviticus 10:1, 2, 8-11; Proverbs 31:4, 5;  
 Luke 1:13-16

Golden Text: Beware, I pray thee, and drink not wine nor strong drink.—Judges 13:4.

#### LESSON—NOVEMBER 7

##### The Sacredness of Human Life

Exodus 20:13; Matthew 5:21-26, 38-45

Golden Text: Whosoever hateth his brother is a murderer.—I John 3:15.

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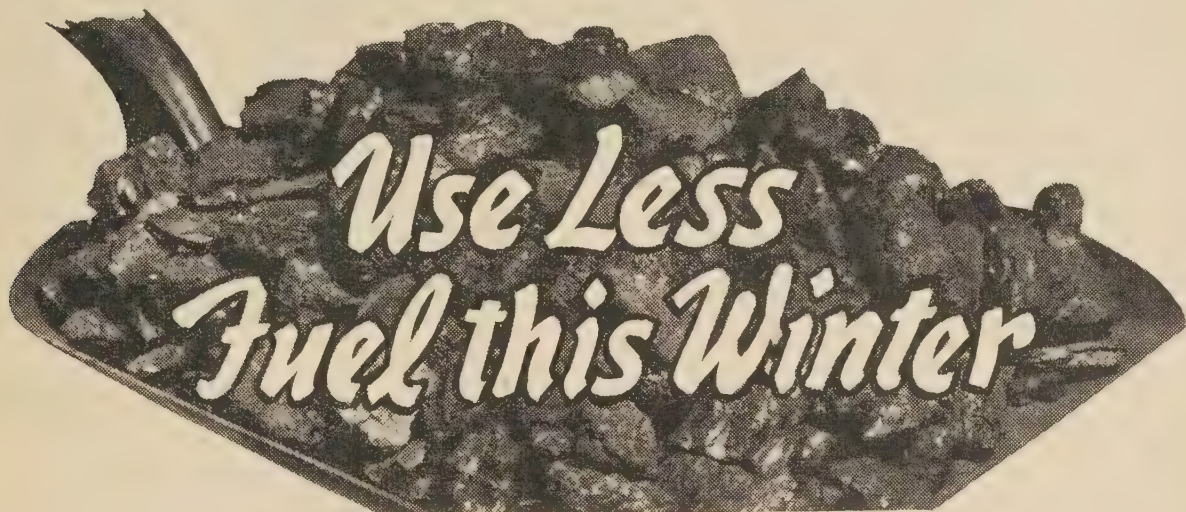
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Canada's winter fuel outlook cannot but be viewed with alarm by all who have the public welfare at heart. The exodus of miners to the armed forces and other industries, strikes in American coal fields, inadequate transportation facilities and unprecedented demand for fuel have created a national emergency. If all are to share alike in available supplies, all types of consumers of hard and soft fuels for heating purposes will have to average at least 20% LESS fuel this winter than last.

In view of the fact that the churches are not only large users of fuel, but a power for good in every community, your Government is looking to them to assume leadership in fuel-saving—both by practical example and appeal to members.

It is confidently expected that every church will devise its own ways and means of saving the prescribed one ton in five, but as a measure of assistance to this end a series of suggestions is here offered:

## 10 SUGGESTIONS

1. Hold all week-night meetings on consecutive evenings—the first 3 or the last 3 nights of the week.
2. Have choir practice, Ladies' Guild, Scouts, Vestry meet in the Sunday school—some such meetings could be held in private homes.
3. Consideration might be given to suspending some

week-night meetings during the emergency period, if it is not feasible to meet in homes.

4. If, on Sundays, an hour's heating could be saved in the morning and the heat turned off before nine P.M., considerable fuel-saving would be effected.

5. This winter determine to main-

tain a temperature below 70°; 68° is the maximum both for health and patriotism.

6. Many churches, through simply increasing the efficiency of their present heating equipment, could save 20% fuel.

7. Give consideration to union services. Prayer

meetings especially could be held unitedly by different churches.

8. Consult your fuel supplier regarding the possibility of using at least a percentage of lower grade fuel than you normally use.

9. Some steam-heated churches could close off valves right at the

boiler when the building is not in use.

10. Your janitor is a key man in any fuel-saving plan. Accordingly, it is recommended that you endeavour to get a qualified engineer to check over your heating system with him and advise the most efficient means of operation.



THE DEPARTMENT OF MUNITIONS AND SUPPLY

Hon. C. D. HOWE, Minister



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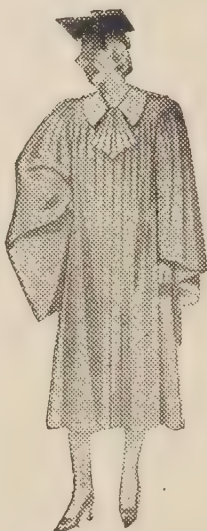
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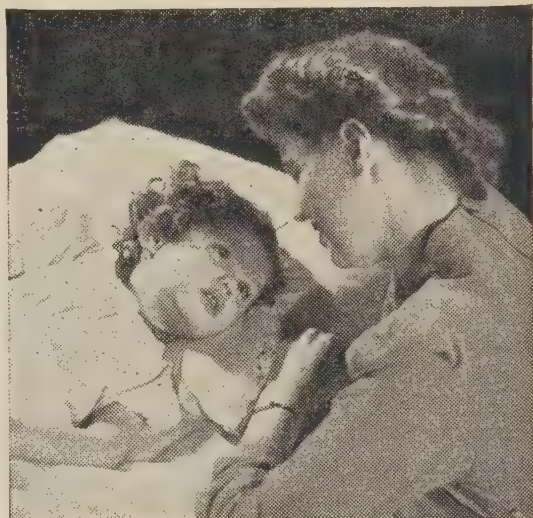


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The Montreal Presbyterial of The Women's Missionary Society would be glad to receive the names of Presbyterian young women in the Armed Forces who may be stationed temporarily, or on leave, in Montreal. Please communicate with the Board's Secretary for War Services.

Mrs. Charles Johnson,  
463 Strathcona Avenue, West-  
mount, Montreal. Phone We. 1530.



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2	1	" 5 and 6 years old
1	1	" 6 and 7 years old
0	1	" 7 and 8 years old
2	0	" 8 and 9 years old
0	1	" 9 and 10 years old
3	0	" 10 and 11 years old
0	2	" 11 and 12 years old
2	0	" 12 and 13 years old
2	0	" 13 and 14 years old
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Editor: Rev. W. M. Rochester, B.A., D.D.

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He who would eat the kernel must crack the shell.

The closer our alliance with the virtuous the better.

Nothing in this world comes to those who will not work.

Whatever may befall us may be surmounted by enduring it.

Our acts make or mar us; we are the children of our own deeds.

Do not fear opposition; a kite rises against, not with the wind.

Prayer supplies a steady flow of sustaining power in daily life.

A speculative despair is unpardonable where it is our duty to act.

Jesus by His example teaches us to see the glory of familiar things.

Prayer, like radium, is a source of luminous, self-generating energy.

Great privileges never go save in company with grave responsibilities.

A long novitiate of acquaintance should precede the vows of friendship.

Aggressive fighting for the right is the greatest sport the world knows.

In great straits when hope is small, the boldest counsels are the safest.

The rut differs from the grave only in that the latter is a little deeper.

There are thousands willing to do great things for one to do a small thing.

The habit of sincere prayer will very noticeably and profoundly alter life.

Go often to the house of thy friend, for weeds soon choke the unused path.

True prayer is a way of life; the truest life is literally a way of prayer.

Failure is good for the spirit since it teaches the mind to look inward for content.

Weep not that the world changes. Did it keep a stable changeless state 'twere cause indeed to weep.

National destiny in the long last is determined by the desires, understanding and will of the common people.

Confession of faith is unconditional declaration of loyalty. On this confession rests the Christian community.

The chief requirement of a successful missionary is a goodly portion of God's loving yearning over the souls of men.

The weakness of our religion is often its lack of quiet thus depriving God of the opportunity to possess our souls.

It is not the function of religion to answer all questions but to impart courage to go forward in the face of life's perplexities.

Train up a child in the way he should go and when he is old he will not depart therefrom.

Only the teachable can be taught, only the humble lifted up, only into the outstretched hand can the gift be put.

There is nothing, no, nothing, innocent or good, that dies and is forgotten; let us hold to that faith or none.

An alarming weakness of our time is that our Christian activities outstrip our Christian experience and our Christian faith.

He who, professing Christianity, fails in the fundamental duties of rectitude and service has denied the faith and is worse than an infidel.

Christ's sacrifice cannot be unlike anything else in the world; it is the very type of what must be done by the spirit of Christ in every human being.

Three elements enter into the making of a great man: that which ancestry gives, that which opportunity offers, and that which a man's own will creates.

The secret of contentment does not lie in despising what we have not but in the will to do without whilst acknowledging all good and all delight the world holds.



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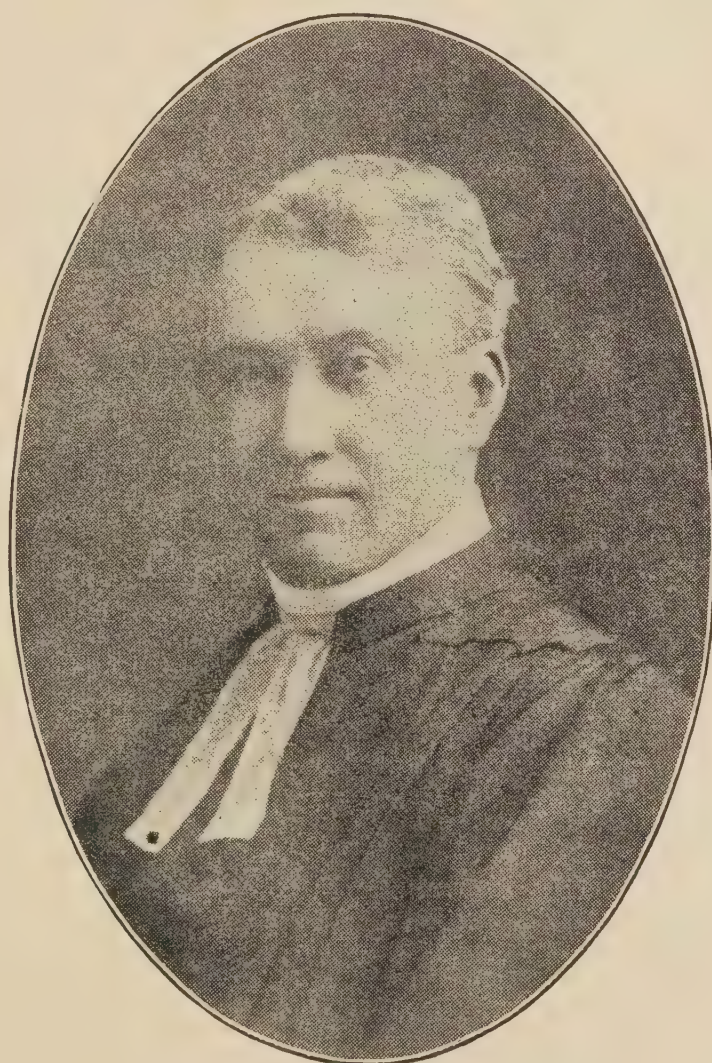
*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, NOVEMBER, 1943

No. 11



Rev. D. T. L. McKerroll, D.D.



# Doing Your Bit by Saving

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### REV. A. M. HILL, M.A., Ph.D., D.D.

Dr. Hill was the minister of First Presbyterian Church, Verdun, and Chairman of the General Board of Missions of our Church. Following his western tour, which was reported in the Record, he was compelled to place himself under medical care and enter the hospital in Montreal. Though everything was done for him by way of medical and surgical attention, he failed to respond and death took place on Saturday night, the 9th of October.

News of this sad event came too late to make extended reference to Dr. Hill in this issue of the Record but opportunity to do so will be afforded in the next number.

### BUDGET RECEIPTS To September 30, 1943

Synods	1942	1943
Maritimes .....	\$ 7,449.43	\$ 7,669.96
Montreal and Ottawa .....	23,462.76	25,306.23
Toronto and Kingston .....	52,916.73	56,618.63
Hamilton and London .....	32,009.70	32,536.80
Manitoba .....	2,001.22	2,196.13
Saskatchewan .....	1,782.64	1,766.98
Alberta .....	3,147.60	4,489.06
British Columbia ...	4,610.27	4,604.72
	<hr/>	<hr/>
	\$127,380.35	\$135,188.51
Sundry .....	850.96	2,156.11
	<hr/>	<hr/>
	\$128,231.31	\$137,344.62



# The Presbyterian Record

VOL. LXVIII

TORONTO, NOVEMBER, 1943

No. 11

## EDITORIAL

REV. D. T. L. MCKERROLL, B.A., D.D.

SOME years ago we witnessed a pathetic spectacle. It was that of a stalwart, robust man in a decline. He appeared to waste before our eyes and with such swift pace latterly as to lead us to conclude that any day we should hear of his surrender to what seemed to be the inevitable. Not so, however. He kept steadily on and then the tide evidently turned and progress toward recovery was so steady that in what appeared to be a comparatively short time he was almost his old self and pursued his work with vigor. The striking feature of this recovery was that, humanly at least, it was brought about by the man himself. So far from surrendering to his trouble he had deliberately taken the measure of it, diligently studied all material that bore upon his condition, and finally adopted a regimen, which though often an occasion of raillery by his intimate companions, he followed without swerving. It was apparent that recovery was due in the main to his intelligent study of himself and his strong resolution. That man was Rev. Dr. D. T. L. McKerroll, whose death our Church mourns, for he was a wise and devoted servant, a successful minister, a capable administrator, a man of high character, an ex-Moderator of the General Assembly.

His resoluteness was again manifest in his last decline for with grim determination he carried on his work in the office of the Pension Board and even accepted preaching appointments. If enquiry was made about his health the answer was unvarying, "Never felt better in my life," accompanied by a characteristic toss of the head. His last public address was given in Calvin Church, Toronto, on Sunday, September 12th, when he delivered the sermon in the evening for the minister, Rev. Joseph Wasson, then recovering from a serious illness; and it was a message that will not readily be forgotten for although his weakness was apparent there was a valiant note in his voice that was very effective in em-

phasizing the main points of the sermon. It was a message of encouragement based upon the words, "Be of good cheer," a fine farewell, though neither he nor the congregation apprehended it as such. He was last in the office on the 21st of September, nine days preceding his death, and upon those of his companions who saw him depart that day the impression was strong that they would see his face no more; and so on the night of September 30th, in St. Joseph's Hospital, Toronto, he crossed to the other side.

That feature of his character evident in sickness was apparent in his work. To this we referred when writing about him at the time of his election as Moderator:

"When he came to Victoria Church, Toronto, he knew not what he had undertaken. That was a time of depression too and the congregation suffered. A new church had been built but the obligations incurred could not be met and six weeks after his induction he learned that foreclosure proceedings were in process. A payment was immediately necessary to stay proceedings, and on Sunday an offering was taken. The minister sent the managers out to count the offering, requiring the doors to be closed meanwhile. The amount not being sufficient the congregation was not dismissed until the necessary sum was obtained. Further effort by canvass enabled the congregation to send one of their number to Montreal carrying a bag containing cheques and cash covering arrears to be handed to the company holding the mortgage. Then time was given, and in 1917 the church was cleared of debt, and soon thereafter had a sum of \$25,000 to apply on a new Sunday School building."

A further test came at the time of Church Union for then, although the congregation remained Presbyterian, the loss suffered was very heavy. A large number who had for many years been among his closest friends, most efficient and faithful workers, as elders, managers, Sunday



School teachers, and leaders in various departments left to enter the United Church.

In the service he rendered the Church at the time of the disruption of 1925 he was not only a resolute but an enthusiastic defender of The Presbyterian Church in Canada.

His service on behalf of the Pension Fund of our Church brings to the front his strength of character. To his clear thinking, his capable advocacy and persistence, though there were many had a share in the enterprise, is largely due the fact that the Pension Board could report to the last General Assembly:

"After the division of the property at the time of the disruption the Pension Fund received only \$463,642 from the old Aged and Infirm and Widows' and Orphans' Fund and notwithstanding the difficult years the Pension Fund has reached the capital sum of \$866,406.64."

As a minister within his own parish he was a faithful and unwearied worker. In sympathy with his people, his ministry was most helpful. This is illustrated in the growth of the church which in the year of his 25th anniversary had a membership of 1,300. The Sunday School too was noteworthy. On another occasion we made mention of two classes, the Men's Bible Class, conducted for two years by Mr. W. R. Taylor, now Professor Taylor of the University of Toronto, and the Boys' Class, with Mrs. McKerroll as leader. From these two classes many of the best young men of the congregation went forth to take their part in the world war. The total enlistment from the congregation was 399 men and women, of whom fifty-five young men made the supreme sacrifice. Mrs. McKerroll's class also made a very substantial contribution to the number of those in the ministry of our Church.

Dr. McKerroll was also a faithful member of Presbytery and took an active interest in church extension and evangelistic work. In 1909 he spent three months in Saskatchewan in the latter form of service. He served on the Board of Missions for years and on other Church committees. For several years he was President of the General Ministerial Association of Toronto.

He was a Canadian, born at Owen Sound, Ont. He passed through Public School and the Collegiate Institute to the University of Toronto from which he graduated in 1899. His theological course of three years was taken in Knox College immediately following his University course. His first sphere of labor was at Sutton West, Ont., where he spent three and a half years. Lucknow, Ont., next claimed his services and there he spent five and a half years. The feature of this ministry was the great development in the congregation of mis-

sionary interest. Then in 1910 he accepted a call to Victoria Church, Toronto, where his ministry extended over 27 years. He has enjoyed distinction in the Church having served as Moderator of Presbytery, Synod, and the General Assembly. It was in 1935 that he was elected to the Moderator's chair of the General Assembly. In 1928 Knox College bestowed upon him the degree of Doctor of Divinity.

Following his retirement in 1937 he ministered to the congregation at Niagara-on-the-Lake, where he was instrumental in restoring and redecorating the historical church there. After his withdrawal from that congregation he devoted himself mainly to his work on the Pension Board.

The funeral service was held in Victoria Church, Toronto, Monday, October 4th. Rev. A. Gordon Macpherson, acting for the Moderator of Presbytery, Rev. J. B. Thomson, presided. Addresses dealing with the personality and work of Dr. McKerroll were delivered by Rev. C. J. MacKay, minister of Victoria Church; Rev. Dr. J. S. Shortt, Rev. Principal Dr. F. Scott Mackenzie, and Rev. Richard Davidson, D.D., formerly Principal of Emmanuel College, a classmate of Dr. McKerroll's. Rev. Dr. N. A. MacEachern and Rev. Dr. J. W. MacNamara also took part in the service. Immediately after the service the body was taken to Owen Sound where on the day following a second service was held in the Presbyterian Church there. The minister, Rev. Ross Adams, presided and the tribute to the deceased was made by Rev. Dr. N. A. MacEachern. Rev. C. J. MacKay, minister of Victoria Presbyterian Church, Toronto, and Rev. C. H. MacDonald of Lucknow took part in the service. Messages of sympathy were read from Hon. Albert Matthews, Lieutenant-Governor of Ontario, and from Right Hon. W. L. Mackenzie King, Prime Minister of Canada, and the Moderator of the General Assembly, Rev. Dr. H. B. Ketchen. Interment was at Owen Sound.

#### FRANK C. LAUBACH, Ph.D.

THIS is the name of a distinguished man who visited Toronto recently and delivered a number of addresses, the last of which was to a large gathering in Bloor Street United Church, Toronto, a gathering representative of all denominations. He is described as an author, educator, psychologist, and Christian missionary, and a Christian missionary he is pre-eminently with a specialty by which the proclamation of the Gospel of Christ among peoples of alien tongues is given a special impetus with a promise of such progress in the work as has hitherto been undreamed of. Because his sphere of labor was in the Philippine



Islands and notably among the Moros, he has been proclaimed the Miracle Man of the Moros. His specialty is that of simplifying the study of languages, the origin of which is given in the following statement of his experience in the study of the Moro tongue:

"Finally, almost by accident, he hit upon what he calls the key. He noted that there are only sixteen consonants in the Maranaw dialect and that four words, each with four syllables, had all these consonants. Combining these syllables with various vowels brought the solution, and the illiterate Moro adult was taught to read in a comparatively few hours."

The success of this system is further reported:

"I have seen Dr. Laubach sit down with some old Moro, dato (chief) who had not had a bath in months, and in an incredibly short time teach him to read; and I have seen men's faces light up as they discovered that they could read. For thousands of years, their people had lived in darkness; now they moved into the light."

Thus began his great work of enlightening those in his special field who sat in darkness. The benefit, however, was not to be limited to the Moros. Neighboring provinces, witnessing his work, became deeply interested and "the Governor-General, Senators, and educators throughout the Philippines studied the plan and asked Dr. Laubach's help on other dialects.

"Then calls came from other lands, from India, where he has been twice; from Ceylon, Malaysia, Turkey, Africa, Mexico, South America. He has worked on charts in Hindi, Marathi, Telegu, Tamil, Urdu, Dholo, Swahili, and other dialects. Some forty languages have had his system adapted to them." This field of opportunity, therefore, is immense.

(The above quotations are from *Miracle Man of the Moros* by Enoch Bell).

We quote from *The Silent Billions Speak*, a book from the pen of Dr. Laubach:

"Three out of five of the human race cannot read or write. This was the startling revelation in 1927 by James F. Abell of the United States Bureau of Education. In Asia and Africa alone over a billion people are illiterate, nine persons out of every ten, half the human race." The tragedy of this, the book says, is that these illiterate are silent, forgotten and the victims of suffering that is remediable . . . "The most bruised people on this planet, the naked, the hungry, the fallen among thieves, the sick, the imprisoned in mind and soul, are the twelve hundred million illiterates, three-fifths of the human race. At least a billion are virtual slaves. India, for example, in 1941 had over 340,000,000 of illiterates. Eighty-eight per cent were

feeble and almost every illiterate is in debt all his life and his children and his children's children after him."

The mind can scarcely grasp the possibilities through this discovered system of mastering languages. The missionary viewpoint, however, should be kept steadily in mind. This is a means to an end and it is a specially effective means according to Dr. Laubach, because of the commendation of Christianity consequent upon intimate and sympathetic relationship between the Christian teacher and his pupil.

It ought not to be forgotten that Canada also had its language-miracle man in the person of Rev. James Evans, a missionary to the Indians of the North-west, who invented the Cree syllabic which became so effective a means of acquiring the language that it was said the "eager students elated to find that they could read and understand the meaning of the syllables after half an hour's teaching soon became teachers of others." It is just a little less than a century ago that James Evans completed his earthly labors.

Considered apart from its evangelizing work does not this educational undertaking, begun in missionary enterprise and carried on under church auspices, irresistibly appeal to all—to some to revise their estimate of the Church's service in foreign lands and to others to support more heartily and generously her overseas missions.

#### THE LEAGUE OF NATIONS SOCIETY

THIS is an organization in Canada which aims not merely to maintain the ideals of The League of Nations in its purpose to serve the world after the Great War but to do its part in the effort to establish world peace on a sure base after the present conflict.

The statement is often made that the League of Nations failed. This is true if we look upon it as not having attained in full the high ends it had in view. In the sense of having accomplished nothing that statement is not true. It has accomplished much, vastly more than the average person conceives. That the League exists and is to a large degree active is evident from the fact that Canada, as its share of expenses of operating what is left of the big machinery, has voted the sum of \$125,700 for 1943, a substantial increase over that of 1942, when the contribution was \$97,500. The necessity for the increase lies in the fact that nations under German control had abandoned the League and the contributions of the remaining nations had, consequently, to be larger to meet this reduction in income. Splendid service is being rendered under its auspices through its Departments



of Labor and of Medicine. These are noteworthy.

"The International Labor Organization is an association of nations financed by governments and democratically controlled by representatives of governments and of the organizations of management and labor . . . Its office acts as a secretariat of world information and research centre and a publishing house. It is staffed by experts of more than twenty nationalities whose knowledge, experience, and advice are available to the member nations."

The value of this service surely must be great. Recently many in Toronto who took advantage of a public meeting of the League of Nations Society of Canada heard two addresses, one by Mr. Lindsay Rogers of Columbia University, Assistant Director International Labor Office, and the other by Surgeon Captain H. Best, Professor of Physiology, University of Toronto, Director and Professor, Banting-Best Research Department. Dr. Best, now in naval service, recited the recent accomplishments of the League in combating the scourges of yellow fever and malaria. This was a thrilling story. The financial requirements of this campaign were met by the Rockefeller Institute, New York. This gathering was an evidence that the League of Nations Society of Canada is active. Its Bulletin publishes a message from Lord Cecil to the Society in which he said:

"I am glad to receive evidence that the League of Nations Society in Canada is still in full vigor. Its assistance in getting proper terms of peace may easily be of the greatest importance."

It is worth noting also what Winston Churchill has had to say, quoting again from The Bulletin:

#### Causes of "Failure"

It is said that the League of Nations failed. If so, that is largely because it was abandoned, and, later on, betrayed, because those who were its best friends were, till a very late period, infected with a futile pacifism. Because the United States, the originating impulse, fell out of the line; because, while France had been bled white, and England was supine and bewildered, a monstrous growth of aggression sprang up in Germany, in Italy and Japan. We have learned from the hard experience that stronger, more efficient, more vigorous world institutions must be created to preserve peace, and to forestall the causes of future wars.

This Society, therefore, may very worthily expect the deep interest of all the churches and their effort in whatever lies within the scope of their mission and opportunity to encourage the organization and promote its high aims.

## THE PRINCETON CONFERENCE

Frank Selkirk Morley

THE meeting of the Commission of the Federal Council of the Churches of Christ in America "to study the basis of a just and durable peace" took place at the lovely Princeton Inn during some of the hottest July days I have ever experienced. Fourteen countries were represented at the Round Table in an amazing demonstration of the Christian "blood brotherhood" that, amid all the bitter tensions of war, could work in disregard of national distinctions. At my left was Professor Eagleton of New York University, one of the shrewdest minds of the Conference. At my right was Canon Hodgson of Oxford. Nearby was the enormous and enormously likeable Dean Warren of New Zealand and close to him sat the Moderator of the Presbyterian Church in Australia, Robert Macaulay, who had flown over by special arrangement with General MacArthur. The gracious Christian gentlewoman, Dr. Wu, President of Ginling College and third most influential woman of China, occupied a chair across the room from her countryman, Dr. Lew, whose sadly frail body houses a brilliant mind. Across the table the Japanese Hachiro Yuasa spoke briefly and then with an undercurrent of great sadness, for his wife and child are in Tokyo, but his Christian spirit, realism and sharp intelligence are unsurpassed. Near him a Pole, Baron de Ropp, sits close to the German, Ernst Meyer. Down at the end of the table we have the outstanding personality of the Conference, Mr. John Dulles, Presbyterian layman, Chairman of the Commission, and international lawyer of great repute. A man of great kindness and obvious sincerity, remarkably able, he is unquestionably one of the greatest Americans of his day. Indeed the sixty-one delegates had been carefully chosen and the Conference possessed great ability. In that galaxy of brilliant personalities were the affable Dr. Van Kirk, the dynamic Dr. Nolde, the efficient Chairman, Bishop Oxnam, Dr. Harold Cockburn, minister of St. Michael's Church of Dumfries, who warmed our hearts with his robust, kindly speech, the Rt. Hon. Isaac Foot, Member of His Majesty's Privy Council, of encyclopedic memory and vast experience, who could not get used to our luxurious menus or hard seats; Sir George Sansom, ablest of men, yet of charming mildness and simplicity, and Dr. Sisco, outstanding Canadian delegate with forthright speech cutting to the heart of truth, yet with warmth and goodness.

Papers distributed prior to the Conference served as basis for discussion. The final report first declared faith in a moral



world order, "fundamental and eternal", and if "mankind is to escape chaos and recurrent war, social and political institutions must be brought into conformity with this moral order". The Six Pillars of Peace were re-stated: the peace must make provision for a political framework for the continuing collaboration of the United Nations and, in due course, of neutral and enemy nations; for bringing within the scope of International agreement those economic and financial acts of national governments which have widespread international repercussions; for an organization to re-adjust the treaty structure of the world; for a goal of autonomy for subject peoples under international supervision; for controlled military establishments; and for the right of individuals to religious and intellectual liberty.

The statement **To the Church** was a call to fellowship, to take advantage of the challenge of the times to display Christian community, to restore faith in values and re-discover true loyalties, to create a common ethos for political and social justice, and to call the governments to moral responsibility under God. The Church must educate members to accept the responsibilities of Christian citizenship and to demand Christian conduct and policy from their representatives. A statement on Russia was difficult to draft, but all agreed that the Christian Gospel was necessary to the salvation of the world and therefore "we seek in Russia, as elsewhere, conditions of spiritual and intellectual liberty which will make that possible and we eagerly look forward to the day when Christians in Russia may freely and in organized form join with Christian bodies elsewhere in ecumenical fellowship." As for Germany, "the aggressor, Christianity involves reconciliation on the basis of justice, and the meeting of a spirit of repentance with a spirit of forgiveness." The danger here is that revenge may continue the entail of hatred or a sentimental "mercy" may prevail which does not protect devastated people or generations. The terms exacted from Japan "must not be carried to the point where Japan would be deprived of hope or prospect of economic survival and of re-admission into international society with its consequent rights and duties." It was urged that liberal and moderate elements should be encouraged, but destruction of the monarchy was not suggested as this might militate against reconstruction.

The question of colonies, especially India, had long discussion with little fruit. It is a matter for profound regret that **Responsible Government** is so little understood. A further deficiency of the Conference was lack of appreciation of the factors of tar-

iffs, immigration, international finance, and economic imperialism, in post-war reconstruction. If more representatives from Eurasia had been present, these matters would have had first place on the agenda.

**The Message to the Many Christians in War-Torn Lands** is an exquisite and pathetic prose poem, one of the most beautiful documents of the war. I do not envy the man who can read it without misty eyes . . . "We want you to know our deep sense of obligation to you. Despite long years of attempted suppression and oftentimes of persecution your faith in God as revealed by Jesus Christ has not weakened. Indeed, it has grown stronger until it is now a flaming symbol that all men see . . . You have taught us to see better the true meaning of life and what it is that is worth striving for and, if need be, dying for. You have shown us the practice of human fellowship. We are ashamed that we have done so little where you have risked so much. We have pledged ourselves to new efforts to prevent intolerance anywhere and to secure recognition of the essential dignity of human beings everywhere, without regard for nation, race, or creed. We long to come to you in person and to bring you some material succor and to receive from you the further stimulus of your spiritual vigor . . . May the Lord God strengthen your faith and our faith, that we may better serve His holy purpose."

And here in all her glorious splendor, despite all limitations of mind and hardness of heart and dullness of soul in our small lives, in all the shining of her radiant garments, stood the beautiful Bride of Christ, the wondrous Christian Church.

## BUILDING THE HOME FRONT

Rev. H. M. Coulter, B.A., Th.B.

**A**MID the noise of battle in the far distant places where our young men serve, giving sweat, blood and tears, young Canadians are willing to die for Canada. We who stay at home read of their heroic devotion. Is the struggle a passing show for us, or does it grip our hearts and move our wills to a greater love of Canada and the Christian way of life? If the fight is to secure Christian principles and the four freedoms, it can do so only as we make it a personal matter. While others are dying, it is for us to live for the Christian way. If the faith is to conquer we need to dare, to dare again, and always to dare. A living faith alone can save the world for Christ.

The front line of the Home Front is the Christian Home, and the true strength of the Church comes from within the home. The boys and girls who are faithful in Sunday School are those who come from homes which are interested. Where there



is indifference on the part of parents there is irregularity on the part of children. The children who drop out of Sunday School and church-centred activities in the early teens are those whose parents are indifferent to spiritual things. It is observed from all church reports and statistics that the home, today is the weakest part of our church life.

Every Christian should be alarmed at the state of the Church. The truth should hurt, until we do something about it. Let the light of God's Word shine once more in the home and family life. It will reveal short-comings and unfaithfulness. It will teach, and stir up faith and prayer in our midst. The fact is we must teach our children or die. If we have not religion in the home we will not have it long in the pew. The Presbyterian Church has a great tradition of being a Family Church, but we must make it more than tradition. Today we realize that the home is the bottle-neck on the road to the Kingdom of God. A straight highway needs to be made so that every child shall receive care for his whole life, physical, mental, and spiritual. The medical profession has contributed greatly to the care of the body, and has given to us the healthiest children the world has ever known. The Public School system has evolved an educational system second to none. The Church has sought by its preaching, and teaching, and living to give the children a Christian faith. These outside agencies cannot take the place of the home, nor can the home delegate its authority.

The standards of our Church clearly state the duty and responsibility of the Christian Home. One needs to read carefully and reverently the vows which parents are asked to make when presenting the children for the Sacrament of Baptism:

In presenting your child for Baptism, do you make profession of your faith in God the Father as your Heavenly Father, in Jesus Christ as your Lord and Saviour, and in the Holy Spirit as your Sanctifier; and do you promise, in dependence upon Divine help, to instruct him in the truths and duties of the Christian faith, and by prayer, precept and godly example to bring him up in the nurture and admonition of the Lord?

The vows call for a personal commitment of the parents. The foundation of the Christian home is found in this vow, where God becomes our Father, Christ our Lord and Saviour, and the Holy Spirit our Sanctifier. Consecration is the starting point of the child's Christian education.

The second part of the vow calls for personal example and human effort. Every parent is to be a teacher of the Christian truth in the home. The weakness of our Church is the indifference to these vows.

They must become a living reality, not just something in the Book of Forms.

Let every Christian home in The Presbyterian Church in Canada live to the glory of God and His Kingdom. The Christian home will have grace before meat; it will set up a family worship centre, in which the Bible is read, and prayer is offered; it will reinstate the family pew; it will seek to practise day by day the Christian way of life. The Christ who blessed the home in Galilee still yearns to bless the homes in Canada.

ORPHANED MISSIONS

Contributions, 1943

Jan.	2—St. James, Winnipeg, Man.	\$ 5.00
	5—From a Trust Fund (E. H. Johnson) .....	50.00
	6—Hillsburg, Ont. ....	5.50
	8—North Bay, Ont. ....	1.00
	15—Prairie View, Sask. ....	5.00
Feb.	2—R.C.A.F. Chaplain .....	5.00
	3—Knox, Dutton .....	4.00
	19—Stroud, Ont. ....	1.50
	26—Ratho, Ont. ....	5.00
Mar.	2—High Park, Toronto .....	1.00
	9—St. Andrews, Victoria, B.C.	42.06
Apr.	10—Ancaster, Ont. ....	3.00
	15—Knox, Toronto .....	25.00
	19—Knox, Victoria, B.C. ....	20.00
	30—Briercrest, Sask. ....	2.50
May	7—St. Pauls, Moose Jaw, Sask. ....	5.85
	Knox, Moose Jaw, Sask....	5.86
June	4—Pres. of Winnipeg .....	8.75
Sept.	9—Rosetown, Sask. ....	10.00
	14—Willowdale, Ont. ....	3.00
	15—Cote St. Gabriel, Montreal Morningside, Toronto .....	5.35 20.00
	16—Lancaster, Ont. ....	7.58
	17—Mar, Ont. ....	5.00
	Winnipegosis, Man. ....	7.00
	Miss E. Steed, Prescott....	10.00
	Marion Bridge, N.S. ....	5.00
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	20—Cobourg, Ont. ....	10.00
	Ridgecliffe, Sask .....	3.75
	21—Caledonia, Ont. ....	8.00
	Davenport, Toronto .....	24.41
	22—MacVicar, Montreal .....	26.00
	Oakwood, Toronto .....	12.86
	Woodbridge, Ont. ....	20.25
	24—North Bay, Ont. ....	16.00
	25—Kingston, Ont., St. Andrew's .....	25.00
	27—Coleville, Sask. ....	15.00
	28—St. Paul's, Winchester, Ont. ....	21.50
	29—Maisonneuve, Montreal, Que. ....	25.00
	30—North Bay, Ont. ....	2.00
	Personal, J. S. Cuthbert....	100.00
		<hr/> \$582.72



## Fire on the Earth

THE fire of war, threatening, scorching, destroying! A holocaust that is no respecter of country or of continent! A judgment that makes the hearts of men to faint with fear! For the destruction of certain things we have no regrets. Their day of judgment was long overdue. *But there is grave danger to things we value.*

Worthwhile traditions are crumbling. Paganism is displaying a vitality, resourcefulness, and strength that makes the Church's effort look pigmy and puerile. Where the Church impresses thousands, Paganism wins its tens of thousands. *What can we do?*

There is one thing we must NOT do: we must not become defeatists—simply accepting the situation that the whole world lieth in the evil one and we must not disturb it. "Leave the poor old stranded wreck, and pull for the shore". To believe and to act in this way does not argue fellowship with Him, Who, when the world of the west was knocking at the door of the Kingdom, cried out: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me".

I am not suggesting that we should ignore the crisis of today. On the contrary, I urge you to look the facts straight in the face. Admit that the danger is real. Be alarmed and shocked by the present-day defection from those holy standards by which the best of men have lived. Then remember this Word of God: "I have set before thee an open door". The Christian's day of opportunity is not over. He is not yet come to the end of his resources. The grace and Gospel and Spirit of God are not withdrawn from the world. There is a river whose streams still flow for the gladdening of the city of God. *How to relate this confidence to the need and demand of our day—that is our problem.*

We believe that God-given opportunity is beckoning us. We have resources that have proved their saving and life-changing potency through many generations. You will find evidence and illustration of this in your own congregation, or community, where there are lives that, obviously, are intimate with holy things. But to maintain and to expand the influence of these resources, to open wide the door of opportunity that stands ajar, to go on the offensive for God, to be in deadly earnest in the matters of the Kingdom, to make men realize that the only unshakeable basis of their eternal salvation is God Himself, and to bring them to the certitude that God is All-Sovereign, and that His great and benign purpose is the undercurrent of all things—it is to this we are called. *How can we do it?*

Individually, Christians have a solemn responsibility in this matter. We must settle with God about His will for our single and separate lives. But we are members and adherents of a great Church. We worship, and serve, and give, in a congregation—an assembly of men and women and young people who value the Presbyterian tradition. Are we satisfied with the contribution that our congregation is making to the moral and spiritual welfare of our city, or town, or village, or country district? Does the community in which it is placed take it seriously? Or, are we regarded simply as another



church, to be used when required? There is no constraining, vital sense of Christian responsibility. When our neighbors attend they are not greatly impressed: certainly, we do not hear them say, "It was good for us to attend this church. For it was none other than the house of God, and the very gate of Heaven to our soul". *Why should this be?*

Perhaps the Board of the local congregation is hampered by inadequate financial support? Organization is ineffective. The Church's great mission is not understood. The House of God is simply a clearing station for all sorts of trivial and unimportant interests. The dazzle and glitter, and the applause of men lead us astray. The conversion of the sinful, and the building up of the children in the household of faith—the things for which Christ cares—do not appeal to us. *Why not examine the whole situation?*

To encourage you to do this is one reason for our commendation of *The Every Member Canvass*. Of course it is an instruction of the General Assembly. But the Budget and Stewardship Committee feels that this Canvass will do much for the Church, both locally and for its wider interests. Helpful suggestions on the subject are being sent to all ministers and clerks of Kirk-Sessions. We count on their loyal co-operation and help. But the ultimate success of the Canvass depends on *Every Member* of the Church. In all earnestness, therefore, we ask your prayerful and serious interest in this matter. Anything shoddy in Christian work or giving is a wound to the Body of Christ. Good living, generous giving, a willingness to do the work that lies to our hand, the preaching and hearing of the Word of God in the power and demonstration of the Holy Spirit—these are essential. Where these are present in the Church Christ will see of the travail of His soul, and the Kingdom of God will come, not in word or tongue, but in deed and in power.

T. J. WATSON, Convener,  
Budget and Stewardship Committee.

## SALUTE TO SEAMEN

Rev. Edward Bragg

**W**E must say at the very outset that it is impossible for us to over-estimate our indebtedness to the men "that go down to the sea in ships, that do business in great waters." (Psalm 107:23.) At no time is the work of the sailor an easy one, nor is his job to be envied. Sometimes it is said: Join the Navy and see the world. It is quite true that sailors do get around quite a bit but they see precious little of the world for all that; and have we ever realized how much a sailor is deprived of those things which to us are our very life-blood? I mean such things as normal home life, friendships, church relationships, and so on. Eugene O'Neill depicts this in his play: *Bound East of Cardiff*, when one of the sailors, dying on board, painfully utters his last words to his shipmates.

"This sailor life ain't much to cry about

leavin'—just one ship after another; hard work, small pay and bum grub; and when we git into port, just a drunk endin' up in a fight, and all your money gone, and the ship away again. Never meetin' no nice people, never gettin' outa sailor town, hardly, in any port; travellin' all over the world and never seein' none of it; without no one to care whether you're alive or dead."

And whilst I think that dying sailor has expressed in his last words the truth about sea-going, yet it is not common nor usual for the sailor to grouse and grumble. He is an altogether unique and lovable person, as a rule.

I am sure we all could not be sailors, nor take to the sea, but those who do nearly always keep to it and stick to the bitter end. Real sailors are most "at sea" when they are on land. Then they are just like



fish out of water. I was amused to read recently what an old seaman once said to his chaplain.

"I'm sick of the sea, Chaplain, and have quit many times. But each time the old itch comes back and off I ship again. This time I'm going to 'swallow the anchor' for good. I'll buy an oar, put it over my shoulder, and start hiking inland until somebody asks me what I'm carrying. Then I'll know I'm far enough from the sea not to be able to get back."

Even in peacetime the sailor's lot should never be forgotten. He is, as I have said, denied, by the very nature of his occupation, all the choicest things of life, home with its character-building influences, friendships and all that they can mean to one, and all the other pleasures which we landlubbers partake of and regard as part of our daily existence. In a word, seamen become **desocialized**. That is why they are so "at sea" when they are on land. That is why they stick to the sea, and are happiest most when they are sailing.

Most of us who wax enthusiastic about the sea do so because we do not know what a sailor's life is. We have, perhaps, taken a voyage or two and experienced every comfort sitting in deck chairs wrapped around snugly with blankets, and with every possible service at our command. If you are too tired to get up for breakfast you just press a button and it is brought to you. If you don't like one thing on the menu you can try another. Life on the ocean wave which embodies sports decks and swimming pools, jazz bands and all the conveniences of a luxury hotel does not qualify us to decide that it's a great life to be a sailor. A little imagination only is needed to make us aware that a sailor's life is not all honey.

Yet, withal, the sailor is very patient and good-humored, especially where passengers are concerned, and these latter can be very trying and exasperating at times. I like this story which illustrates somewhat what I have just remarked. "And you say these lifebelts are guaranteed by the company?" said the middle-aged lady to the third officer in command. "Absolutely, madam," he replied. "But," she went on, "supposing I wore one, and I went down for the third time?" "Well," said the officer coolly, "in that case, madam, the belt would become your own property."

But the sailor's lot in peacetime is heaven compared with his lot in time of war. We must think of the men who go down to the sea in ships now more than ever, for without them we are "sunk". The men of the Royal Navy, a gallant crowd, who day and night unceasingly plow the seas to keep the enemy at bay; the men of the Merchant Marines who keep going

to and fro, dodging mines and side-tracking submarines, to bring us the essentials and to take from us the goods that we must sell in order to survive,—these are the men to whom we are so deeply indebted, and for whom we can do so very little in return.

"Oh where are you going to, all you Big Steamers,  
With England's own coal, up and down the salt seas?"

"We are going to fetch you your bread and your butter,  
Your beef, pork, and mutton, eggs, apples, and cheese."

"And where will you fetch it from, all you Big Steamers,  
And where shall I write you when you are away?"

"We fetch it from Melbourne, Quebec, and Vancouver—  
Address us at Hobart, Hong-Kong, and Bombay."

"But if anything happened to all you Big Steamers,  
And suppose you were wrecked up and down the salt sea?"

"Then you'd have no coffee or bacon for breakfast,  
And you'd have no muffins or toast for your tea."

"Then I'll pray for fine weather for all you Big Steamers,  
For little blue billows and breezes so soft."  
"Oh, billows and breezes don't bother Big Steamers,  
For we're iron below and steel-rigging aloft."

"Then I'll build a new lighthouse for all you Big Steamers,  
With plenty wise pilots to pilot you through."

"Oh, the Channel's as bright as a ballroom already,  
And pilots are thicker than pilchards at Looe."

"Then what can I do for you, all you Big Steamers,  
Oh, what can I do for your comfort and good?"

"Send out your big warships to watch your big waters,  
That no one may stop us from bringing your food."

"For the bread that you eat and the biscuits you nibble,  
The sweets that you suck and the joints that you carve,  
They are brought to you daily by all us Big Steamers—



And if anyone hinders our coming you'll starve."—Kipling.

There are no channels nor ports as bright as ballrooms now, and these are days when "iron below and steel-rigging aloft" mean very little, and the truth has been forcibly brought home to us that the coming of steamers can be hindered, has been hindered. We shall not quickly forget the enemy's attempt to starve us out in British Guiana, to sink our ships as they came within the very sight of our shores; and I think we know now, more than ever, that in times like these we must endeavor to do with as little shipping as possible. We must grow more food for our own consumption. We must forego many of the food-stuffs to which we are so accustomed. We must be ready to release the ships for other and more important tasks until the war is over, but it's the men who go down to the sea in ships we are remembering especially to-day.

"Ships!" exclaimed an elderly seaman in clean shore togs. "Ships"—and his keen glance, turning away from my face, ran along the vista of magnificent figureheads . . . by the side of the New South Dock—"ships are all right; it's the men in 'em." So writes Joseph Conrad in *Mirror of the Sea*.

Yes, it's the men in 'em; and what a great and magnificent bunch they are, to be sure!

Shall we ever forget the epic battle of Narvik harbor which, as someone has said, "was to end in a Nelsonian victory whose exploits will remain indelibly inscribed on the scroll of Britain's naval prowess long after the triumphs of war's brutality have been expunged by the hand of humanity from the pages of history which it seeks to befoul." Capt. Warburton Lee signalled to the Admiralty:

"Enemy reported to be holding Narvik in force. Six destroyers, one submarine, many armed merchantmen. Channel may be mined. Please instruct."

The Admiralty threw back the responsibility upon the Captain of the *Hardy*. The message read:

"Take what course you choose about entering the harbor. The Admiralty will support you whatever happens."

Capt. Warburton Lee flashed back his immediate decision: "I attack at dawn." And attack he did, but he did not live to receive his award, the first V.C. of this war. His wife received it in his stead, "for gallantry, enterprise and daring," which her husband had shown "in command of the force engaged in the first battle of Narvik.

Another V.C. posthumously awarded was to Capt. Fogarty Fegen of the *Jervis Bay*.

Only a year or two before I had travelled on the *Jervis Bay* through the Mediterranean, so I can never forget her. Thirty-nine ships were making their way across the Atlantic when they were shelled by a raider of the *Graf Spee* type. The Rear Admiral, H. B. Maltby, the Commodore of the convoy, signalled to the other thirty-eight vessels from the bridge of his *Cornish City* to swing away from their eastward course out of the attacker's route. And all did, except one, the *Jervis Bay*. "I am going to attack," signalled Capt. Fogarty Fegen. "It's suicide; but it's magnificent," replied the Commodore as he signalled to the rest of the convoy to scatter. And so the *Jervis Bay* alone interposed herself between the Nazi battleship and her prey. "Every man on the *Jervis Bay* was at his action station. Some of them were mere youngsters; most of them had never been under fire before; but there were no signs of inexperience. They hauled ammunition about with clock-like precision. Smoke-grimed faces grinned cheerfully as their owners dodged shrapnel splinters, and when here a man, there a man, fell at his post, not a moan was heard, not a vestige of fear shown." (*The First Thirteen*.)

Well they held the enemy's fire, got up as close to him as they dared and kept him busy. They received shell upon shell and soon the *Jervis Bay* was nothing but a flaming inferno, but the flames were kept under control as much as possible to enable her to continue the fight and thus allow the rest of the convoy time to escape.

When the end was near, Fegen looked eastward and great was his joy when he could see no sign of the other ships. He, his crew, the *Jervis Bay* had done their duty. The ship was no longer able to give another blow and just as the Captain gave the last order *Abandon Ship* another German shell struck the deck where he stood. He fell, and was not seen again. "As the boats pulled away, saving only 65 of the 190, the *Jervis Bay*, duty done, lurched forward and slowly sank, a fluttering White Ensign of the British Navy lowering itself gently in the waters where forever sleeps Fogarty Fegen. Of the convoy, 33 ships reached safety. Fogarty Fegen had died; they lived. Posthumously he was awarded the V.C. 'for valor in challenging hopeless odds and giving his life to save the many ships it was his duty to protect.'"

And remember when H.M.S. *Courageous* was destroyed by a German submarine, the Captain calmly issued orders until the last minute, and when last seen was standing on his bridge saluting the White Ensign.

Yes, those are the men who go down to the sea in ships. A great crowd, a more heroic and selfless lot you never saw.

I have said nothing of those who are



forced to abandon their ships and are set adrift in boats to range over the high seas until help is forthcoming. Some reach land successfully. Some are rescued; but many others neither reach land nor are rescued. Many die through want of food and water, and through exposure. Here, in unromantic language, are extracts from a Log kept by the crew of the Lahaina, a freighter sunk by a Japanese submarine. It shows the fibre of the men. They were adrift in the Pacific for ten days, 34 men in a life-boat built for half that number.

Dec. 11, 1941. 11.40: Submarine broke surface on starboard quarter 500 yards distant. Lee boat shot away. All hands in No. 2 lifeboat. Lowered under continuous fire by submarine. 11.45. Clear of ship. Shell splinters falling all about boat but none hitting . . . All hands in good spirits.

Dec. 19: Hilliard Moore died from exposure. Committed to deep with appropriate ceremony. Herman Freedman, A.B., collapsed. Dinner: one biscuit, one half-lemon (last of lemons), one half-cup water. Crew bailed continuously.

Dec. 20: Two men drank salt water. Became ill. Boat took two heavy combers, nearly capsized. Albert Lundquist, A.B., overboard. Rescue impossible because of combers.

Dec. 21: Concezio del Tinto, oiler, overboard. Rescue attempted, unsuccessful. Herman Freedman died. At daybreak made landing . . . on Island of Hawaii. Thirty men survived. Four men dead. (The Reader's Digest, May, 1942.)

Ten days later every surviving man was at sea again. Why do they do it? Why do they take such risks? For money? Not at all. A sailor's pay is nothing to write home about. For glory? Such an idea would never enter a sailor's head. Then, why? Because the sea is in his veins, and in time of war, he is ready to risk his life for the freedom of the seas, to make safe and uneventful voyages for all. That's why. As one seaman said to a landlubber:

"We got a better idea of what we're fighting for, son, than you have. You've only read about it. We've been in Axis ports and seen what they do to people. Talk to the guys who were in Norway and France and Belgium. What they seen ain't nice. We know we got to win this war."

The sailor is so lovable because he is so unselfish; and he is so unselfish, I think, because he is so religious. No, I don't mean religious in the sense that some people do. He is not wishy-washy, namby-pamby, or softly sentimental, in religion. He can occasionally violate the King's English without any difficulty whatsoever, and

when on shore he can do things which, perhaps, he ought not to do; but for all that he is fundamentally religious at heart, for like David's sailors of old, "these men see the works of the Lord and His wonders in the deep."

Said an editorial in the New York Times sometime back: "Seamen have long been considered a reckless, unruly lot. Sea fiction, often written by landlubbers rounds out the picture. In recent times they have fought captains and the companies to improve their status. Agitators have sometimes corrupted discipline, but now they are dying, anonymously, for small pay, to feed hungry people and supply a defending army. It may be said of them as Admiral Jellicoe said of their fathers in the other war, that 'they have founded a new and glorious tradition in the teeth of a new and undreamed-of peril.' They are common and ordinary men, some of them natives of the conquered countries, untheatrical, embarrassed by praise; but Drake would take off his hat to them and Grenville and Nelson bow them into glory."

These, then, are the men we would lift up before God in thankful remembrance; and we shall continue to pray that soon the seas shall be safe again, and that seamen, and all who do business in great waters, shall be free from the awful perils of the deep—the perils caused by man's inhumanity to man.

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One thing we ought not to forget, and that is the part which the Psalms have played in the history of our race. It is marvellous what deep hold they have taken upon the heart of humanity, and how ceaselessly they have re-echoed from the lips of men in every land and language.

With the music of psalms the shepherds and ploughmen cheered their toil in ancient Palestine; and to the same music the Gallic boatmen kept time as they rowed their barges against the swift current of the Rhone. A psalm supplied the daily grace with which the early Christians blessed their food; and the same psalm was repeated by the communicants as they went to the Lord's table. St. Chrysostom fleeing into exile; Martin Luther going to meet all possible devils at Worms; George Wishart facing the plague at Dundee; Wycliffe on his sick-bed, surrounded by his enemies; John Bunyan in Bedford gaol; William Wilberforce in a crisis when all his most strenuous efforts seemed in vain, and his noble plans were threatened with ruin,—all stayed their hearts and renewed their courage with verses from the Psalms.—Van Dyke.



## Among the Churches

Kingston, Ont.

Thirty-six years is a long period for one man to occupy the position of superintendent of a Sunday School. This, however, is the record of Mr. William Gill who in June retired from that post in St. Andrew's Church. Such long and faithful service could not fail to be recognized in some special manner, therefore, the congregation assembled in St. Andrew's Hall to do honor to the man who had rendered such signal service in the most important department of the church's work. On the evening of October 7th, the minister, Rev. J. F. Wedderburn, conducted devotional service and then acted as chairman. Mr. Gill, who was invited to the platform, was accompanied by his son, Mr. Ernest C. Gill of Toronto, a guest for the occasion. Reviewing Mr. Gill's work, Mr. Wedderburn paid tribute to the invaluable service he had rendered not only in the Sabbath School but in every department of the church's work. Mr. E. E. Horsey spoke of early associations with Mr. Gill in Y.M.C.A. work and of his nine years' faithful service as Sunday School Superintendent in Portsmouth when he walked every Sunday afternoon in summer and winter before he brought his young son to St. Andrew's Sunday School. Mrs. Etta Newlands, who was then Superintendent of the Primary Department and who persuaded Mr. Gill to remain and teach a class of young boys, spoke on behalf of the teaching staff of that time, recalling the kindly, sympathetic and wise administration of the Superintendent and the magnificent work that he had accomplished with boys and young men.

Mr. Hugh Nickle was called upon and told of some of the humorous experiences he had as a teacher. Miss G. Harold brought greetings from the school of today and General Ross gave a brief and interesting review of the history of St. Andrew's Sunday School as far back as 1817. He then read many letters and messages received by the committee extolling the work and character of Mr. Gill. These were from former members of the Sunday School, young men and women all over the globe, many of whom are in the armed services. Mr. Wedderburn then dedicated a beautiful antique table, which bore the plate;

"Presented by the congregation of St. Andrew's Church in commemoration of the devoted service of William Gill as teacher and Superintendent of the Sabbath School for thirty-six years."

This gift and other furnishings was one in which every family in the church had a part.

The second part of the program was the

induction of the new Superintendent. Miss Mildred Clow was asked to introduce Major P. M. Macdonnell, the successor to Mr. Gill, on behalf of the teachers and officers. Mr. R. J. Diack, clerk of Session, announced the unanimous endorsement and the appointment by the Session. Major Macdonnell was then inducted to his office in an impressive ceremony of ancient Scottish form conducted by Mr. Wedderburn. Dr. Ross and his committee were accorded a hearty vote of thanks for their part in arranging and directing this meeting.

Toronto, Ont.

Melrose Park advanced a stage in its promising career as a congregation when a minister, Rev. D. C. McLelland, was inducted on the 16th of September. The occasion was specially interesting because the parents of Mr. McLelland were present and "gowned" their son. Mr. McLelland's former minister, Rev. C. L. Cowan of St. Andrew's Church, Hamilton, was in attendance also and spoke at the reception following the induction. It was an occasion of gratification to him since Mr. McLelland was a member of his church and Mr. Cowan took the opportunity of saying that the new minister was one of a company of five, among whom was Mr. Cowan's son, who had entered the ranks of the ministry from St. Andrew's Church.

Brandon, Man.

In First Presbyterian Church on Thanksgiving Sunday, October 10th, a memorial window was unveiled and dedicated to the glory of God and in memory of Dr. John S. Matheson, F.R.C.S. (C). The beautiful stained glass window depicting The Healing Christ was erected by his wife and two children, Mrs. George Davidson of Vancouver and Dr. J. Murray Matheson of Brandon. For many years Dr. Matheson took a leading part in Brandon community affairs. Mayor F. H. Young represented the city of Brandon and read the Scripture lesson. The crowded church included members of the various organizations with which he was associated. Dr. Matheson was Chairman of the Building Committee when First Church was erected in 1928 and to him belongs much of the credit for the present fine edifice. The window is the sixth large memorial window and along with three smaller ones makes the sanctuary a place where one may worship in the beauty of holiness and the holiness of beauty. The minister, Rev. Kenneth McLean Glazier, preached the sermon and conducted the service.

Toronto, Ont.

Davenport Rd. Church laments the death of Robert James McCormack, an honored



elder, who died on September 12th. Mr. McCormack was born at Dundonald, Ireland, in 1861. At an early age he united with Great Victoria Street Presbyterian Church, Belfast, where he was later inducted into the eldership, during the ministry of Rev. T. A. Smith, D.D., between whom and Mr. McCormack an intimate friendship was formed. He was active in the work of his church until his coming to Canada in 1920 to make his home in the city of Toronto. He united with St. Columba Presbyterian Church and served as an elder there until 1925. At the time of union when St. Columba Church left The Presbyterian Church in Canada he united with Wychwood Church where once more he served as an elder. In 1928 he united with Davenport Rd. Church and there was elected a member of the Session. He served with great acceptance until the time of his death. He was methodical and painstaking and his splendid Christian character and kindly disposition made him beloved and respected by all. In Ireland he was very ardently devoted to the temperance cause which he served for 25 years as Secretary of the Rechabite organization. The sense of loss to the church found expression in a memorial inscribed upon the Session records of Davenport Church.

#### Penetanguishene, Ont.

A tribute is here paid to one whose memory will long be fragrant in the Presbyterian Church and in this community, Miss Letitia Henrietta McGuire, whose death took place quite recently.

Miss McGuire was born in Almonte, Ont., the youngest daughter of Mr. and Mrs. John McGuire. Later the family moved to Prescott and in 1885 took up their home here and were known as staunch and generous supporters of the Presbyterian Church and promoters of every good work. After her father's death in 1926 Miss McGuire carried on his business but her greatest work was in the Sunday School and the Women's Missionary Society. For over forty years she taught the primary class and so laid enduring foundations in the lives of hundreds of children who came under her care.

When the Women's Home Missionary Society was organized in 1898 she was made the local Treasurer and in 1914 continued as Treasurer of the new W.M.S. formed from the union of the W.H.M.S. and the W.F.M.S. Thus for 45 years she was continuously Treasurer of the Penetanguishene Missionary Society and for 13 years, from 1930 until the time of her death, was the capable and efficient Treasurer of Barrie Presbyterial.

The remaining members of the family are two sisters, Mrs. John Simpson of

Lakefield, Ont., and Mrs. (Dr.) Edwards, Penetanguishene, and one brother, John H. McGuire of Penetanguishene.

#### Cromarty, Ont.

On the 7th July the Women's Missionary Society celebrated its fortieth anniversary with a large attendance. Many of those present were former members who brought greetings from their various societies. Greetings also were sent from the wives of former ministers. Four charter members were present and were given a place on the program, Mrs. A. Robertson, at whose home the first meeting was held; Mrs. S. A. Miller, the first Secretary; Miss M. B. Currie, the first Vice-President; and Mrs. James Scott, first President. The last mentioned has never missed a meeting in thirty-seven years and only three meetings altogether, due to serious illness.

#### KISKA

An interesting announcement to Canadians was recently made that would concern not a few households. This appeared in the government's FACTS and FIGURES under the heading, Occupation of Kiska.

In an address broadcast from Quebec on August 21, Prime Minister King told how specially trained Canadian forces had joined United States troops in landings on the island of Kiska in the Aleutian group. Kiska, the last Japanese-held outpost in the western hemisphere, was the site of the first Jap landings in the Aleutians, on June 21, 1942.

Canadians and Americans—all wearing U.S. bucket-type helmets—began landings on the island on August 15. The men in the expedition were surprised, disappointed to find that all the Japanese forces had evacuated the island. Mr. King, in his radio statement, attributed the Jap retreat to U.S. recovery of Attu (May 11 to 20, 1943), and bombardment of Kiska from the air and the water.

#### CRUSADE

My son is leaving home today—  
His uniform so new.  
Yes, other mothers gave their sons,  
And, bravely, I must too.  
My son is leaving home today,  
So Army orders say;  
With confidence in Victory,  
He proudly sails away.  
My son is leaving home today,  
To King and Empire true.  
God gave His Son to set men free,  
And gladly I will too.

Rev. M. E. R. Boudreau.



### CHAPLAINCY SERVICE

HQ., 1 Canadian Division, CAO,  
Central Mediterranean Force,  
A Letter to the Secretary, Chaplaincy Committee.

Dear Dr. MacNamara,

Somehow during the Sicilian Campaign it has been difficult to settle down to preparing any material for the Record and even now it has not been too easy. Everything is new and strange, one's thoughts are so much on the campaign that it is only by an effort that we can realize that there are other duties laid upon us. I am enclosing a short article on our experiences on board ship. It may now be told that we travelled in convoy through Musso's Mare Nostrum without loss or incident, pausing at Malta until the landing had been made and then taking up our duties ashore. I was with a Field Ambulance and a number of the casualties came through our hands. Considering the nature of the country and the ease of defending it, our casualties were surprisingly light. Our lads are in splendid spirits for the next phase which we hope will mean the end of Italian resistance and then on to Berlin. The conviction is strong among our men that the enemy must be thoroughly defeated and made to realize the horror they have unleashed upon the world and that the defeat must be so certain that never again will the so-called Prussians upset the peace of the world. We are determined to inflict the most crushing defeat the enemy has ever had and we have the men and equipment to do it. The Italians already realize that the game is up and we feel certain that once our troops land in Italy there will be a wholesale surrender because they will be relieved from Nazi domination. We are finding a friendly spirit among the people here who have gained nothing under Musso's rule and certainly nothing from the war but poverty and ruin.

There are three of us at least on the island, Fulford, Kerr, and myself. I have seen Kerr on a couple of occasions, once when I spent an afternoon with him at his camp but Fulford has just come and I have not run across him yet. On the whole we are comfortable, well-fed and well-clothed so that we have no reason to complain except that getting back home after all these years would be very welcome. A motorcycle accident from which I am almost recovered interfered with my enjoyment of life for a while but it will not be for long as the scenery here is almost like a dream and almost every direction presents a different view. The land is excessively stony and the houses are built of the same weatherbeaten stone. The result is that with olive groves and cactus plants the

terraces appear like gigantic rock gardens.

I shall endeavor to write some account of the campaign from the chaplain's point of view before long and send it along. I have had no word from the men back in England so far. Perhaps they are sending material direct to the Record.

I would appreciate your giving the article to Dr. Rochester with my best wishes, which also I send to you and the whole Church.

Sincerely yours,

W. S. Sutherland.

### IMPRESSIONS OF THE MODERATOR

Rev. I. A. Montgomery, D.D.

THE Presbyterian Church in Canada has had eighteen Moderators since the disruption of our Church in 1925. Many of them, as we all know, have been stimulating speakers and distinguished leaders of our Church. Of them all, however, few, if any, have made so deep an impression upon a Montreal audience as the present incumbent of this high office, Rev. H. B. Ketchen, D.D., of Hamilton, Ontario, who addressed this Synod on Wednesday, September 29th.

Not many in this constituency had ever met Dr. Ketchen, or known that a man so gifted, so cultivated, so affable and human in his approach, was hiding away somewhere in the ranks of the ministry of our Church.

My first meeting with the Moderator was on the afternoon of the day he was billed to speak to the Synod. Usually I move slowly and cautiously in the give-and-take of those good things of intercourse which often ripen eventually into deep friendship, but in this instance I was swept along in a veritable tide of wooing courtesies and engaging conversation that was irresistible. He not only won my ear but my heart also, long before I would naturally be prepared to give it.

Should the reader of this brief impression of the Moderator be fortunate enough to meet or hear him, he will find that here is a man of rare genius, a choice spirit who has a true touch of the mind of Christ.

Of his address to the Synod in Montreal, I would say that his message was arresting, fearless, solemnizing, and his delivery engaging and unique, without any outward effort or dramatic touch whatever in his endeavor to make it so.

If you have not heard or met the Moderator, you must leave no opportunity unseized to do so. I found him a truly self-spend, self-effacing, kindly and courteous servant of the Church, with cultured taste and refreshing humor,—truly a choice personality whence flow the rivers of the Spirit. Hear him! Meet him!



## GENERAL BOARD OF MISSIONS

## Executive Meeting

THE Mission Board Executive met the last week of September, a week later than the statutory date. The change was made at the request of the Chairman, Dr. A. M. Hill, who became ill during his trip to the Western Provinces, but who hoped to be able to attend the meeting, if held at the later date. This, however, was not possible, and Dr. Robert Johnston of Ottawa ably occupied the chair during the meetings. A message of regret at the absence of the Chairman, with hopes for his complete recovery, was forwarded to him to Montreal. The change of date and other causes made the attendance smaller than usual, but those present gave splendid co-operation, and the business was completed in good time.

The Lantern Slide Committee reported plans for more extensive work, which would call for larger office accommodation, and for a greater expenditure. A very heartening account of the work at Timmins, Ontario, was given in a letter from the minister. It was agreed that from April 1st next, the salaries of ordained missionaries who had served for three years or more, should be increased to \$1,600 per year, and ministers in Augmented Charges to \$1,700 a year. An appeal is to be made to the congregations ministered to, to assume this extra amount.

The Grimsby Camp Committee reported a most successful summer's work under the efficient direction of Miss Sadie McNair.

A large part of the time was given to consideration of our Church's work in other lands. In British Guiana, continued progress was reported, with new points being opened up.

Notice was received of the internment in a Japanese camp in the Philippines, of Rev. W. G. and Mrs. Davis of our Manchuria Staff. Suitable reference was made to the death of Dr. William Paton of the International Missionary Council, and a message of sympathy sent to his wife. The sum of \$1,800 was voted to the work of the Church of Christ in China, and arrangements were made for an appeal for relief for China in February, in co-operation with the other Canadian Churches.

The safe arrival of Mr. Angus MacKay in India was reported. Dr. W. R. Quinn of our Bhil Staff gave a very informative address on conditions in India, and our Church's work among the Bhils. The address was illustrated by lantern slides and moving pictures. Dr. Quinn was given a hearty welcome by the members of the Executive on his return to Canada for his first furlough. He is beginning his deputation work among the churches, and he and his

message are warmly commended to all our people.

Grants were passed for the coming six months and appointments made. Owing to the scarcity of men, many of our fields in the Maritimes and in Western Canada must remain vacant through the winter.

W. A. Cameron.

## MISSIONS

## British Guiana Cambridge Examinations

Reports have been received of the results of the Cambridge examinations in British Guiana. Nineteen students from the Corentyne High School, which is operated by our Council, wrote on the examinations and, of these, seventeen were successful.

One of the students won a four-years' scholarship at Queen's College, with the highest standing in the Colony. He was the first student in Berbice County ever to win such a scholarship.

## PRESENTATION TO THE PRIME MINISTER

The British and Foreign Bible Society in Canada and Newfoundland presented a Bible, suitably inscribed, to the Rt. Hon. W. L. Mackenzie King, in grateful acknowledgment of his interest in the work of the Society. The presentation was made September 22nd in the Prime Minister's office, East Block, Parliament Buildings, by the Rev. J. B. M. Armour, General Secretary. Rev. B. V. MacLean, District Secretary of the Ottawa Auxiliary, was also present.

The Prime Minister, in gratefully acknowledging the gift, reaffirmed his interest in the welfare of the Society and his sense of the value of the Holy Scriptures in personal and national life.

## EVERY DAY

The first issue of a quarterly magazine entitled as above in very attractive form for use in family and private devotions has been printed under the auspices of the Committee on Home Religion. The aim is to bring to the homes of our Church brief devotional messages, Scriptural selections, and prayers, as devotional helps. These will be furnished regularly by a company of ministers who are specially qualified for such service.

## FAMILY PRAYERS

Further interest has been expressed in these aids to family worship by another order of 100 copies.



### CLERK OF PRESBYTERY

At the September meeting of the Presbytery of Hamilton, Rev. W. H. Fuller, Th.B., was appointed Clerk as successor to Rev. Dr. A. L. Budge. His address is Jarvis, Ont.

### CONGRESS ON PROPHECY

This is to be held in Calvary Baptist Church, 123 West 57th Street, New York, Sunday, December 5th to December 12th inclusive. This is the second Congress of this character and, as last year, it is under the auspices of the American Board of Missions to the Jews, whose offices are in Brooklyn, New York, and with the co-operation of Calvary Baptist Church. Concerning the Congress last year, it is reported that "never had there been such consistent and such persistent crowds day in and day out to listen to a prophetic message as those who flocked to Calvary Church during the entire week of last year's sessions." Eminent speakers are listed on the program and their messages will be concerned with prophecy and the post-war world.

### BIBLE QUIZZES

By Mary C. Smith

Evangelical Publishers, Toronto. Price 50c.

The Quizz has been a feature on the Radio for some time and has engaged wide attention, as suggested by the fact that it is a regular program. Bible Quizzes has in itself the promise of winning eager interest in the home circle for it provides an engaging recreation for boys and girls and with respect to The Book which is designed to be a lamp to their feet and a light to their path. We can understand after their encounter with the first questions about animals there will be awakened in them a zest for Bible study, though not with highest motives, which will be to their great and enduring profit. The questions are well adapted to youth and they cover a very wide range. The book should be welcomed not only in the home but in groups such as Mission Bands, C.G.I.T., and Boy Scouts. Not the least commendable feature of the book is that it carries a Missionary Quiz. That is most desirable to awaken among the young missionary interest and provide them with a knowledge to sustain that. May C. Smith is the wife of Rev. D. A. Smith, our Superintendent of Chinese work, and in producing Bible Quizzes she has shown understanding of the youthful mind, great industry, and a wonderful degree of ingenuity.

The unthinking and exaggerated emphasis placed upon money is the most destructive single influence in the world.

### JOHN B. DAVIS

Beloved Beadle and Faithful Servant of  
MacVICAR MEMORIAL PRESBYTERIAN  
CHURCH

who passed away September 3, 1943

The tribute paid by his minister,  
Rev. C. Ritchie Bell

IT is said that an honest man is the noblest work of God. Today we follow to the grave all that is mortal of a man on whose life there was not one speck of veneer. John B. Davis had his convictions, and was true to them. He believed what he said, and said what he believed. He was a man of sterling honesty and uprightness of character. He had as kind a heart as ever beat in any man's breast. You could have depended your life upon him. His word was as good as his bond.

Mr. Davis depended on God with a simple faith that was always touching, and sometimes very inspiring. When I came to this church seven years ago, he was the Church Officer. During these years in all ways he was a faithful servant of the church and a friend and helper of the minister. His association with the church extended over a much longer period than that. There were a good many nerve-wracking things that occurred in his work of caring for this building, with the many demands made on him at all hours. I have seen him smiling in perplexity as to what to do next, and sometimes frowning a bit: but in these seven years I never heard John Davis say a harsh or hard word to anyone, or about anyone. There was a lovingness in his own heart that never failed. He was fairly shrewd in his judgments of people and affairs: but I never heard him say, I question whether he ever thought, a mean or bitter thing about anybody. That is much to say after a long and intimate association. He cared for Christ and he cared for people.

Upon his retirement as Church Officer, Mr. Davis became our Beadle and carried in The Books before each public service of worship. I love to think of him this morning, standing with me in the vestry, his very presence throbbing with reverence and faith and love, giving me some word of encouragement ere I passed into this sanctuary. He was a benediction to me. I never needed to ask him to do anything. What I desired, and more, was done and well done upon his own initiative. He anticipated his minister's requirements with insight and courtesy and love.

He knew the moment he entered the vestry whether I was feeling discouraged and immediately he had some word of steadying grace to offer me.

Everyone in the church loved and respected him. They will miss his presence.



He was a reverent-listener to the preached Word of Life.

Now his work is done and his pilgrimage is ended. The Psalmist said: I would rather be a doorkeeper in the House of My God than to dwell in the tents of iniquity. John B. Davis loved his work in the House of God, and through all these years faithfully opened the doors of the sanctuary to the multitudes who have passed in and out of this church. May he who said: "I am the Door; by Me if any man enter in he shall be saved," receive our dear friend into that Heavenly Home where the gates of the city shall not be shut at all by day, for there shall be no night there.

We shall miss him, miss him for the hundred things he knew, miss him still more for his simple dependence on God, and his love for people. Yet in a deeper sense we shall not miss him, for we still have his fellowship in **The Communion of Saints**. Let us remember that:

"He is not dead, who leaves behind  
Rich legacies of heart and soul and mind.  
Noble deeds live on,  
Flooding the earth like sunrise at the dawn."

#### REV JAMES MIDDLETON

Mr. Middleton's death took place at the residence of his daughter, Mrs. (Rev.) Sulston, Malagash, N.S., on the 8th of July, terminating a period of three and a half years of suffering, borne with great fortitude.

He was born in Sheffield, England, in 1874, and was therefore in his 69th year. He was a graduate of Harley College, London, and in 1901 was appointed by the Colonial Missionary Society to Fortune Bay, Newfoundland. Six years later he returned to England where he married Marie S. M. Green and with his bride came back to his post in Newfoundland. After serving there for ten years he labored within the bounds of the Halifax Presbytery and was in due time received into The Presbyterian Church in Canada. From 1918 to 1922, he served at Prince William, N.B. Then, returning to London, England, he spent nine years in South London Presbytery. He returned to Canada in 1931 and ministered successively in Millerton, N.B., Swift Current, Sask., and Sackville, N.B. His last charge was in Stanley, N.B., where he labored from 1938 to 1941. Ill health required his retiring from active work at the close of this ministry.

Mr. Middleton was most genial in disposition and was beloved in the various spheres of his ministry. He was everywhere a faithful and untiring minister.

He is survived by three daughters, Mrs. J. H. Sulston, Malagash, N.S.; Mrs. R. L. Lynch, Fredericton, N.B.; and Mrs. J. A.

Buoke, London, England. Mrs. Middleton predeceased her husband by some years.

The funeral was held in St. James Church, Malagash, and was in charge of Rev. C. Foote of Wallace, N.S. Assisting were Rev. W. Davis of the United Church, Rev. J. Williams, and Rev. K. Georgis. The address was given by Rev. F. G. Purnell, Fairville, N.B., Moderator of the Presbytery of Saint John, of which Mr. Middleton was a member at the time of his decease. Mr. Purnell dwelt upon the sterling qualities of the deceased and spoke of his high purpose in life and his faithful service for the Kingdom of God. Interment was made in Richmond, N.S.

#### MRS. J. B. THOMSON

A wide circle mourns the death of Mrs. Thomson, the wife of Rev. J. B. Thomson, minister of Dufferin St. Presbyterian Church, Toronto, whose death took place on September 22nd at the early age of 57 years. Her parents came from England to the United States making their home in New York, where Mrs. Thomson was born. At the age of 13 years she returned to England with her parents who subsequently made their home in Glasgow, Scotland, where she and Mr. Thomson, then pursuing his studies in that city, first met. Their marriage took place in Cardiff, South Wales, where Mr. Thomson spent ten years in the work of the ministry. In 1919 they came to Canada where she shared her husband's ministerial labors in Wainwright, Sask.; Banff, Alta.; Marpole, Vancouver, Allandale, Ont., and Toronto. She was a cultured woman, her early education having been obtained in New York, U.S.A., and England, and in all these varied spheres of labor she was a devoted worker and much beloved. Particularly has she been admired for a special work in Dufferin St. Church inaugurated early in the years of depression following the last war. She organized the Women's Own, the object of this association being to bring cheer to the women whose husbands and other relatives were out of work. This venture became a feature of the city's social service work and was commended on every hand, the Mayor of the city declaring that it was a great work in community service. Meetings were held every Tuesday afternoon and the attendance reached as high as 300. It was carried on for eleven years until the service it rendered was no longer required. The program for each meeting was somewhat informal but a speaker of some prominence, perhaps a Cabinet Minister, the Mayor of the city, Moderator of the General Assembly, or some other in high repute delivered an address. A large place was given to music, singing well-known



hymns and popular songs. Tea was served with biscuits until the attendance became so great that this was impossible. This association revealed on the part of Mrs. Thomson intelligent apprehension of the situation and skill and resource in meeting its requirements.

Mrs. Thomson had been ailing for over two years, and at last was compelled to go to the hospital where, after five weeks, she "quietly slipped away." Surviving are her husband, Rev. J. B. Thomson; Esther, wife of Rev. Geo. A. Milne, British Guiana, a minister of the Church of Scotland; Rev. J. K. Ross, Presbyterian minister at Amherstburg; Grace, teacher in the High School, Timmins; Megan (Mrs. Hugh Nicol), Toronto; David in the Royal Canadian Artillery, now at Camp Petawawa. The funeral service was held in Dufferin Street Church, Rev. Dr. J. S. Shortt presiding, and delivering a short address; Rev. Dr. George C. Pidgeon also took part, delivering an address. The church was crowded on this occasion. Two memorial services were held on the following Sunday, one at Mr. Thomson's former church at Allandale and the other in Dufferin Street, the home church.

The thought of the Divine excellence and beauty, how far it is exalted above us and yet how sweetly it shines upon us, how it belongs to the lofty and eternal sphere of heaven, but also to the lowly and familiar sphere of earth, how it rises like the sun, far away from us, and yet sheds its light and joy upon us and upon every living thing,—this is the most sublime, comforting and elevating thought that can ever visit the soul. It does not matter so much, after all, what happens to us, whether we are obscured or honored, whether we are praised or condemned, whether we are lifted up or cast down, provided only we can see God rising above the horizon, and filling not alone the heaven, but also the earth, with His glory. The triumph of His truth, the spread of His gospel, the victory of His redeeming love over the darkness of sin,—these are our triumphs and joys. For the Lord God is our sun, and while he shines we are happy and the world is bright.—Van Dyke.

Grant us thy truth to make us free  
And kindling hearts that burn for Thee,  
Till all thy living altars claim  
One holy light, one heavenly flame.

Age is opportunity no less  
Than youth, though in another dress,  
And as the evening twilight fades away  
The sky is filled with stars invisible by day.—Longfellow.

## MISSIONS

### A MISSIONARY DOCTOR VIEWS THE CHURCH'S MISSION

Dr. Wm. R. Quinn

**Note:** The author of this article left a prosperous medical practice in London, Ontario, to serve in a missionary hospital among the jungle tribes of India. The home Church should carefully heed his keen words about missions in India and the Church in Canada.—E.H.J.

**A**S we return to Canada from our first term of service in India, we are especially concerned to assess the value of the work being carried on there, reasons for successes and failures, and ways available for improving results, that is, an assessment of the impact of the Christian Church on heathendom as we see it in India.

#### Assent Without Acceptance

A thing that encourages one in India is the friendliness of the people, their willingness to listen to the Gospel message, and their assent to many Scripture truths. In spite of political agitation, the Bhil people of our district have shown themselves quite friendly. Their willingness to listen to the message seems at first encouraging, but one soon observes that it is a passive tolerance not an active desire or reaching out to know the truth. This satisfaction with things as they are and the lack of desire to know more of the truth, seems to be among the main causes for paucity of results. They will listen attentively to the teachings of the Bible and express their assent to them all until it comes to an active acceptance of Jesus Christ as personal Saviour. It is at that point that we can not help feeling that the great need in our field today is the power of the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgment."

There seems to be a great lack of that spiritual power that convicts men and women of sin, and shows them themselves in the light of the cross of Christ, in such a way that they will reach out for salvation and count all things but loss if they may win Christ.

#### He Accepted Healing but Refused Open Discipleship

An example may illustrate this. One day the bus stopped in front of the hospital at Jobat and a middle-aged man was laid on the verandah. He was unable to stand or walk because of palsy. His hands trembled so that he could not feed himself or help himself in any way. It was with difficulty that he could speak enough to be understood. He had been sick for a long time,



and his friends evidently thought there was no possibility of his recovery. They had become tired waiting on him, and had taken this way of getting rid of him. We, too, thought there was slim chance of helping him, but we decided to try. He soon improved, and in the course of time he managed to stand up and then to walk, and finally was able to go home and get a job. After that whenever we visited his town, he would come to meet us with a great show of pleasure, and turning to the people standing around would give a vivid account of how helpless he had been, ending up with "and look at me now", while he demonstrated how he could use his arms and legs. He had had plenty of opportunity to hear the Gospel message, and finally one day he professed faith in Jesus Christ and asked to be baptized. When the day came for his baptism, however, the forces against him were too great and he backed down. Whether it was fear of persecution or just a lack of genuine conviction we do not know. He seemed to realize the truth and want to step out, but lacked the strength to do it.

#### Where Is the Weakness?

The question arises, "Why this lack of spiritual power?" The Church in Canada supports the work faithfully. We have organization, financial support, buildings—churches, hospitals, schools—and supplies for carrying on the work.

But the establishing and carrying on of missionary institutions is not the purpose of missionary work. The purpose is the spiritual impact of the work on the consciousness of the people. We are engaged in a desperate struggle, a universal war, of which the present war in Europe and Asia is but a part, an outward evidence, a symptom. In the great war of the universe in which we are all engaged, whether we wish it or not, we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. The evangelization of the world is not only a matter of carrying on philanthropically the work of various missionary institutions. It is a desperate struggle against the prince of the powers of darkness and against all that his rage can stir up in the way of hatred, vexation, and opposition, whether by circumstances or by the hand of man. In this war, the one thing that we need above everything else is spiritual power, the power of the living Christ. Sometimes we on the mission field are inclined to blame the character of the Indian Christians for not carrying more weight; sometimes we feel that we ourselves are largely to blame, that self is far too prominent in all our work; but can we deny that the great re-

sponsibility rests on the shoulders of the Church at home?

#### Success in India Depends on Fidelity in Canada

This is the work of the Church, not of a few members of it. The Church of Jesus Christ is not an organization but a living organism. It is true that the Church has organization, and that organization is valuable, but the Church uses, or should use, its organization as a carpenter uses his tools. The Bible tells us plainly that the Church is the living body of Jesus Christ on earth. He is the head and we are all members, each with a work essential to the well-being of the whole body. If the eye fails to see, the foot stumbles, and the whole body receives hurt. We in India are only a few of these members, a small part of the Church.

If the members of the Church in Canada are not faithful and diligent, the character of the Church deteriorates, and the work of the Church in India is bound to suffer.

Let us honestly examine ourselves as members of the living Church. Can we honestly say that we are sincere? Why have so many churches presented such a spectacle of hypocrisy during this past summer? They tell us that people have gone away for the summer, or gone away for week-ends, and then we come out of an evening service where a very few people have been sparsely scattered among the pews, and find the streets filled with people and cars. Or we pass a church closed on Sunday evening and see the people sitting on their verandahs and the children playing in the streets—and they tell us that the people have gone away. At the places to which the people are supposed to have gone, do we find large congregations meeting on Sunday evening to give praise to the God who has given them such summer blessings? We may as well admit the fact that our Church shows the symptoms of a dangerous disease, seek the diagnosis, and proceed to apply the remedy.

#### Whoso Seeth His Brother Have Need

How seriously are we taking the missionary work of our Church? In India, it is estimated that every day more than 500 women die in child-birth from preventable causes. What are we doing to help them? Statistics show that all the Protestant churches of the world together spend for mission work in India about one quarter of what Canada alone spends for tobacco. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" While we enjoy the blessings of Christian civilization and rejoice to know that for us to live is Christ and to die is gain, do we stop to



consider that in India more than 380 million people are living without God in this world and without hope for the life to come, and that during every hour that passes one thousand people die in heathen darkness? "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand."

### **They Live Without Life and Die Without Hope**

The great sin of our Church today is the sin of indifference. The name of Pilate is held in universal contempt because of his part in the crucifixion of Christ. But Pilate did not shout, "Crucify him!" Indeed he remonstrated with the others, saying, "I find no fault in him." We are told that he sought to release him: but although he had the power to release him, he did not do so. He tried, but he did not try hard enough. Selfish considerations occupied first place. The Church today is trying to carry on missionary work, but we are not trying hard enough, and as a result men and women in India are spending their lives in fear and superstition, bound by the chains of Satan, and they are dying without hope, going out into darkness.

### **What Will You Do?**

Now what are we to do about it? In the great struggles of nations, as in the small struggles of individuals, there is, beside and beyond physical strength, a mysterious element. In individuals, we call it personality. In nations we call it morale. It is a will set to the accomplishment of a specific purpose. What each one does, or does not do, is infinitesimal; yet each influences every other. On the sincerity and character of the members of the Church in Canada rests the success or failure of the work of the Church in India.

By each one taking a definite personal interest in the missionary work of the Church, we in Canada can put the impact of a spiritual power into the work in India. By a personal interest I mean, firstly, that regardless of what others do we should determine that "as for me and my house, we will serve the Lord," and then give ourselves sincerely to Christian living and the fellowship of the local church. I mean, secondly, that over and above generous giving to mission work, we should take an active intelligent interest in particular mission fields and persons on those fields. Any missionary will be glad to give the names of Indian men and women, recently converted Christians, who need the spiritual support of your prayers to help them in

their struggle against persecution and temptation.

"The effectual fervent prayer of a righteous man availeth much." Also an occasional letter from you to this Indian brother will be a source of encouragement to him.

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### **THE BUDGET**

#### **Where Are the Other Two-thirds?**

"How many of your members give regularly to the Budget?" I asked the board chairman of a comfortable Toronto congregation. "I'm not sure", he replied, "but probably not more than one-third." That church is typical of the Church as a whole. Two-thirds of the people make no regular contribution to the wider work.

Do these people realize that they are ignoring a solemn vow which they made in entering church membership? They undertook to support all the work of the Church at home and abroad. They voluntarily became members of a body whose law says, (Book of Forms, Sec. 141).

"It is the duty of members to take a lively interest in all that concerns the welfare of the whole Church, to contribute heartily, as the Lord shall enable them, for the maintenance of the Christian ministry, and the furtherance of the Gospel at home and abroad."

Do they realize that in confining their gifts to local support they do no more than ensure their own privilege and enjoyment—a ministry of preaching and pastoral care, a comfortable building in which to worship, music and other appointments? They have done nothing for the service of Christ.

Do they realize that they are missing the opportunity to have part in the Christian movement around the world—the most significant movement in the life of our time?

We should expect and exhort, if necessary by personal approach, every member to have a part in regular support of Budget funds. New members should be informed of what the Budget is. Younger members of families should learn the habit of giving, as soon as they have money at their own discretion.—E. H. J.

In worship and sacrament, God's fellowship with man with the community which is created by man's love towards his fellow-believer, finds its highest and completest expression. They fail of both power and purpose when either element is absent.—Plowright.

Love, joy, peace, faith, hope, humility: these are the characteristic Christian ideas. Whenever these words threaten to drop out of our vocabulary, or are used with unpleasant affectation, we may be sure we are losing the essence of the Christian spirit.—Dean W. R. Inge.



# The Quiet Hour

## RELIGION IN LITTLE THINGS

**H**E that is faithful in that which is least is faithful also in much; and he that is unjust in that which is least is unjust in that which is much.—Luke 16:10.

Our thoughts are very greatly occupied with travel by the air. If progress in the next few years should be as rapid as it has been recently it will be very common, doubtless, to travel not upon the earth, or over the sea, but above the earth and sea. Instead of through field and forest, by river and rill, over hill and plain, the traveller will move among the clouds and breathe the thin air of the higher altitudes. That illustrates the religious aspirations of many. They want to live up high, away from the earth, its callings, its associations, its humble duties, and its many troubles. A religion of the clouds is not good. Religion is heavenly in the sense that it has beginnings from above, that its spirit is divine, that its object is God. However, it is also earthly in this that it has its application to all the thoughts and occupations of our humble life.

The strength of Greece's fabled wrestler Antaeus lay in contact with the earth. So long as his feet touched the ground he was invincible. Hercules discovered this secret and lifting the giant clear of earth he crushed him in the air. Our religion must touch the earth to be strong. It is only then invincible. The teaching of Christ is that all things in life must be hallowed by being done in the spirit of devotion to God; and this particular word of His invites us to consider the importance of faithfulness in little things. To be in the fullest degree followers of Jesus, we must let our religion come down to the earth, touch it everywhere, hallow small duties as well as ennoble great enterprises.

The words of Jesus which we have quoted invite us therefore to consider the importance of little things:

1. We see this in the structure of the world. Attention has been drawn to the fact that during the last century man has been looking at God's world through the microscope. He has devoted himself to the study of particles and the smallest forms of life. In this way we have learned that God has bestowed infinite care upon the details of His creation. The smallest part of the universe is as perfect a work as any splendid orb of heaven. The grain of sand exhibits in its symmetry and beauty both design and elaboration. "Earth's every atom has been slowly polished by an infinite artisan and architect." The perfection of these greatest monuments of creation is secured by perfection of detail. And so in

the realm of life. The minutest insect has its special form as clearly defined and its delicate organism in its minutest parts is completed to perfection. The microscope has done for us in the realm of little things what the telescope has done for us in the skies. Each opens to our view a new world, the one a world of the vast, the other the world of the small.

In speaking of God's care of his creation we are told that it extends to the smallest creatures. This Jesus taught when he said that not a sparrow is forgotten before God. All life is dear to Him and He makes provision for its sustenance. "He carries on a process of growth in every tree, and flower and living thing. He feeds the grass with dew and breathes into the lungs of His little insect family."

2. All progress in human affairs is made by small and steady advance as is seen in the perfecting of inventions. Every year sees some improvement. It may be quite small. Our modern conveniences, the automobile, for example, or the aeroplane, or some device used commonly in the home, have not sprung into perfection at once but they have passed through many hands and each person concerned has effected improvement. Civilization has recorded its advance by the adoption one at a time of conveniences that to us now seem very commonplace indeed, the chair, the lamp, a piece of cutlery, a dish, the pen, etc., through a long detail of small things.

Success in business, and the amassing of a fortune, the best authorities tell us, has not been attained by leaps and bounds, not by speculation, and accident, but by thrift and frugality; and thrift is the science of turning small and despised things into coin.

Great generalship has won renown only by care and attention devoted to details. The boots in which the soldier tramped, the blanket in which he slept, and the food which he ate have been the leaders' most efficient aids. Decisive battles have been the culmination of comprehensive and well-laid plans, minute preparations, perfectly ordered and precisely timed movement.

And education is obtained only through steady drudgery. There must be no skipping. It will not do to pass over a single letter of the alphabet in the study of a language. All its inflections and accents, trifles though they seem, must be mastered. Step by step the heights of intellectual attainment are scaled.

3. All decline and loss emphasizes the importance of little things. Not wars and revolutions, not cannons and sieges, have ruined nations, but small vices. These have silently intruded themselves like sappers laying mines under a city, and their steady, stealthy influence has been rewarded by



disaster. Storms and flood sweep over the fields, drought parches the land, and man is robbed of home and bread. But these cause him less trouble than the worm in the forest, the insect upon the vine and the rough spot upon the potato. In seventeen years France lost \$250,000,000 through the depredations of the minute form of life that preyed upon the silk worm and the vine. Disease has been represented as a grim spectre great in stature stalking through the land and laying the people low.

We now know that physical enemies are so small they cannot be detected by the naked eye. They float in the atmosphere and lurk in the water we drink or rise a baleful influence from the ground upon which we tread. Holland's dykes have been cut through by man, but the little crawfish has been his equal in power of destruction for that low land. Little things are of great power in the realm of destruction.

4. Happiness and misery are determined by trivial events. Many are accustomed to believe that wealth, wisdom, luxury, fame, and worldly greatness are the dispensers of happiness, and being deprived of them we are doomed to sorrow and repining. Lady Jane Grey wrote with point of diamond upon her palace window these touching words, "My prison." Haman of Hebrew story gained promotion to the highest station, but had for his thorn in the flesh that for which all else could not compensate, the sturdy disregard of the humble Jew attending at the King's gate. A speck of dust in the eye will cause acute pain. Some trifling event too has power to rob us of our happiness while little acts of courtesy and kindness give us joy. Thinking it over carefully we shall conclude that to an extraordinary degree our happiness has its source in these common things, pure aims, true friendships, daily work, simple recreations, and good health, and our unhappiness arises from their absence.

5. The great reform and philanthropic movements declare the potency of simple deeds. Mission enterprise general and particular, the temperance cause, our leading charities, leagues of mercy and red cross, the abolition of slavery, all began with the humble endeavors of true-hearted, brave men and women. Time has made these causes great and their promoters famous.

6. And last of all we consider the work and the teachings of Jesus. The incidents of His life are mainly humble, and unpretending. His life is best described in this that He "went about doing good and healing". His was a great life because great in faithfulness to small duties. By His words he has immortalized such deeds as the giving of a cup of cold water, the anointing at the feast, and the widow's gift to the sanctuary of two mites; and He has

said, "Inasmuch," referring to these little acts of kindness, "as ye have done it unto the least of these, my brethren, ye have done it unto me." We should all be governed by the thought expressed in the well known lines:

In the elder days of art builders wrought  
with special care

Each minute and hidden part for the Gods  
see everywhere.—R.

#### THOUGHTS BY THE WAY

**Y**ES! We are thankful in spite of the shadow of war. I adopt the words of the Psalmist and say: "How many are Thy gracious thoughts, O Lord! How great is the sum of them!" So let us think and be thankful. We are thankful for Canada, our free-born country. For our pioneers and founders who courageously laid the foundations of nationhood. For our vast wealth and progress. For the freedom that is ours. For the faith that underlies that freedom. For the "God of Our Fathers". For the Church of our Fathers. For the spirit of sacrifice and unselfishness which is animating so many of our people. For the growing consciousness in us that religion is the foundation of our democracy. For the glorious unselfishness of our boys over there, their shining deeds and heroic sacrifices. For the confident assurance of victory. For the faith that we are fighting for a really just cause. For a new humility being born in Canada and among our allies, and for the hope of a new day and better world. Yes, we can be thankful if we count our Blessings, and above all, remember the gift of God's love in Christ.—D. H. Marshall.

#### CHURCH OF THE AIR

Sunday Broadcast, C.B.C., 4.30 to 5.30 p.m.

Nov. 21—Rev. Andrew Ian Burnett, M.A., of St. Andrew's, Ottawa.

Dec. 26—Rev. G. H. Donald, D.D., of St. Andrew and St. Paul, Montreal.

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#### The Scottish Clans

C.B.C.

OCTOBER 6-JANUARY 19, 1944

Wednesdays, 5.30 to 5.45 p.m.

The clans to be covered in the series are: Cameron, Campbell, Calhoun, Fraser, Gordon, Graham, MacDonald, MacGregor, MacKay, MacKenzie, MacIntosh, MacLean, MacLeod, McPherson, Murray and Robertson.

Each broadcast will include a historical sketch of the regiment associated with the clan, the history of the clan in the New World, and music of the clan. Each program concludes with a brief message from the present head of the clan.



# Children and Youth

## HE DOESN'T

**T**HESE words are used of a very prominent figure of today with respect to certain practices that are very common indeed. It isn't the highest praise to say of someone that he simply doesn't do this or that and of that fact we are reminded by Jesus when he gave us the story of the pharisee and the publican. The former lifted up his voice when at worship, saying, "I thank Thee that I am not as other men are." It is very much better to be able to say that a man "does" rather than "doesn't." Life finds its strength in doing yet it is true that a person is to be commended for refraining from doing certain things. What is said about this man is:

He doesn't drink; he doesn't smoke; and he doesn't swear; and when you read these words I think you will have no difficulty in guessing who is meant. It is the justly-famed British General, Sir Bernard Law Montgomery, the Commander of the famous Eighth British Army.

Why he doesn't do the things mentioned is not reported. We do not hear that he denounces vigorously these practices. We only learn that he does not indulge. The reason, and it is a good one, that may govern him in these matters may be that given by a father to his son, a little lad who like George Washington had a hatchet. He asked his father one Sunday, "Is it wrong to split down trees on Sunday?" and the answer was, "Better not." That at least may explain to us why General Montgomery doesn't drink, or smoke, or swear. He thinks it is better not.

In the last war a gentleman in England conducted a quiet campaign against drink, his slogan being "Down glasses for duration," and was most successful in his appeal. He did not denounce or use extravagant language. The pith of his plea was, **Better not.**

We had an experience when motoring which might have ended in the sudden death of the four passengers in the car. A man seated just behind the driver, who had been drinking, suddenly leaped forward and grabbed the wheel when the pace was more than fifty miles an hour. It was only with supreme effort that the driver retained control, but he did, however. In this incident we had one of the most impressive temperance lessons that could be taught and which emphasized an old saying, "Where there's drink, there's danger."

General Montgomery is stern in discipline and demands of his officers and men the highest degree of physical fitness, setting a worthy example himself. His "daily

dozen" was a run of seven miles. This he required of his officers but later reduced it to six for them. It is well known that in the training of athletes rigid rules prevail with respect to drinking, smoking, and even eating. The General may say, therefore, of smoking, it is better not. It is said that he used to open his lectures with the remark and curt order, "I do not approve of smoking or coughing. There will be no smoking, for two minutes you may cough. Thereafter coughing shall cease for twenty minutes when I shall allow another sixty seconds for coughing."

The Toronto Transportation Commission, which operates the street car system, has a rule that there shall be no smoking on their cars. Of this one is advised when he enters the door for there before him is the sign NO SMOKING. Recently, however, it placed prominently a notice in the centre of the car which declared that a very heavy smoker, strange to say, had commended this rule of the company by saying something to the effect, that whatever a man might do personally he had no right to inflict his second-hand smoke upon others. Many people suffer in this way from the thoughtlessness of smokers. We heard recently of a prominent man who, reaching for a cigarette, suddenly halted the action for it dawned on him that he was already a slave to the habit, using as many as twenty-five a day. He immediately resolved to give it up and his resolution remained firm. Now he says he suffers quite acutely when tobacco smoke in any form is thrust upon him. It needed this experience to teach him consideration for others.

Doubtless, too, he has a good reason for not swearing. Of course one is the Third Commandment, "Thou shalt not take the name of the Lord thy God in vain." But yet another may be, "He that is slow to anger is better than the mighty and he that ruleth his spirit than he that taketh a city."

Some time ago we heard of a man who was widely known for his command over men in his employ. It was said of him that he was quiet in manner and in speech. His orders were issued in low tones but his men needed nothing more to impress them with the fact that he meant what he said and that what he asked must be done. The blustering and profane man is not regarded as a very worthy or a very strong personality.

Many years ago we were under the necessity of taking a winter-night drive of twenty miles. We had just started when we discovered that our driver was a most profane man. After listening to such language borne to us from the bar-room of the hotel to the sitting-room, where we had



to wait, we wondered how we could endure this throughout the drive. Feeling about for some way to rebuke the man, we said, "Excuse me, but I don't understand the words you are using." Curtly, he asked, "What words?" We repeated some of the words which he had used. "Why," he said, "that's swearing," as if it were a bit of information that he was glad to impart. The result was that for the journey remaining not another profane word fell from his lips. Perhaps he made the discovery that these were what the Bible calls idle or meaningless words and that he had thoughtlessly acquired a habit.

We are prone to do as others do without asking ourselves whether it is right or becoming, healthful or helpful. It is good to remain masters of our own souls except as we are subject to the inner rule of the Spirit of God. This the Apostle Paul has taught us when he said,

**"Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."**  
—R.

#### S.S. and Y.P.S.

##### Itinerary, Rev. E. A. Thomson

Mr. Thomson, General Secretary of the Board of Sabbath Schools, S.S. and Y.P.S., left on the night of October first for an extended tour of the western provinces, including Northern Ontario. He will give attention to the latter area on the journey westward and then on the return trip. The Thanksgiving week-end, covering a period of four days, will be spent in the Presbytery of Winnipeg when he will be the chief speaker at the Young People's Rally. He will attend also the Synod of Manitoba, at Winnipeg, and following that join in an inter-church convention on Christian Education. His steps will next be directed to Central Saskatchewan addressing the Synod there also and speaking in North Battleford. Time will then be given to Central Alberta. A week will be devoted to the Presbytery of Kootenay, thence he will make his way to the coast. The Presbyteries of Westminster and Victoria will be visited and attention given to the work in those areas.

On the return trip he will visit points in the Prairie Synods omitted on his journey westward, concluding with Northern Ontario. About two months will be devoted to this western tour.

#### SUMMER SCHOOL, GLENMOHR

Six camps were held at Glenmohr on Lake Simcoe during the summer months.

The Boys' Camp under the joint directorship of Rev. Drummond Oswald of Toronto and Rev. J. O. Denny of Mimico was held from June 30-July 9; Junior Girls' under the leadership of Miss Margaret Webster, Girls' Work Secretary, July 10-19; Senior Girls' under the leadership of Miss Agnes Davidson of Agincourt, August 21-30; Children's Camp with Miss Ada Adams in charge, July 20-29; Leadership Training, inter-church, under the Ontario Religious Educational Council, August 10-29; and the Young People's Summer School, Rev. E. A. Thomson, General Secretary, in charge, July 31-August 9. Mr. Thomson took the Bible Study course in the New Testament and Miss Laura K. Pelton, General Secretary of the Women's Missionary Society (W.D.) and Rev. E. H. Johnson, Secretary of the Missionary Education Committee of the Board of Missions gave a joint series of lectures on **To-day's Youth in the World Church**. Mr. John Robson of the P.Y.P.S., Ontario, led in a series of discussion on Young People's program and methods. Miss Betty Lundie of Perth was Sports and Swimming Director and Miss Muriel Judd was in charge of music and archery. There were 25 regular students and six others who attended for the Civic Holiday week-end. Mrs. Shear was Business Manager for all the camps. Mrs. Shear deserves an especial word of praise for her many years of faithful service to the Glenmohr Board. Without her gracious presence Glenmohr would not be complete. Miss Zena Cavana, a deaconess-in-training, assisted Mrs. Shear this year.

\* \* \*

#### Girls' Camp

##### Miss Margaret Webster

There were two girls' camps at Glenmohr with an attendance of about 120 girls. Camp routine kept the girls busy and extremely happy. Delight was expressed both by girls and leaders at the great success of both of these camps. The Bible course for this year was a study of the life of Christ as it is recorded in the Gospel according to St. Mark. At the senior camp, several girls qualified for certificates in Bible Study in the Youth Leadership Training curriculum of the Religious Education Council of Canada. The junior camp was fortunate in having Miss Kathleen Stewart, for six years nurse at the Birtle Indian Residential School, as camp nurse. Miss Stewart thrilled the girls with her stories of life in the Indian school. Interest groups gave the girls a chance to enjoy nature hikes, handicraft, singing, and dramatics. The worship, study, work, play and fellowship together made 1943 camping at Glenmohr a memorable experience in the life of many Ontario teen-age girls.



### The Boys' Camp Master R. Todd

Glenmohr Camp is a wonderful place for growing boys like myself. Food, fun, and rest are there in abundance. This year of 1943 was very successful under the leadership of Rev. D. Oswald and Rev. J. O. Denny. These two showed great interest in the camp, having surprises every little while. There were about 35 boys and all co-operated nicely. At night we had camp fires both outside and inside. During the day we had a variety of amusement and occupation. After a very good breakfast we scampered off to our dormitory to make our beds and tidy our rooms as good as possible. Then came room inspection on which we were given points. These were added up at the end of the camp and a prize was given to the winning dormitory. At 10.30 a.m. we had Bible Study until 11.15 a.m., and then our morning swim in the refreshing lake. At 12.30 p.m. we had dinner and this was delicious. This year we had a negro cook and what a cook! Right after dinner at 1.00 p.m. we had a rest period until 2.00 p.m., which always came in handy. At 2.00 p.m. the volley-ball game commenced, followed by baseball and a swim. We had a league for both sports with Dormitories A, B, C and D as representatives. Dormitory A won the honors from both leagues. This dormitory also won the individual prizes at the end of camp. After supper, which was at 5.30 p.m., we were free to do as we wished providing we did not go off the ground. At night we had a camp fire with each dormitory taking its turn putting them on. At 9.30 p.m. we scampered off to bed and lights out at 10 p.m.

During the camp we had our Sunday Service by Mr. Denny, assisted by Mr. Oswald.

We had a boat trip to an island near by named Thor Island. We enjoyed two or three treasure hunts and one night visited The Haunted Farm at midnight. Two days before camp ended we had a field day for all ages and a very nice cup for the winner. We also had a cup for the best camper in all round activities plus a note by the boys. We enjoyed ping-pong and checker tournaments, which received considerable attention by us boys.

This is only a brief outline of good old Glenmohr. Really to find out all about it visit a snappy camp of that name.

War is the surgery of crime. Bad as it is in itself, it always implies that something worse has gone before.—O. W. Holmes.

Absence of occupation is not rest;  
A mind quite vacant is a mind distressed.

## INTERNATIONAL S. S. LESSONS

### LESSON—NOVEMBER 14

#### The Sanctity of the Home

Exodus 20:14; Matthew 5:27-30;  
Mark 10:2-12.

Golden Text: Blessed are the pure in heart: for they shall see God.—Matthew 5:8.

### LESSON—NOVEMBER 21

#### Honesty in All Things

Exodus 20:15; Leviticus 19:11, 13;  
Luke 19:1-10, 45, 46.

Golden Text: Thou shalt not steal.—Exodus 20:15.

### LESSON—NOVEMBER 28

#### Truthfulness at All Times

Exodus 20:16; 23:1, 7; Matthew 5:33-37;  
John 8:42-45.

Golden Text: Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.—Ephesians 4:25.

### LESSON—DECEMBER 5

#### The Sin of Covetousness

Exodus 20:17; Luke 12:13-25.

Golden Text: Thou shalt not covet . . . any thing that is thy neighbour's.—Exodus 20:17.

## Our Church Calendar

### Vacancies

Alberton and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.  
Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.  
Angus, Ivy & Baxter, Ont., Mod., Rev. G. C. Little, Alliston, Ont.  
Arnprior, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.  
Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.  
Bradford, Ont., Mod., Rev. Dr. N. R. D. Sinclair, 59 William St., Barrie, Ont. (Vacant after Oct. 17th.)  
Brandon, Man., St. Andrew's, Mod., Rev. K. McL. Glazier, The Manse, 315 Twelfth St., Brandon, Man.  
Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.  
Brookfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.  
Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.  
Colborne, etc., Ont., Mod., Rev. E. W. B. MacKay, Cobourg, Ont., Supply for duration.  
Dutton, Ont., Mod., Rev. A. C. Young, Glencoe, Ont.



Elmvale and Knox Church, Flos, Ont., Mod., Rev. W. A. Henderson, Hillsdale, Ont.

Gairloch, Middle River and West River Station, N.S., Mod., Rev. W. H. Heustin, Hopewell, N.S.

Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. W. Scott Duncan, Glace Bay, N.S.

Hamilton, Ont., Calvin, Mod., Rev. Peter A. Dunn, 92 Carlton Ave. W., Hamilton, Ont.

Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.

Hastings, Havelock & Norwood, Ont., Mod., Rev. J. O. Ralston, Campbellford, Ont.

Hensall, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.

Holstein, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.

Indian Head and Qu'Appelle, Sask., Mod., Rev. Norman D. Kennedy, 2234 Angus St., Regina, Sask.

Iroquois & Dixon's Corners, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.

Kemptville & Oxford Mills, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.

Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.

Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.

Martintown & Williamstown, Ont., Mod., Rev. M. N. McDonald, Avonmore, Ont.

Montreal, Que., Livingstone, Mod., Rev. C. Ritchie Bell, 375 De L'Epee Ave., Outremont, Que.

Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.

New Glasgow, N.S., St. Andrew's, Mod., Rev. Dr. W. A. Cunningham, 305 Washington St., New Glasgow, N.S.

New Westminster, B.C., Knox, Mod., Rev. Thomas Murphy, 217—4th Ave., New Westminster, B.C.

Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.

Outremont, Que., Mod., Rev. H. S. Rodney, 4350 Girouard Ave., Montreal, Que.

Paisley and Salem, Ont., Mod., Rev. K. G. McMillan, R.R. 2, Port Elgin, Ont.

Penetanguishene & Wyebridge, Ont., Mod., Rev. A. C. Stewart, Midland, Ont.

Pictou, N.S., St. Andrew's, Mod., Rev. S. J. Macarthur, Stellarton, N.S.

Prince Albert, Sask., St. Paul's, Mod., Rev. E. S. Mackay, Tisdale, Sask.

Red Deer, Alta., Mod., Rev. R. A. Sinclair, Innisfail, Alta.

Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.

Ross & Beachburg, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.

Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S.

South Mountain and Mountain Station, Ont., Mod., Rev. Wallace Mackinnon, Winchester, Ont.

Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.

Streetsville, Ont., Mod., Rev. C. J. MacKay, 154 Annette St., Toronto, Ont.

St. Mary's, Ont., Knox, Mod., Rev. B. L. Walden, 46 Church St., Stratford, Ont.

St. Thomas, Ont., Knox, Mod., Rev. T. J. Watson, 332 St. James St., London, Ont.

Sydney, N.S., The Presbyterian Church, Mod., Rev. W. Scott Duncan, Glace Bay, N.S.

Verdun, Que., Mod., Rev. C. Ritchie Bell, 357 De L'Epee Ave., Outremont, P.Q.

Warkworth, Ont., Mod., Rev. J. Q. Ralston, Campbellford, Ont.

Woodlands, etc., Ont., Mod., Rev. R. Millar, Finch, Ont.

#### Calls

Sherbrooke, Que., to Rev. Alfred Bright, Calgary, Alta.

#### Inductions

Bracebridge, Ont., Rev. R. H. Armstrong, August 14th.

Montreal, Rosemount, Que., Kydd Memorial, Rev. P. De Ruiter, Nottingham, U.S.A., Sept. 10th, 1943.

Nanaimo, B.C., St. Andrew's, Rev. Iver D. MacIver, October 6th.

Willowdale, Ont., Rev. Alex. McLean, October 12, 1943.

#### Deaths in the Ministry

Rev. W. T. McKenzie, Kingston, Ont., Sept. 17, 1943.

Rev. S. D. Jamieson, Chatham, Ont., Sept. 24, 1943.

Rev. D. T. L. McKerroll, B.A., D.D., Toronto, Ont., Sept. 30, 1943.

Rev. A. M. Hill, M.A., Ph.D., D.D., Verdun, Que., Oct. 9, 1943.

Rev. H. R. Grant, D.D., Fort William, Ont., died October 14, 1943.

#### Clerk of Presbytery

Rev. Kenneth M. Glazier, Brandon, Man., has been appointed Clerk of Presbytery of Brandon in succession to Rev. W. J. Allen, recently resigned.

#### CHOIR GOWNS

WANTED—Eight used choir gowns for men. Please communicate with Rev. J. R. Carson, Forbes Presbyterian Church, Grande Prairie, Alta.





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O God of Hosts!

Did we forget

That still Thine ancient laws control,  
That lust of gain still costs a soul?

Did we forget Thy first command  
And lightly loose Thy guiding hand?

Mankind with plenty Thou hast blest:  
And Lo,

A troubled world oppress

By mammon's laws and ills that breed  
Suspicion, war, distress and greed.

Do we now reap what we have sown?  
Doth God still claim us for His own?

Thy mercy Lord!

Yea, we forgot!

In anger, Lord, forsake us not!

Here at Thine altar we confess

And seek anew Thy righteousness:

With humbled hearts, Thy children pray

Thy hand again,

Shew us the way!

While fools declare

THERE IS NO GOD:

Behold, our hope is in Thy word.

Thy people are Thy people still

And Thou wilt ALL Thy word fulfil:

Thy judgments,

Yea, Thy chastening rod

Proclaim Thee STILL THY PEOPLE'S  
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1	1	" 6 and 7 years old
0	1	" 7 and 8 years old
2	0	" 8 and 9 years old
2	0	" 10 and 11 years old
0	2	" 11 and 12 years old
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'Tis downward looking makes men dizzy.

The best things cannot be bought or sold.

Righteousness is to be placed above ritual.

To tell God what we have need of is prayer.

Only by learning to give ourselves do we find ourselves.

It is essential both to think truly and to do righteously.

Through us God finds the channel for His reconciling love.

There is no more important work than that you are doing.

Men who know most about wealth are least satisfied with it.

Time-servers and place-holders always do weary of earnest men.

I have not as good a character this year as last unless it is better.

The will to live and the will to do will keep one steadfast to the end.

He who is strong in his own conviction is rarely angered by opposition.

Science without religion is lame and religion without science is blind.

God has a strange way of making the obscure the saviours of mankind.

It is not possible to live happily without living prudently, honorably, and justly.

The combination of a well-groomed body and a lost soul, alas, is not uncommon.

Why should an argument to the heart be less valid than an argument to the head?

How great the relief of a heart that has lost all pride and is utterly resting on God.

Granted we are made of clay, it must have been very wonderful clay; but we are not clay but men.

Of obedience to Christ we may not merely say that it will mean good but that it is essential to life.

In the experience of the trusting soul joy and peace are linked in closest union.

It is much easier to suppress the first desire than to satisfy those that follow.

Let nothing foul to either eye or ear reach those doors within which dwells a boy.

Begin at the bottom of the ladder but be sure your ladder reaches above the basement.

It befits the father to be virtuous who wishes his son to be more virtuous than himself.

Preach the doctrine of the strenuous life, the life of toil and effort, of labor and strife.

There is nothing that we can properly call our own save time and of this we are most prodigal.

To see the invisible, when skies are dark, is always to have power to be steadfast to the end.

Give every man thine ear, but few thy voice: take each man's censure but reserve thy judgment.

It is worth a thousand pounds a year to have the habit of looking upon the bright side of things.

He that wrestles with us strengthens our nerves, and sharpens our will. Our antagonist is our helper.

Thus we know God, as we know one another, through the medium and in the domain of personal experience.

You can spend wealth, you can get rid of it, but not usefully unless you have planned how it can make you grow.

The mind of man, bent upon worthy work, has strength to make its way along the worst and steepest road of life.

If the heart, by which is meant our gentler, nobler feelings, be left out of a man's composition it is a great loss.

Human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy.

Then let us laugh. It is the cheapest luxury man enjoys and is worth one hundred groans in any state of the market.



NEC TAMEN CONSUMEBATUR

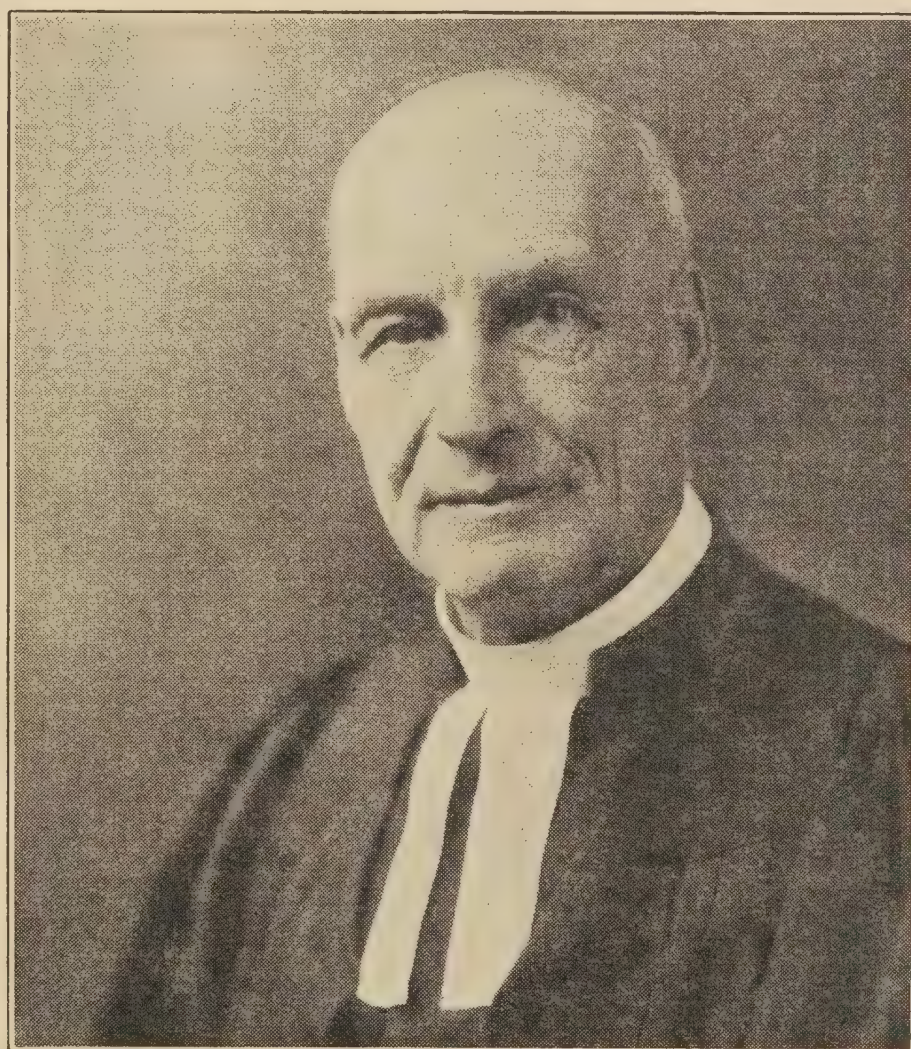
*The*  
**PRESBYTERIAN  
RECORD**

THE OFFICIAL MONTHLY RECORD OF  
THE PRESBYTERIAN CHURCH IN CANADA

Vol. LXVIII

TORONTO, DECEMBER, 1943

No. 12



REV. H. R. GRANT, D.D.



## REDUCED FARE CERTIFICATES FOR 1944

The following information has been forwarded from the Canadian Passenger Association, Montreal:—

In order to avoid unnecessary correspondence, delay and confusion, it is requested that applicants proceed as follows:—

1. A holder of a 1943 certificate should use card form contained therein in making application for 1944 certificate.
2. A new applicant must file application on Canadian Passenger Association Form 75-E, certified as required therein.
3. Each application for new or renewal certificate must be accompanied by Express Money Order for \$2.00 payable to Canadian Passenger Association. The Association will not accept responsibility for safe receipt of cash remittances.
4. Application should be addressed to Canadian Passenger Association at 437 St. James Street W., Montreal, Que., or 320 Union Depot, Winnipeg, Man.
5. Applications should be sent in early, in order to secure the issuance of the new certificates before January 1st, 1944.
6. Ministers of our Church who do not hold Certificates, but desire to secure them for 1944, may obtain application forms by writing to undersigned.

J. W. MacNamara,  
Clerk of Assembly.

## HYMN BOOKS WANTED

A mission field in Alberta would like to secure twenty used copies of the Book of Praise, with music, for use by a newly organized choir. They could pay a reasonable price for these. Will anyone knowing where such could be obtained, write the General Board of Missions, Toronto.

## WANTED

Supply of used choir gowns in good condition. J. B. Townend, Princeton, Ont.

## NOMINATIONS

The General Assembly of 1943 has instructed that nominations for the principalship of Knox College should be called from Presbyteries. In submitting names to the Board of the College the following particulars should be supplied:

The nominee's academic record; his work in the Church; special qualifications as an administrator; the chair he can best fill; and any other pertinent factors which would commend him to consideration.

W. T. McCree, Convener of  
Committee of the Board of  
Knox College on Nominations.

## BUDGET RECEIPTS To October 30, 1943

Synods	1942	1943
Maritimes .....	\$ 10,181.25	\$ 9,795.23
Montreal and Ottawa .....	28,592.05	29,301.50
Toronto and Kingston .....	60,285.62	66,363.70
Hamilton and London .....	39,525.37	37,067.74
Manitoba .....	2,474.37	2,730.98
Saskatchewan .....	1,913.77	2,428.32
Alberta .....	4,014.89	5,407.14
British Columbia..	5,437.15	5,522.48
	<hr/>	<hr/>
	\$152,424.47	\$158,617.09
Sundry .....	1,369.46	2,176.11
	<hr/>	<hr/>
	\$153,793.93	\$160,793.20

Prof. Adolph Keller, Director of the Geneva Office of the Central Bureau for Interchurch Aid, reports that twenty-five foreign students, all from occupied countries, are in Switzerland finishing their theological studies preparatory to taking up their ministry after the war. Their practical training takes place in the refugee camps where in several cases they find countrymen of their own to whom their visits are a real consolation. The young men are receiving financial support from the Bureau from a residue of funds left in its treasury from the days when the rehabilitation of the Christian ministry in Europe through scholarships and bursaries was an integral part of the Bureau's program.

I am a Christian in the only sense Christ wished anyone to be—sincerely attached to His doctrine in preference to all others.—  
Thomas Jefferson.



# The Presbyterian Record

VOL. LXVIII

TORONTO, DECEMBER, 1943

No. 12

## The Saviour and Christmas

THE announcement made to the shepherds in the fields watching their flocks by night was,

*For unto you is born this day in the city of David a Saviour who is Christ the Lord.*

This was an exalted presentation of the coming one. He was not proclaimed Messiah, or King of the Jews, but was heralded as a Saviour. In this office he stands alone and transcends all others. His coming to the world may be regarded as his humiliation, but having respect to his office it is his exaltation. So He appears to us then but as the *Saviour* of the world. He is above all others in the function which He has come to discharge, in the service He has to render to mankind. Of Him later it was written,

*For He is the propitiation for our sins and not for ours only but for the sins of the whole world.*

Let us think of Him in this high capacity in this His mission for the whole world for our conception of Him, whose birthday is Christmas, must affect our celebration of the day. We should conceive of Him as occupying this high place and of discharging this gracious function of forgiveness.

The first note to be sounded on this day of days for the world is that of *gladness*.

*And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,*

*Glory to God in the highest, and on earth peace, good will toward men.*

*Joy to the world, the Lord is come.*

The second note should be *benevolence*. This is the day for making our gifts and as the Apostle says that we should remember the poor, this is one great occasion to carry into effect the injunction. There are many who today answer the description. Our great difficulty would be in reaching them. It is good for us to reach out our hands to them, whether near or far.

The third note is *missionary enterprise*. As Saviour, Jesus mission is to deliver us both from our sins and our sinfulness. This is a message that should be sent to all the world and we are not without rich opportunity in taking part in that glorious enterprise. Therefore let us do our noble part in this Christian endeavor. Let us *acclaim* and *proclaim* the name of Jesus as the Saviour of the world.—R.



**HUGH ROBERT GRANT**

Rev. J. A. McMahon, B.A.

**A**N ex-Moderator of the General Assembly, Rev. Hugh Robert Grant died in McKellar Hospital, Fort William, Ontario, on October 14, after a lengthy illness at the age of 77. Respected and loved throughout western Canada and revered by the whole Church, Dr. Grant's death severs another link with the colorful past immortalized by the poet, Robert Service. As the prototype of Ralph Connor's Sky Pilot he inspired thousands to a life of devotion and service to the ideal of Christian manhood.

Dr. Grant was born at Sturgeon Falls on the Gatineau, near Ottawa, on Jan. 22, 1866. He was a graduate in Arts of Queen's University of the class of 1889. Known affectionately as "H.R." to his fellow students, he gained distinction not only academically but also as an outstanding athlete. His theological training was received at Queen's and Manitoba College. It was at this time that he responded to the stirring challenge of the great Dr. James Robertson and turned his face to the West. During student days, he served on pioneer fields in Alberta and British Columbia, and after ordination was settled first in the ranching community of Pincher Creek, Alberta. From thence he was called to Rossland, B.C., and in 1906 to Fernie, B.C. It was during his pastorate at Fernie that a devastating fire swept the town, making homeless hundreds of its people, among them the young minister and his bride. His selfless devotion to the relief and comfort of the stricken community during those terrible days is remembered still. It was also at Fernie that he received the signal honor of being appointed Chairman of a Commission to bring about the settlement of a serious strike of the coal miners in that district.

In 1912 he became minister of St. Paul's, Vancouver, and two years later was chosen to go as the representative of our Church to the newly-founded town of Prince Rupert. He had a genius for such pioneer work, and during the 14 years of his pastorate gained prestige for the Presbyterian Church, not only in Prince Rupert but throughout central British Columbia. In recognition of his services and leadership, Westminster Hall, Vancouver, conferred upon him the degree of Doctor of Divinity.

Dr. Grant was called to St. Andrews, Fort William, in 1925, and for 8 years carried on a notable ministry. It has been said of him that he had as many admirers outside his congregation as within it; and when in 1933 he was elected Moderator of the General Assembly, several thousands of citizens of all denominations thronged the station grounds to greet him upon his return. But

the shadow of failing health fell upon him almost simultaneously, and in less than six months afterwards he was compelled to resign from the active ministry, although he continued as Minister-Emeritus until his death.

A leader of men, a master of assemblies, a gifted preacher and a beloved pastor, Dr. Grant's outstanding gifts of body, mind and spirit were completely dedicated to the glory of God and the helping of his fellows, and he was greatly used of God in the service of the Church and the Gospel.

He is survived by his widow, Mabel Langille; a son, Archibald L.; and two daughters, Kathleen, Mrs. R. A. Harlow of Prince George, B.C., and Lorraine, Mrs. E. Macey of Vancouver.

The funeral service was held in St. Andrews, Fort William, on the evening of October 15, under the auspices of the Presbytery of Superior, and was conducted by the minister of the church, Rev. A. H. Johnston, assisted by the Clerk of Presbytery, Rev. J. A. McMahon of Port Arthur, and by Rev. H. A. Rivers, representing the Thunder Bay Ministerial Association. Interment took place the next day in the cemetery of Old Kildonan, Winnipeg, where the service was conducted by the Moderator of Superior Presbytery, Rev. J. S. Flook, assisted by Dr. Beverley Ketchen, Moderator of the General Assembly, and by Rev. Gordon Maclean, of First Church, Winnipeg.

\* \* \*

**REV. HUGH R. GRANT, D.D.**

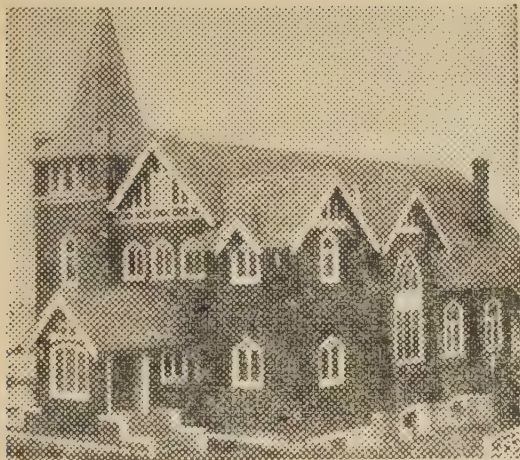
Rev. A. F. MacSween, B.A.

This congregation today notes with great regret the passing of a former minister and pioneer who played an important part in the development of Western Canada. No one can estimate the extent or the value of the contribution he made to the moral and spiritual uplift of the many communities in which he labored.

At the conclusion of his University career he accepted the difficult, often dangerous, and always active and adventurous life of a pioneer missionary. A partial record of these years has been preserved by his friend "Ralph Connor", and his affectionate nickname established far and wide, in the book *The Sky Pilot*.

In 1914, while visiting this church as its Moderator during a vacancy, the call was extended to himself, and a short time later he was inducted to the pulpit. The difficult years of the World War and the ensuing period of adjustment found him ministering faithfully and acceptably to a congregation that increased steadily in size and strength. A larger and more suitable place





THE CHURCH, PRINCE RUPERT.

of worship than the hall previously used became a necessity, and as a result of the hearty and generous response of the congregation, inspired by the work and leadership of Dr. Grant, the present edifice was erected in 1925.

The unhappy period of the proposed union followed, but with the Sky Pilot at the helm, the congregation emerged almost intact. The continuance of a robust and influential church in this part of the province, holding to the Presbyterian principles of faith and polity is due largely to his wisdom.

After many years of intense physical pain, mitigated perhaps by the satisfaction of a life well lived and the honor of his fellowmen, (he was elected Moderator of the General Assembly in 1933) he has now passed to rest at the age of 75 years.

Two friends of long standing, Rt. Rev. Bishop G. A. Rix and Mr. P. H. Linzey, join with our Clerk of Session in expressing our gratitude to God for the life and work of a faithful minister and an esteemed citizen.

Although it is eight years since Dr. Grant left here, his memory is held in very high esteem and the Memorial Service was attended by many from the community as well as from the congregation.

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A memorial service was held for Dr. Grant at First Presbyterian Church, Prince Rupert, where he had been minister for 14 years. The service was conducted by the pastor, Rev. Alex F. MacSween, and was featured by memorial addresses by W. W. C. O'Neill, Clerk of Session the Presbyterian Church; P. H. Linzey, one of the leaders of First Baptist Church, and Rt. Rev. G. A. Rix, D.D., Bishop of the Anglican diocese of Caledonia. Fitting tribute to the memory of deceased was paid by these three old personal friends.

TO ALL PRESBYTERIES,  
CHARGES, CONGREGATIONS AND  
SPENDING BOARDS OF  
THE PRESBYTERIAN CHURCH  
IN CANADA

Rev. W. M. Rochester, D.D.,  
Record Committee,  
100 Adelaide St. West,  
Toronto.

Dear Sir:—

The General Assembly at the last meeting held in Hamilton passed a Resolution changing the basis of annual assistance by Congregations and Boards to the Pension Fund from an amount based on their minister's stipend as previously set out in the Book of Forms (page 150).

The direction of the Church to Congregations and Boards is now:

"All charges having the services of a minister and paying stipend shall by Act of the General Assembly pay into the Pension Board Treasury, before January 31st, of each year, 1% of the amount reported as Amount Raised for All Congregational Purposes for that charge in the last published Statistical Report of the General Assembly."

In the case of ministers employed under the direction of a Board of the Church, or an organization directly under the control of The Presbyterian Church in Canada, the amount paid as salary shall be used as the basis of annual payment by such Board or organization to the Pension Fund Treasury before January 31st of each year, as follows:

"Two per cent for salaries below \$1,800.00, 3 per cent for salaries of \$1,800.00, but less than \$2,500.00, and 5 per cent of all salaries \$2,500.00, and over."

The full text is recorded on page 122, of the Minutes of Assembly dated June 2nd-10th, 1943.

The Pension Board takes this opportunity of calling this matter to the attention of all Sessions, Boards of Management, and Boards of the Church, in the hope that the new basis may be thoroughly understood with a view to early compliance.

Faithfully yours,

Jno. Lindsay,  
Chairman.



## A MISSIONARY STATESMAN

With the World for His Parish  
Rev. H. C. Priest

**M**ONTREAL, Ottawa, Toronto, and Hamilton were favored, during the first week of November, with a visit from one of the foremost missionary statesmen of the day, the Rev. Dr. J. W. Decker. This was Dr. Decker's first visit to Canada since his appointment to his present office as Secretary of the International Missionary Council.

The International Missionary Council, with headquarters in London and New York, is composed of officially appointed representatives of practically all the Protestant Foreign Mission Boards and Societies of the world together with representatives of the National Christian Councils of no less than twenty-eight countries, and includes within its membership representatives of all the "Younger Churches" in the lands to which missionaries have been sent.

Dr. Decker is a graduate of the University of Richmond, Virginia, and of the Southern Baptist Theological Seminary. From the former of these Colleges he received the degree of Doctor of Divinity, and from the latter that of Doctor of Theology.

After serving for thirteen years as a missionary in China, Dr. Decker was appointed, in 1934, Foreign Secretary of the American Baptist Foreign Mission Society, and was assigned the administrative direction of the Society's work in Japan, China, and the Philippine Islands. This involved visitation of those areas, together with a close and intimate study of existing conditions.

For several years he has served as Chairman of the East Asia Committee of the Foreign Missions Conference of North America. In that capacity, he has acquired a comprehensive knowledge of the work being carried on in the Far East, not only by the Churches of North America, but also by the Missionary Societies of the British Isles, Europe, and Australasia.

The place that Dr. Decker holds among the missionary leaders of the world is evidenced by his election last Fall as Joint-Secretary, with the late Dr. William Paton, of London, England, of the International Missionary Council. In this position, he carried responsibilities that are world-wide and that have been greatly augmented by the War and by the lamented death, in August last, of his colleague, Dr. Paton.

Among these responsibilities is the area of the Orphaned Missions of Continental Europe, which, before the War, represented one-eighth of the Protestant Foreign Mis-



REV. DR. J. W. DECKER.

sion work of the world, with an annual expenditure of \$5,000,000. Largely through the splendid response received from the appeal of the International Missionary Council and the wise administration of the Fund by that Council, not one of these Missions has been completely closed, nor a single missionary known to have been withdrawn.

Representing as he does the Foreign Mission interests of all Protestant Communion throughout the world, the visit of Dr. Decker, at this time when the World Fellowship of the Churches and the Church's place in the New Order are among the most vital questions in the thinking of Church people, is particularly opportune.

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We cannot be satisfied in life unless our deepest capacities are awakened and developed. A candle is useless as an ornament. It becomes itself only when it is kindled and its heart becomes alive in a flame. And we cannot become ourselves, or live the fullest life, till our hearts are kindled into love and we begin to burn with God's purpose.—Reid.

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A little bit of Hope  
Makes a rainy day look gay.  
And a little bit of charity  
Makes glad a weary way.  
A little bit of patience  
Often makes the sunshine come.  
And a little bit of Love  
Makes a very happy home.—Anon.



**REV. A. M. HILL, M.A., Ph.D., D.D.**

It was a sad message that was received at the Board of Missions, from Rev. C. Ritchie Bell, announcing the death of Dr. Hill. The last word we heard from him direct was a brief message with respect to his work in Saskatoon. Then, upon his return to Montreal, we were advised that he had gone to the hospital and the next announcement with respect to his condition was that he had been operated on Thursday and on Friday had a good day but in the evening collapsed and shortly after ten o'clock the next evening he passed to his rest. In his death the local church at Verdun has lost its minister and friend and the Church at large is deprived of one who had given much time, thought and care to the work that devolved upon him as Convener of the General Board of Missions, whilst in the circle nearest him there has been lost a beloved husband and father.

Dr. Hill was born in Halifax in 1875. He was the son of Oliver Massie Hill and grandson of Rev. J. O. Hill of Hereford, England. His father was for many years an elder in Park Street Presbyterian Church and the Superintendent of the Sunday School. Dr. Hill was educated at Dalhousie and at Pine Hill, where Sir Robert Falconer and Dr. Pollock were then teaching, and he was ordained in Park Street in 1899.

His first charge was an augmented one, Digby and Bayview, N.S., where he remained until 1901, when he went to Fairville in Saint John Presbytery. He remained there until 1907, when he removed to Yarmouth, N.S., in the Presbytery of Lunenburg and Yarmouth. In the beginning of 1926 Dr. Hill was called to the First Presbyterian Church, Verdun, a minority group. During the summer and fall of 1925, he had ministered to minority congregations on the south shore in Nova Scotia, such as Lunenburg and Riverport. In Verdun, he built the present church, which was opened in the spring of 1928, and has since been enlarged. He was early a member of the Board of Sunday School and Y.P.S. before going on the Board of Missions. He was always particularly interested in religious education and was a former Chairman of the Religious Education Council of the Province of Quebec. He devoted much of his time to giving teacher training courses to the young people in the congregation. He also lectured on religious education at the Presbyterian College and was Chairman of the House Committee there for a number of years. He was deeply interested in youth and organized the first Scout troop in Western Nova Scotia and was a commissioner for some years. He was a writer also from whose pen came *The Folk Lore of Digby County*,

**Sweepings from the Yarmouth Curling Club, Strange Experiences of Colonel David Fleming, Not All Broadcloth, and It Happened to Me.**

His last illness developed whilst travelling in Saskatchewan immediately following his visit to the Peace River country. He preached his last sermon in First Church, Regina, on August 28th. Afterwards, upon his return journey, he attended a meeting of the Winnipeg Presbytery, though he was by that time very ill. He was in hospital about three weeks before the operation from which he failed to rally.

Dr. Hill was married in 1901 to Mary Chaloner of Digby. Surviving are his widow, Mrs. Hill, and three children, Dr. Allan C. of Quebec, a member of the Board of Managers of St. Andrew's Church there; Harriet, (Mrs. Hew Trill), of Point Claire, Quebec; and Miss O. Mary Hill.

The funeral service was held in First Church, Verdun, and was conducted by Rev. Dr. M. Campbell, assisted by Rev. Dr. Johnston of Knox Church, Ottawa, who represented the Board of Missions, and Rev. Dr. A. S. Reid. The address was given by Rev. C. Ritchie Bell, a close friend of Dr. Hill's. Mr. Bell emphasized the preaching of Dr. Hill concerning which he said that "naturally we think first of all of his long and glorious ministry in this place. From this pulpit for eighteen years he exercised a unique influence on his own people and throughout the whole community and over a wider ground still." He stated further that as a pastor he was marvellous. "Amid all the multifarious activities of a crowded life the people to whom he was called of God were always first in his thoughts and on his heart. He loved this city also and was intensely interested in everything that went on here. Verdun never had a more loyal or a prouder citizen than Dr. Hill and among the many honors received I doubt whether any of them gave him quite as much joy as when he was elected Chairman of the School Board of this city. Of his work for The Presbyterian Church in Canada, the Church he loved so deeply and served so devotedly, no word can express all he did. However, the debt owed to him by his denomination was chiefly that he brought to all our affairs the gift of the statesmanlike mind, wise and wide of vision. Especially was this true of our foreign mission work. He spent himself without stint since 1936 as the Chairman of the General Board of Missions."

Interment was at Mount Royal Cemetery.

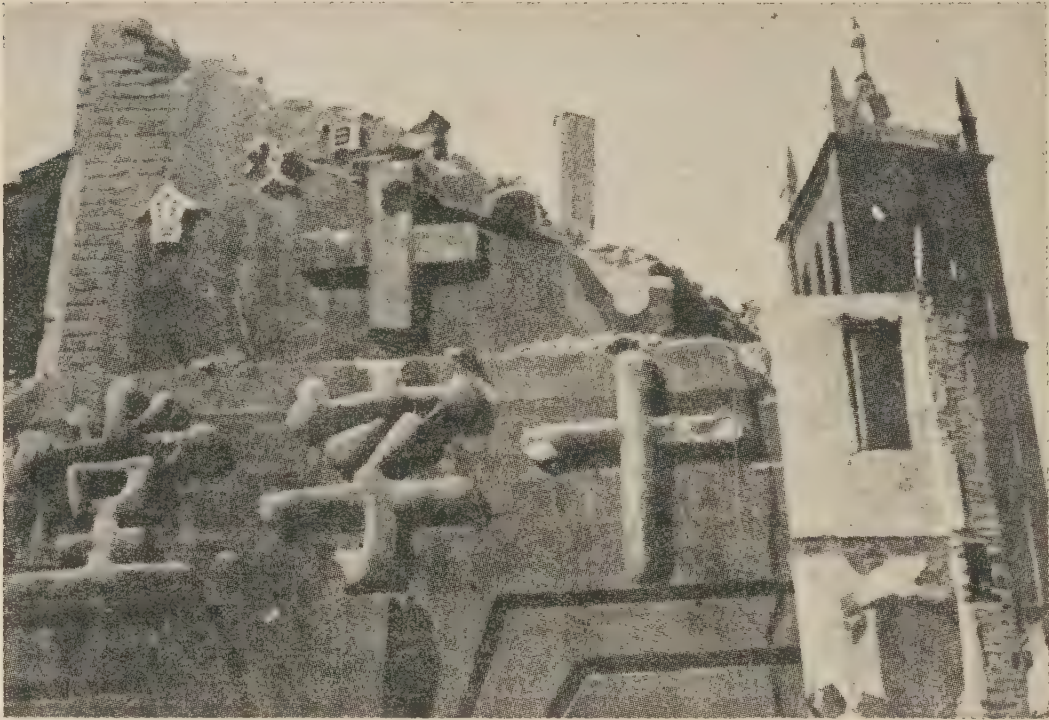
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I care not, Fortune, what you me deny;  
Of fancy, reason, virtue nought can me bereave.



## New Venture in China

Rev. E. H. Johnson, B.S., B.Th., Secretary for Missionary Education



—Courtesy S.C.M.

CHURCH OF THE CROSS, CHUNGKING — STANDING AMID DESTRUCTION.

**I**N launching out into a new type of mission work in South China Presbyterian missions have taken a significant forward step.

### Advance

It is significant that our Church should go ahead with a vigorous mission policy in these days of economic and political uncertainty. The common impression that missions have closed for the duration is completely wrong. Some pieces of mission work have had to be temporarily discontinued because of war conditions. For the most part missions are going ahead. Missionaries continue to come and go across this troubled world. Within this year we have had four go to British Guiana. Two have returned from India, and one has returned to India. A young couple is preparing for service in China. A minister with earlier years of service in China has volunteered to go again. On the foreign field large tasks wait to be done. There is enough work waiting in fields now open to absorb all the mission strength we can muster. In the home Church there are indications of a rising tide of missionary interest.

### Greatest Country?

It is significant that we should move to continue mission work among the Chinese. In many ways China is the greatest country on earth. With a population estimated

at 450,000,000 it has more people than any other country. One out of every four people in the world is Chinese. China is unique among nations in its history. It has had a continued cultural and political existence of almost 4,000 years. While the great empires of antiquity Assyria, Babylon, Egypt, Greece and Rome were rising to power and sinking to decay China was already a great empire. A nation of such size sustained by a culture with such proved survival value is bound to play an important part in world affairs. During six and a half years of bitter war the spirit of China has been tested and found strong. During these years a China politically broken and disunited after the breakdown of the Manchu dynasty has been unified under the strong hand of the Generalissimo Chiang Kai Shek. During these years China has been learning the industrial and military techniques which enabled western nations to dominate for a century the multitudes of the East. With its great manpower, its vigorous culture, its growing mastery of powerful techniques—can one exaggerate the part China is destined to play in world affairs?

### That It May Know Christ

How important it is that China's life should be permeated by Christian ideas. That will happen only when China's people numbers a large proportion of Christian individuals. Already we have seen the power-



ful influence in China and abroad of Christian expressions by the President and his wife. Many of the strongest leaders in the governmental, educational, and industrial life of China are professing Christians, or have been influenced by Christian ideas. On the other hand, strong nationalist circles oppose Christianity as being foreign and dangerous to national integrity. Christians number only one in 800 of the total population. Christian leadership and Christian institutions seem pitifully small beside their tremendous task. The Chinese Church needs the help of men and resources from abroad. The Chinese Church has expressed its continued welcome to the right kind of missionary.

### **We Have Served, We Are Serving, We Shall Serve**

Our Church served the Chinese people in Formosa for seventy years, in Manchuria for fifteen years. In early 1941 war conditions broke communication with those areas, but we continued to serve the Chinese through support of Rev. Z. K. Zia, an able Chinese on the editorial staff of the Christian Literature Society of China. This society is doing invaluable work from its West China headquarters, making available good Christian literature for educated classes now concentrated in China's West. Now, in 1943, we have decided to enlarge our service with Chinese by sending workers to free China. There great opportunities are matched by unprecedented difficulties.

Free China is still open for missionary work. Communications are difficult, by plane from India over the Himalayas. Living conditions are hard because of serious wartime shortages. Work is expensive because of excessive inflation. But a steady stream of missionaries is arriving in China. Only a small part of Chinese territory has been occupied by the Japanese, but it included the areas where most Christian work had been done. While Christians number one in 800 in all China, they number only one in 4,000 in some of China's western provinces. Many of the western provinces were almost without high schools, universities, and hospitals. In driving missions and educated Christians inland, the Japanese invasion has led to a great new day of evangelism and Christian service for China's west.

Our Church will serve in Yunnan, China's southwest, the province into which the Burma road comes. It adjoins Indo-China, Thailand, and Burma. The China Inland Mission has done some Christian work among the tribes who inhabit the valleys. Very little has been done for the four to five million Chinese who form the dominant element of the population. They have only

one Christian high school. The Wesleyan Methodist and the Episcopal churches have a small work centered mostly in Kunming (pronounced Koon-ming) the capital. Yunnan needs a broad strong program of Christian evangelism. Until recently it was a conservative, backward province, slow to change, opposed to ideas from outside. Now the Burma road, migration of Chinese from coastal regions, and sufferings of war have shattered that seclusion. Yunnan is open as never before to Christian teaching.

### **"South of the Clouds"**

Yunnan is a province of mountains and valleys. Two great rivers, the Salween and the Mekong, which flow from the Himalayas to the sea cut deep, dangerous gorges in its western highlands. Life in these dank valleys is deadly because of mosquito-borne malignant malaria. The population is located in three plateau areas, about Ta li in the west, around Kunming in the centre, about the tin mines in the southeast. Our work would be in the central and southeast areas. Although Yunnan is sub-tropical, the climate on the high plateaus is pleasant and healthy. Dr. W. H. Clark, himself a Californian, says it is even better than southern California. Yunnan translates into the beautiful name **South of the Clouds**. It is a land of rich vegetation and abundant resources.

### **Southeast Asia's Pivot**

Kunming, the capital, formerly a backward provincial town, is now the centre of China's progressive element. It is a funnel of rail, road, and air communications. It has become a commercial centre of China, the site of some of its most modern industries. About one-third of all China's university students, some 10,000 are in Yunnan, mostly around Kunming. An able observer of Chinese affairs says: "It is inconceivable that Yunnan will relapse into its old lethargy. It will become one of the most profitable places in China for men of energy, ambition, and special skill. It is the pivot on which events in Southeast Asia are likely to turn after the war". Into this needy but hopeful province our Church enters for the task of Christian evangelism in the Yunnan Church-Mission Joint Project.

### **Missions in a New Age**

It is significant that our Church has had the flexibility to enter mission work on a new basis. This work is new in two important features. First, it is initiated by the Chinese Church. Second, it is a cooperative effort of several mission boards. We in the west must realize that we are entering a new age in Christian missions.



They Increase, We Decrease

Formerly work was initiated by missionary societies of western churches. They selected a site, sent in missionaries, guided and controlled the work, very gradually transferred control to local leaders. Our Formosan and Manchurian fields were definitely mission fields of The Presbyterian Church in Canada. Now there is a Chinese Church with many able leaders. Mission work of the future cannot ignore or disregard these men. It must be done in co-operation with them and through them. The new work in Yunnan is a home mission venture initiated by the Church in China. The responsibility and control is Chinese. We will assist in providing personnel and funds. Yunnan will never be a Canadian Presbyterian mission field. It will be a Chinese mission field in which Canadian Presbyterians serve.

Mission Boards Work Together

Formerly in mission work each mission acted alone. It had agreements with adjoining missions to prevent overlapping and generally had happy relations with them but in its own field each mission had sole control. As local churches developed the trend was toward increasing co-operation, but for the most part single missionary societies and mission established churches still controlled their own areas. In Yunnan our missionaries will work in co-operation with missionaries of the Presbyterian Church in the U.S.A. and the Reformed Church. A joint committee in North America representing the three mission boards will approve and allocate new missionaries. Missionaries on the field will be located, not according to their board connections, but in terms of their abilities and suitability for specific pieces of work.

Those who look ahead in mission work see that missions must move in the direction of increasing initiative and control from local churches, and extensive co-operation among sending agencies. Missions must be a flexible instrument in laying the foundation and strengthening the structure of the Church of Jesus Christ. Presbyterians can be glad that their Mission Board had the vision to recommend and their General Assembly the wisdom to approve this new venture for Christ in China.

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MEN STUDY MISSIONS

All through the Church, men are eager to know what the Church is doing through its mission program. On the evening of Tuesday, November 9th, a group of laymen and ministers of Hamilton Presbytery met with Dr. W. A. Cameron, Secretary of the General Board of Missions, to hear an address and discuss questions about the Church's

missions. They formed themselves into a missionary fellowship for monthly study meetings. Earlier in the year, in Toronto, more than 80 laymen and ministers, in a loosely organized missionary fellowship, met at supper to hear Dr. Robert E. Speer a great missionary leader. Through November, in Sarnia and Toronto Presbyteries, Dr. W. R. Quinn, M.D., a missionary of our Church from the Bhil field, addressed a continuous series of congregational meetings, mostly sponsored by men. Men are awaking to the fact that, as disciples of Jesus Christ, they have a responsibility for Christian witness and service. They are beginning to see that through the Christian mission they can make their most significant contribution to the life of our times.

Dr. W. A. Cameron, Secretary of the Board of Missions, Dr. Wm. R. Quinn, M.D., recently returned from India, Rev. E. H. Johnson, formerly of Manchuria, now Secretary for Missionary Education, are all available to address meetings. They are especially keen to meet with men, possibly in luncheon or supper gatherings, to frankly discuss our Church's mission task.

ORPHANED MISSIONS

Rev. W. A. Cameron, D.D.

THE following letter has been received from Miss W. Kat, representative of the Holland Mission in Egypt, and Superintendent of the Holland Mission Schools. The letter is written from Cairo, Egypt.

"Through the Intermission Council in Egypt, we received for the first quarter of 1943, \$300 in aid of the Holland Mission in Egypt. I want to express to your Council my deep thankfulness for this very kind help which enables us to continue, without too great difficulty, the mission work in the church, the schools and the clinic, with some twenty-five workers. The salaries for all of us used to come every month from Holland. Now that we are completely cut off from the homeland, we just have to divide what comes in from the school fees, and every now and then some gifts, kindly collected for us by the Intermission Council (in Egypt) or by friends. But it is a hard time for everybody, as the cost of living is rising every week. This regular help from your Council is therefore a great relief and a definite answer to our prayers. May God bless all the friends in America who so kindly contribute in this way to aid God's work among the Muslims here in Egypt."

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Contributions

Previously reported for 1943 .....	\$ 582.72
Kincardine, Ont. ....	19.00



Zion Church, East River St. Marys, N.S. ....	18.00
Strathroy, Ont. ....	6.75
Knox, Oshawa, Ont. ....	22.37
Chauvin, Alta. ....	36.50
Eadies, Ont. ....	8.25
Earlie, Alta. ....	7.00
Kinnaird, Alta. ....	3.25
Thomasville, Alta. ....	1.00
West Centre, Alta. ....	4.00
Wildood, Alta. ....	12.43
Buckhorn, Ont. ....	11.00
Lakehurst, Ont. ....	11.25
Rockcroft, Ont. ....	2.00
Allandale, Ont. ....	1.50
Simcoe, Ont. ....	20.50
First Church, Seaforth ....	27.05
Bluevale, Ont. ....	7.50
Tyne Valley, P.E.I. ....	2.00
St. Lambert, Que. ....	10.00
Ailsa Craig, Ont. ....	21.25
Sackville, N.B. ....	3.00
Port Elgin, N.B. ....	13.30
Oakwood, Toronto ....	1.00
Stoughton, Sask. ....	3.50
Dorchester, N.B. ....	7.00
Salmon Arm, B.C. ....	5.40
Strathcona, Edmonton ....	6.80
Puce, Ontario ....	7.75
St. Andrew's, Galt, Ont. ....	15.00
Campbell, Montreal ....	6.75
St. Andrew's, Scarboro ....	10.00
Omeme, Ont. ....	5.00
Mistawasis, Sask. ....	3.20
Cloverdale, and Whiterock, B.C. ....	11.60
Newton, B.C. ....	1.75
St. Andrew's, Victoria, B.C. ....	78.93
Centreville, Ont. ....	2.00
Bristol, Que. ....	43.00
Knox, Guelph ....	64.85
Scotstown, Que. ....	19.00
Lingwick, Que. ....	14.00
Total .....	\$1,158.15

### SYNOD OF SASKATCHEWAN

THE 38th Synod of Saskatchewan of The Presbyterian Church in Canada convened Tuesday evening, October 19th, in North Battleford. Rev. John Brent, Coleville, taking as his subject, "Necessity is laid upon me to preach the Gospel", gave a stirring message to the assembled delegates. After the Synod was constituted, Mr. Brent welcomed and extended the privileges of the Synod to the Moderator of the General Assembly, Rev. H. Beverley Ketchen, M.A., D.D., of Hamilton, Ontario, who spoke briefly. The election of the new Moderator then took place, and the unanimous choice of the Synod was Rev. John Hardwick, B.A., of St. Andrew's Church, Saskatoon. Rev. John Brent was elected as Clerk of Synod.

On Wednesday morning the session was

opened by the Sacrament of the Lord's Supper. Dr. Ketchen led in prayer, and Rev. D. St. Clair Campbell of Weyburn gave the address. Before the close of the morning session, Mayor J. D. Deans of North Battleford, in welcoming the visitors to the city, paid tribute to the Presbyterian Church for its guidance and teaching, especially in the Sunday School. The report of the committee on church work and evangelism urged that greater emphasis be put on evangelism and that the people be confronted more directly with the challenge of Christ.

Following a chicken dinner prepared by the Women's Guild of Knox-St. Andrew's Church, the evening session was open to the public. Two deaconesses working within the bounds of the Synod, Miss Margaret Ramsay of Regina, and Miss Mary Ellen Anderson of Saskatoon, spoke briefly on their work. The other two speakers were Rev. E. A. Thomson, Toronto, General Secretary for Sabbath Schools and Young People's Societies, and Dr. Ketchen. Mr. Thomson reviewed the "alarming condition of materialism seen in the turning from the things of Christ to the things of the world, and strongly urged the acknowledgment of God as the centre of life in every home and the erection of the family altar." Dr. Ketchen spoke of the heritage of Presbyterians, which, he said, had been enriched and sanctified by the struggles of their Calvinistic forefathers whose watchwords were texts of Scripture and whose battlecries were Psalms. He also stressed re-establishing family worship which, he said, was the solution of all problems. He declared that national life could not be sound and wholesome unless the home life were such. If parents were faithful in this, they would hear the "well done" at the last and could be assured that their God would be the God of their succeeding race.

On Thursday, the report of the Board of Missions Committee was presented, and the Convener asked for the appointment of a Radio Committee to act in co-operation with the Home Missions Committee to extend the radio work throughout the province.

In the absence of the Moderator, Mr. Hardwick, who was called to Saskatoon, the Synod was closed with prayer by an Ex-Moderator, Rev. C. Younger-Lewis, to meet next year in Northside Presbyterian Church, Regina.

Evil can only destroy photographs. God holds the negatives; and when evil has done its worst, men will begin again to translate into terms of human fellowship and action the dream which dwells immortal and secure forever in the heart of God.—Weatherhead.



## INDIA

## Report from Wilfred Smith

THERE is relatively little news to tell you this quarter, as this time of year is always quiet—people, like the weather, are hot and still, and little happens. Besides, several weeks of the past few months we have spent holidaying—accomplishing little that is remarkable, but recuperating and refreshing ourselves in a most marvellous way.

The holiday itself is worth telling about, however. We were tenting high in the inner Himalayas, at a glorious spot called Sonemarg in Kashmir, at an altitude of 9,000 feet. The name means “meadow of gold”; and refers to the exquisite flowers squandered in lavish profusion over the fields. It is a basin at the head of the Sind River valley, entirely surrounded (except at the gorge out of which the river tumbles) by most magnificent mountains, packed with snow and glaciers and towering in incredible majesty. To get there at all we had to trek for three days from the outposts of civilization, we walking and our tents, equipment and food on the backs of pack ponies; in the fashion which has obtained in Central Asia for thousands of years. By going so high we could exchange the dreariness of the Indian Plain for invigorating green freshness, coolness, and solitary loveliness.

That, however,—splendid as it was—was but an interlude. On the first of August, we returned to Lahore, where Muriel has had summer duties at the city hospital. Having done a little language study at Sonemarg, I have set to in real earnest since returning here. This is the first occasion since coming to India that I have been really free to settle down to Urdu, and I am going at it with some gusto. I am making considerable progress, and, of course, knowing Arabic gave me a big head start; but a language is a language, and cannot be learned in a day. There are various difficulties (principally that the urban, educated circles in which we move insist on talking English to us). But all in all I like the language study, and of course like still more being able to put it to use. It will continue as my prime task for many months.

Also, I am working on my Indo-Muslim history lectures for the coming season at Forman. But that is looking ahead.

Looking back, the main achievement is the appearance of my book, “Modern Islam in India”. It was published in June; and has been making steady headway. Reviews are slow—like everything else in this country!—and the bulk of them cannot be ex-

pected before say October. In spite of that, the first reception has been remarkably favorable. I was quite uncertain as to what repercussions (if any) it would have; but I have had no reason to be anything but very pleasantly surprised. As the thing is still in process, I shall wait to send you a detailed and reasoned report of the reception, reviews, reactions, etc., called forth. Meanwhile, I can indicate simply that the book is being read, and being discussed; and while not everyone, of course, agrees with what the book says, almost all seem to think it is important. This is most flattering; and in fact one of the things that pleases me most is that it seems to be reaching—at least in this area—the circles that it was intended to reach. I have come across instances of its being discussed in buses, in restaurants, at dinner parties, by political circles, etc. Of course, a few of the poorly educated, uninformed groups have been conscious of it only as an attack, and talk angrily of my “abusing the Prophet”, and of daring to criticize their great Iqbal. But these have been remarkably few, the higher and more intelligent groups seem to be taking it seriously; some have seen it, as I hoped that they would, as a challenge to Islam.

But it is too early yet to gauge its full effect; nor am I quite the one to do so. So I shall leave it at that for the moment, having indicated that I at least am happy about the way it is going.

Muriel now enters her final year in Medicine. Last session, the only foreigner in the College, she came out at the head of her class, a really brilliant achievement, and the more so considering the severe handicaps under which she works. It is a tiring affair, but we can now look forward to her graduation soon, and to her having a real good rest thereafter.

Most pleasant immediate prospect is the wedding (in glorious Palampur) of the only other Toronto girl for miles around to the only other Mr. Smith. I hope to attend, in fact to act as an usher; unfortunately Muriel is again tied down here. The Canadian Anglicans are no doubt sorry to lose Edna Elliott; but we plan to welcome her to Lahore with much enthusiasm.

Sincerely yours,

Wilfred Smith.

Would'st thou fashion for thyself a seemly life?

Then do not fret over what is past and gone;

And spite of all thou may'st have left behind

Live each day as if thy life were just begun.—J. W. von Goethe.



## Among the Churches

Mountain and South Mountain, Ontario  
Irvine R. McKee

Although Mountain and South Mountain are ordained charges, they have been supplied by students for some time in the past. These are worthy charges which, because of the present scarcity of ministers in our beloved Church, have had to revert to student supply.

In the past summer the student feels that his work there has been a worthwhile one, and greatly blessed by Him who said, "Lo I am with you always".

The charge consists of two points four miles apart. At both of these points we have good church buildings, especially at Mountain where, on October 10th, 1930, the cornerstone was laid for a new church building which was completed the following year. The South Mountain congregation has a beautiful old building erected in 1880.

The people connected with these charges gave the student every co-operation in his work during his stay, and their attendance at all church services was increasingly encouraging as the summer went on. Our Sunday Schools and Bible Classes have very devoted officers and teachers, and were well attended by young and old. At Mountain there is also an active Y.P.S.

The student tried to keep foremost the great need of caring for the spiritual welfare of the young and the necessity of bringing the little ones to Christ early in life. He was greatly delighted with the response given him by the parents who brought their little ones to Christ and consecrated them to Him by the Sacrament of Baptism. There were eighteen children, only one of whom was less than one year old, and one adult baptized in Christ during his four months there. One feels that by dedicating the little ones to Christ in Baptism and later caring for them in the Sunday School and Bible Classes, a great future is in store for our Church. The Biblical exhortation: "Train up a child in the way he should go and when he is old he will not depart from it", cannot be too greatly stressed by the ministers of our Church.

At South Mountain a new furnace was installed and paid for during the course of the summer. At Mountain a pulpit Bible was presented in memory of one who had fallen overseas a few months previously, and was dedicated on his birthday as a living memorial of the life he gave. A beautiful Baptismal Font was installed and dedicated at the student's "Farewell Service", a gift of one of the members of Session of the Mountain congregation in loving memory of his late parents.

One cannot stress too much the helpful-

ness of one's Interim-Moderator, who in this case ever gave of his best to make the work a success. As a student cannot dispense the Sacraments of the Church, the concurrence of the Interim-Moderator is indispensable.

The sixty-third Anniversary Services were held at South Mountain on September 19th, with a capacity congregation attending both services. The special speaker for the occasion was the Rev. M. N. MacDonald of Avonmore, Ontario, and the choir furnished special numbers for these enthusiastic services.

The thirteenth Anniversary Services were held at Mountain on October 10th, both services being very well attended. The special speaker was the Rev. Jonathan Fletcher, B.A., B.D., of Vernon, Ontario. The choir was supplemented for these services, supplying special choral numbers. The offerings at both South Mountain and Mountain were indeed gratifying, and bespoke the willingness of the people to sacrifice in order that Christ's Kingdom might prosper.

One can only feel that a great future is in store for these congregations which have shown a fine spirit of co-operation and are reflecting in their church life something of the life of the Master. One's only regret is that these charges will receive only the services of a student during the coming winter months, when their real need is a settled minister.

There is a great need for young men to-day to prepare themselves for the ministry of our Church. You young men who read this, and are not actively engaged in the work of the ministry, and who are seeking a life work, why not enter this great work, and why not now?" The need is great, the workers are few. "His grace is sufficient for you."

Saskatoon, Sask.

The 18th Anniversary Services of St. Andrew's Church, were held on October 17th, Rev. Peter McSween of Old Kildonan preaching in the morning in Gaelic and in English, Rev. H. Beverley Ketchen, D.D., Moderator of the General Assembly preaching in the evening. At both services the guest preachers stressed the tradition and the inheritance of Presbyterianism and the consequent responsibilities for the generation of to-day. On Monday evening the Anniversary supper was held with over 200 being present. Messages of congratulation were sent from His Grace, Bishop Hallam of the Anglican Diocese, who regretted that a previous engagement made it impossible for him to be present, and from Dr. J. S. Thomson, President of the University of Saskatchewan, who, because of a University engagement, was likewise un-



able to attend. Among the guests who spoke were Rev. Canon Sampson, Rev. Peter McSween, Rev. Dr. Willison, President of the Lutheran College, Rev. George Forsey, President of the Ministerial Association, Professor James Scott of the University of Saskatchewan, and Vice-Principal John L. McKinnon of the Technical School, the two latter being elders of the Kirk Session. Dr. Ketchen gave a lecture on Scotland, illustrated with very beautiful slides. The Rev. John Hardwick, minister of the church, who succeeded the late Rev. W. G. Brown, and who shortly commences his third year in the pastorate, presided.

This supper brought to a close the visit of the Moderator to Saskatoon. His messages strengthened and heartened the congregation to an unusual degree both in the services on Sunday and on Monday evening. There was a feeling of thanksgiving and of gratitude to Almighty God. This church has a very definite part to play and its influence is felt in no small degree in the life of this western city.

The whole congregation is alive to the part which it will be asked to play not only in this educational centre but in the life of the province as a whole in the post-war years. The leaders in church and state anticipate a tremendous influx of settlers from the British Isles, from Europe, and from the United States after the war has ended, and this, together with the inevitable problems which will arise at the close of hostilities, will call upon the consecration and the resourcefulness of Christians everywhere, not least upon those who belong to our faith. St. Andrew's is prayerfully trying to prepare herself to meet the inevitable challenge which will come to her as to all other churches at that time.

#### Edmonton, Alta.

In observing its 62nd Anniversary, First Presbyterian Church, of which Rev. J. MacBeath Miller, M.A., B.D., is the minister, had the privilege of hearing the Moderator of the General Assembly, Rev. H. Beverley Ketchen, M.A., D.D. Dr. Ketchen's subject in the morning was, **We Are Debtors**. In the evening, the Moderator preached in St. Andrew's Church which was also celebrating its Anniversary. His theme was **Tomorrow**. Monday evening was a great occasion, both for First Church and for the community, when a reception was tendered the Moderator and when again his voice was heard in a stirring message. The young people of the congregation assembled in large numbers to welcome the Moderator. For the evening service in First Church, Rev. J. MacBeath Miller was the preacher. The subject was, **The 300th Anniversary of the Westminster Confession of Faith**.

It was in 1881 that the congregation was

founded under Rev. Andrew Baird, D.D. Six years later Rev. D. G. McQueen arrived to take over the work and for 43 years bravely and successfully held this post. The present structure was erected in his ministry and in 1912 the church was dedicated. This church selected as the meeting place for the General Assembly and its minister, Rev. Dr. McQueen, was chosen Moderator. Mr. Miller is the sixth minister of First Presbyterian Church and he was inducted in 1940. The membership stands at 1,071. This year the Foundation Fund has been advanced by the sum of \$1,610, the contribution of First Church. The flowers for the day were placed in loving memory of Dr. McQueen who passed away October 22, 1930. They were commemorative also of Mr. Cuthbertson whose passing was on October 19, 1924, and the flowers were placed to his memory by Mrs. Cuthbertson and family.

#### New Glasgow, N.S.

The Session and congregation of St. Andrew's Church have sustained a further loss by the recent death of Mr. James Morrison. For many years he had served as Elder, and although handicapped by failing health he had given faithful service as a devoted member of Session. Respected and esteemed by all who knew him, he is greatly missed by a large circle of friends.

#### Agincourt, Ont.

Two events were celebrated on October 24th in Knox Presbyterian Church, the 95th year of Presbyterianism and 17th of the building of the present church. The evening service was augmented by the presence of Knox United and St. Timothy Anglican Church. Rev. W. A. Cameron, D.D., Secretary of the General Board of Missions of The Presbyterian Church in Canada, was the preacher at both services. Rev. W. Hardy Andrews, M.A., D.D., is in charge of Knox as supply. On either side of the chancel hung the flags of the British and Canadians and tribute was paid to the names of twenty-eight members on the Honor Roll for their services in the present struggle. The Honor Roll was placed in the vestibule for the occasion.

#### Monkton, Ont.

Anniversary services, commemorating the eighty-fifth year since the founding of the congregation, were held in Knox Church, Monkton, on Sunday, October 31st. Capacity congregations were present at both morning and evening diets of worship. The minister, Rev. Alex. Gillies Scott, conducted the morning service and spoke on the topic, **The Recognition of God**, stressing the fact



that the worthwhile life must be laid on spiritual foundations, and in the evening Rev. M. E. R. Boudreau, S.T.D., of the Atwood Presbyterian Church, spoke on the subject, **Soul Erosion**, pointing out that the streams of secularism and indifference to spiritual things were gradually eroding the souls of men and women in these days. The Board of Managers had asked for a special offering, and the sum of approximately seven hundred dollars was brought to God's house, and solemnly dedicated to the service of the church, and the spreading abroad of the Gospel.

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Truro, N.S.

The congregation of St. James Church records with deep sadness the loss of two elders during the past weeks. James Scott, for over 60 years an elder in the Presbyterian Church, passed away the last week in September. He was a godly man, regular in church attendance even though he was very hard of hearing. During the last week of October, Samuel G. Ogilvie died very suddenly. He had been at the morning service on anniversary Sunday and while driving to Harwood Lands Presbyterian Church was stricken and died instantly. He was one of the leaders in the building of the present church edifice, generous and faithful to the church. Services in both instances were conducted by the pastor.

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Blueberry Mountain, Alta.

The congregation here enjoyed a real harvest Thanksgiving service on October 3rd. The platform of the hall looked very beautiful with sheaves of wheat and oats, lovely flowers, and over a dozen varieties of vegetables, from ripe tomatoes, citron and pumpkin, to the lowly potato and onion. Our minister, Mr. Hancock of Wanham, preached a very fine Thanksgiving service and the singing of the harvest hymns came from thankful hearts for a bountiful harvest safely garnered in. At the close of the service all vegetables and flowers were gladly packed into Mr. Hancock's car. Many fervent prayers for his safe return home were offered up as he had to drive through miles of blazing spruce trees. We deeply appreciate the splendid services that Mr. Hancock gives to Blueberry Mountain. —Com.

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Cavan, Ont.

The following letter expresses to Mrs. James Kennedy on the part of the Session of Grace Presbyterian Church, Millbrook, its sense of loss over the death of her husband:

It is with great regret that we the Session of Grace Presbyterian Church record the passing of Mr. James Kennedy, an elder

of our church. Mr. Kennedy was an active elder for fourteen years and was not only greatly esteemed by his brethren but by all the congregation for his wise counsel, steadfast adherence to his church, and helpfulness in every department of the congregation's work. These were the result of his fine Christian character and through his passing we feel that we have suffered a great loss. Our loss, however, was his gain and he has now passed into the presence of the Lord whom he loved and served. We would convey to his beloved wife our deepest sympathy and express the trust that God will sustain and comfort her in her great sorrow.

Joseph Burns,  
Clerk of Session.

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Maxville, Ont.

St. Andrew's congregation has recently had two very special services on Sunday evenings. On September 19th the local United Church and St. Elmo Presbyterian congregations joined with us in a military service. The local platoon, (R) army, augmented by the Legion from Apple Hill, held church parade here led by the Glengarry Pipe and Drum Band. The preacher for the occasion was Squadron Leader Rev. J. D. Parks, recently returned from Overseas. Between five and six hundred persons were present, chairs being used in the aisles. The sermon was all that could be desired, the Squadron Leader making the service most profitable.

On Sunday, October 10th, St. Andrew's celebrated its 117th anniversary when the same three congregations came together again and the church was once more filled with a splendid congregation. St. Andrew's was organized in 1826. The preacher was another padre, Rev. C. deW. White, Senior Staff Chaplain, Royal Canadian Navy, from Ottawa. The visiting Padre succeeded in making the anniversary a pronounced success. This visitor from the senior branch of the Empire's defence forces gave an unusual touch to the service, and delivered an inspiring message, first for the navy and then for the church anniversary. The choir, laboring under depleted numbers owing to war enlistments, did very well at both services contributing through the medium of song their part in the helpful services. The minister of St. Andrew's is Rev. R. W. Ellis, who has been in charge here for seven years and who organized these services. A Communion Service was fitted in between these other Sabbaths and eight new members were received into the church.

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St. Andrew's East, Que.

Sunday, September 5th, with Rev. Dr. Malcolm Campbell, a former Moderator of the General Assembly, as preacher morning



and evening, the Presbyterian congregation observed its 125th Anniversary. Assisting in the service were Rev. McGregor in the morning and Rev. D. L. Gordon in the evening. A feature of the anniversary occasion was the unveiling of a memorial window and tablet, the former by Mr. Robert Ballantyne Brown and the latter by Mr. William Brown, in memory of their former minister and his wife, Rev. R. L. Ballantyne, D.D., and Mrs. Ballantyne. We quote now from the historical sketch:

St. Andrew's is one of the oldest Protestant churches in Canada. Its first recorded document is dated 1816 and its first minister, Rev. Archibald Henedson, M.A., of Carlisle, England, who arrived in St. Andrew's in 1818. His credentials included a letter from the Earl of Bathurst to the Governor-General, Sir John Sherbrooke. He served this church for 40 years.

The present stone church was built in 1819-20 on a site given by the Seigneur, Sir John Johnston, Bart. Unique are its tower with an ornamental iron thistle projecting from its spire, and an historic bell (donated by Sir John), which was cast in Amsterdam in 1764 and was once used in the Mohawk Valley to call the slaves from the fields.

The second minister, who also served for 40 years, was Rev. Daniel Paterson, D.D., of Greenock, Scotland. In succession served Rev. R. L. Ballantyne, Rev. Dr. Ross, Rev. J. Burgess, Rev. Robert Millar, and for the second time, Rev. R. L. Ballantyne, who was minister until January, 1939. He was succeeded by Rev. Dr. Wm. MacMillan, the present pastor.

In 1925 the church was gutted by fire, only the stone walls and roof being left intact. It was soon rebuilt. Mrs. Philip Seipp of New York, a warm friend and a former member, generously donated all its stained glass windows, a pipe organ, baptismal font of Italian marble, and other gifts.

The beautiful Memorial Window and Marble Tablet being unveiled today express the affection of this congregation for the late Rev. Dr. R. L. and Mrs. Ballantyne whose memory will thus be fittingly perpetuated within the church they loved and served so well. Their spirit lives on in our hearts inspiring us all to carry on their work in this parish.

Simcoe, Ont.

Beginning 150 years ago in a small log structure, which was the home of Rev. Jabez Collver, its founder, the Presbyterian church has now become a body of 300 members, with a Sunday School of 125. The longest ministry was that of Rev. W. J. Dey, who served for 26 years, one year longer than the founder, Rev. Jabez Collver. The minister just preceding the present

occupant of the pulpit, Rev. J. S. Wright, was Rev. A. R. Ferguson now serving with the Royal Canadian Air Force as a padre with the rank of Honorary Flight-Lieut. The lines of division established in Scotland at the time of the disruption, the Free Church and the Church of Scotland, were perpetuated here and Simcoe had the experience of the two congregations meeting in separate buildings. They were happily united in January, 1886, when the present edifice was dedicated.

Another threat to the unity of the congregation appeared in 1925 at the time of The Church Union conflict. In February of that year the congregation voted by 163 to 87 to remain in the Presbyterian Church and St. Paul's congregation therefore retained its place in The Presbyterian Church in Canada. Among those prominent in Sunday School work may be noted the names of Frank Reid, Superintendent for more than 25 years, and Mr. J. Hilton Forsyth, who served in the same capacity for 20 years. They were followed by the late John Bradley, and George Gibbs, now serving in that office. The names of the late W. P. Innes, Thomas Haddow, Alex. Ironside, John and George Jackson, J. B. Jackson, David Boyd, George Williamson, I. S. Rowat, and Harry Hoffman were prominent in the church and served in their day and generation.

Among the women of the congregation outstanding has been Mrs. Joseph Jackson, daughter of Rev. Martin Livingstone, a former minister of St. Paul's. She served in many capacities, as organist, choir leader, and soloist, worked in the Sunday School, Ladies' Aid Society, Women's Foreign Missionary Society and Boys' Mission Band rendering a very worthy, long and varied service. One who served longest as organist, Mr. Louis A. Gibson, has occupied his post for 15 years. In 1926, under the ministry of Rev. Dr. A. L. Howard, the new organ was installed and the whole church added to and redecorated. The congregation has taken its place in the ranks of those interested in Foreign Missions. Their present representatives now are Mrs. Victor Veary (Florence Walker) who has served in the Soudan Mission, Africa, since 1924; Rev. Earl Toombs, with the Bhil Mission in India since 1927, and Miss Helena Gibbs, niece of Mrs. Veary, in China since 1938.

An invitation had been extended to Rev. William Barclay, D.D., an ex-Moderator of the General Assembly, minister of Central Church, Hamilton, to be the preacher for the day. He was welcomed both for his own sake and his messages, which proved very helpful, the morning being devoted to Christ's Non-Conformity, and the evening, This Changing World. The choir contributed specially to the service of song,



being led by Mr. Louis Gibson, who was assisted at the piano by Miss Margaret Dimond. The soloist for the occasion was Mr. Fred Lewis of First Baptist Church, Brantford, who very worthily rendered *The Lord is My Strength* and, in the evening, *When I Survey the Wondrous Cross*. The choir rendered *Onward, Upward* at the morning service and at the evening Garrett's anthem, *Praise the Lord*. For the latter Mrs. George Hunter served as soloist. A ladies' trio, *Come Unto Me*, was presented also by Mrs. Hunter, Mrs. Melvin Church and Miss Jean Tedley. A union service was recognized in the evening, St. James' United Church combining with St. Paul's, and the minister, Rev. E. W. Brearley, gave the Bible reading.

On the Monday following, a congregational gathering was held, the program for which was a supper followed by a series of short addresses. The supper was served at 7 o'clock by the ladies of the church under the direction of Mrs. H. A. Stringer, President of the Ladies' Aid. At the head table were Rev. Dr. William Barclay, representatives of Paris Presbytery, and of the Ministerial Association and their wives, while two other special tables were provided for church officials and heads of organizations, their husbands and wives. Fully 225 were served, necessitating the setting of tables a second time. When the congregation assembled in the auditorium following the supper, Rev. J. S. Wright was in the chair. Rev. John Kelman, Brantford, Moderator of Paris Presbytery, read the Scripture lesson, offered prayer, and conveyed greetings of the Presbytery. Rev. Earl Brearley conveyed the good wishes of the churches of Simcoe and Rev. A. L. Howard, D.D., Meaford, spoke on behalf of former ministers of St. Paul's. An outline of the church's history was presented by Mr. H. M. Jackson and an address by Dr. Barclay of very high character completed the program save for one important item, namely, the burning of the mortgage, all obligations resting upon the church having now been met. This ceremony was conducted by Mr. Harvey Evans, Chairman of the Board of Management, and by Mrs. James Chisholm, who had charge of the Birthday Fund utilized for this purpose. In recognition of Mrs. Chisholm's fine service a presentation was made to her. Gifts also were bestowed upon Mrs. William Burt as being the oldest member on the communion roll, and to Mrs. Wright, wife of the minister. Mr. W. L. Innes expressed the thanks of the congregation to Dr. Barclay for his services during the anniversary. One hundred and fifty white chrysanthemums, together with a number of plants, constituted the decorations for the occasion.

The church building is enhanced in its beauty by several memorial windows. One commemorates Mrs. W. P. Innes, daughter of Rev. M. W. Livingstone, presented by sons and daughters; another to Mr. W. P. Innes, presented by fellow directors of Canadian Cannery Limited, a generous benefactor during his life. He also bequeathed the sum of twenty-thousand dollars, established Innes Fund whereby \$1,400 is distributed annually to the needy of the town by all six churches. To the Soldiers of the First Great War, by the congregation, commemorating the 13 men who made the supreme sacrifice. Altogether 93 members, adherents and relatives of the congregation served. In the present war 64 members and adherents are serving in the armed forces, two having been killed, one is missing, and one a prisoner of war. To the Rev. W. J. Dey, M.A., D.D., by the congregation, in loving memory of the 26 years' service as pastor. Dr. Dey was convener of the Assembly Committee that prepared our present Book of Praise. He was a keen, talented, and devoted servant of the Church, and prepared the history of this congregation in 1906.

#### Grand Falls, Newfoundland.

At St. Matthew's Presbyterian Church, on Sunday, October 24th, a beautiful quarter cut oak Communion Table and Baptismal Font were dedicated to the glory and service of Almighty God, by the minister, Rev. Herbert J. Scott. The Communion Table was a gift to the congregation by Mr. and Mrs. John McPherson, in memory of their son, James McPherson, a member of the church who passed away in April of this year. The Font was also a gift to the congregation by Mr. and Mrs. Malcolm McPherson, in memory of their infant son, Hughie, who departed to be with the Lord in August, 1937. These memorial gifts add greatly to the beauty and dignity of the church.

On October 19th in The General Hospital, St. John's, Newfoundland, there passed to his eternal reward, Mr. William Frew, a highly respected elder of St. Matthew's Church. Mr. Frew was born in Stevenson, Scotland, and came to St. John's in 1882, where he married Catherine McKenzie of Dingwall, Scotland. In 1908 they came to Grand Falls, where the deceased became cashier with the Anglo Newfoundland Development Company, a position he held until his retirement in 1933. At the formation of St. Matthew's Church, he was ordained one of the first elders, which office he faithfully held until a few years ago when he returned to England, where Mrs. Frew predeceased him. At the outbreak of war Mr. Frew returned to Grand Falls,

(Continued on page 371)



## CHAPLAINCY SERVICE

**W**E are advised by the Department of National Defence of the following promotions of Presbyterian Chaplains:

H/Major J. Logan-Veneta to be Honorary Lieutenant-Colonel, effective September 9, 1943.

H/Captain J. R. Graham to be Acting Honorary Major, effective October 1, 1943.

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The Irish Regiment of Canada,  
Canadian Army Overseas,  
14th October, 1943.

Rev. W. M. Rochester, B.A., D.D.,  
100 Adelaide St. West,  
Toronto, Ontario, Canada,

Dear Doctor Rochester,

I was gratified to receive your letter of August 6th, let me assure you that your apologies for not writing to me sooner were quite unnecessary as I know all too well the extent of your duties.

In reference to my expenses at the Welsh Assembly, they were nil as the matter was attended to through army channels.

You will see by my address that I am still in England, although I shouldn't be surprised if in the near future we found ourselves on foreign soil. The war situation at the moment gives us all new heart, shouldn't wonder if Germany followed in the tracks of Italy.

During my year over here I have had a wonderful opportunity to get around, see things of historical value, indeed that's nearer the truth when I think of it for early in August it was my good fortune to meet the Royal Family. A composite company of the Irish Regiment were given the high honor of guarding them during their stay at Sandringham. As far as can be ascertained this was the first time that a Canadian unit had performed such a function at Sandringham. On a Sunday morning the Royal Family inspected the guard, and since it was my good fortune to be attached to it I had the pleasure of meeting them. Both the King and Queen showed a keen interest in the Chaplain's service. The King asked many questions, the one I thought I answered best was in reference to the denomination I belonged to in Canada. I send along the enclosed picture which will show how intimate the King can become with a Presbyterian Padre; it might be of interest in the Record.

I also had the pleasure along with thirty-three other ranks of attending public worship with the Royal Family. The service was the customary Church of England form, and unless one knew it there was nothing to indicate the presence of the



THE KING AND CAPTAIN ROWLAND.

Royal Family. They sat in the chancel of the little church and since I sat in the front pew of the nave I was able to observe with what devotion the Royal Family entered into the service. In the evening a service of worship was held in the Royal Gardens, a perfect setting for an open-air service. I was the guest preacher, and while the Royal Family were not present their staff and parishioners were and altogether I felt a bit inspired. When the day was ended I felt a wee bit proud our Presbyterian Church in Canada shared in such an important event.

This has been a grand summer in England, and I feel what impressed me most was the bumper harvest in grain, vegetables and fruit. These seem to be in abundance. Despite the confounded prophecy of Lord Haw Haw, England is a long way from starvation, and on good authority I learn that in food supplies they were never better off.

We have been on the move a great deal during this past six months and consequently I haven't seen many of our own padres, but Major Johnson and Crawford Smith are in the Division and I see them every week at our regular Chaplain's meetings.

This I think is about all the news at the



moment, before closing, however, I want to thank you for the Records which I receive regularly. Your coverage of the Assembly, which appeared in spots to have its highlights was personally appreciated.

May this find you and Mrs. Rochester enjoying the very best of health. Kindly remember me to the office staff.

Yours sincerely,

D. P. Rowland, Chaplain,  
The Irish Regiment of Canada.

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### AMONG THE CHURCHES

(Continued from page 369)

where he made his home with his son Charles until his death. Of a kindly retiring disposition he endeared himself to all who knew him, and his passing leaves a vacancy in the ranks of the church he loved. The remains were brought to Grand Falls and placed in the church, where the minister, Rev. Herbert J. Scott, conducted the funeral service, after which they were laid to rest in the Presbyterian Cemetery. Left to mourn his passing are two sons and two daughters in Newfoundland, one daughter in the U.S.A. and three in England, to all of whom the Session and congregation extend their deepest sympathy.

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Toronto, Ont.

Parkdale Presbyterian Church celebrated October 24th its 64th anniversary with Rev. J. M. Macgillivray of St. Andrew's Presbyterian Church, Sarnia, preacher both morning and evening. Mr. Macgillivray spoke to large audiences, his morning subject being *The Church Eternal* and in the evening *Religious Enthusiasm*. Rev. James McNeill, D.D., the minister was officiating in St. Andrew's Church, Sarnia. An appeal was made for the sum of \$5,000 toward meeting the expenses of the year and the response by the congregation was most encouraging.

On Wednesday evening following there was the congregational At Home, when a large company assembled. The program was held in the main auditorium and was in care of the choir, which rendered a special program of religious songs. Rev. Dr. James and Mrs. McNeill stood at the front of the Church and received all as they passed into the lecture room for a social hour.

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Dunnville, Ont.

During the last week of September and the first in October Knox Church celebrated the founding of their church one hundred and ten years ago. The event began with a community prayer service on the evening of Sept. 22nd when Rev. Mr. Sutherland of Welland delivered a very fine address; sev-

eral of the ministers of the town assisted in the service at which there was a fairly good attendance. On Sunday, Sept. 26th, the real celebration began and large congregations were present both morning and evening. Rev. R. A. Cranston was preacher for the day and his sermons were greatly appreciated. A very pleasing feature of the evening gathering was the joining with us of the congregations of St. Paul's Anglican and the First Baptist Churches. The ministers of these congregations brought cordial greetings. The church was beautifully decorated with a fine display of flowers.

On Friday evening, Oct. 1st, a get-together supper for members and friends of the church was held when a mortgage of 36 years standing was burned to the great satisfaction of the people. This was followed by a pre-Communion service. On Sunday morning, Oct. 3rd, Communion services were held with a fine attendance of members. This service was in charge of our own minister, Rev. I. B. Kaine, who has carried out a very successful pastorate for the past four years and who is very greatly esteemed by the congregation. In the evening we were favored in having Rev. H. M. Coulter of St. Catharines as preacher with Rev. F. R. Anderson, Chaplain of the R.C. A.F., in charge of the service. On this occasion the congregation of Grace United Church joined with us and greetings were extended by Mr. Gilpin, acting for the minister of that church. Large congregations assembled for the services. A very gratifying event in connection with our anniversary was the splendid response from the members of the church to the canvass which was made to clear off the mortgage. Not only from our own people did this come but several large amounts were contributed by friends outside our own church. The amount asked for was \$1,575 but we received about \$300 more. The whole celebration was most gratifying.

Within four years this congregation has accomplished much in the improvement of the church property: A basement throughout, with kitchen, in 1939; two years later the organ was electrified and modernized; the year following extensive improvements to the interior were accomplished, a new ceiling, hardwood floors, new carpets, and the climax in 1943 was the payment of the mortgage.

Organization was effected in 1833 with fortnightly services. The year following under the American Presbyterian Church organization was completed and the congregation placed under the Niagara Presbytery. In 1835 the transfer was made to Hamilton Presbytery with fortnightly services until 1849. The first minister was Rev. George Cheyne, as Interim-Moderator,



with a steady succession until 1939 when the present minister, Rev. I. B. Kaine, was inducted.

#### Toronto, Ont.

Mr. James M. Fulton, senior elder in point of time of induction in Parkdale Presbyterian Church, died quite unexpectedly on October 4th. He was in every respect a most faithful man. In attendance upon public worship he was most dutiful, appearing regularly morning and evening. The mid-week service also held his deep interest. He could be counted upon not only for attendance but for his part in the service. Though quiet and reserved, he was ever ready to welcome a stranger to the church. His devotion to Presbyterian principles was very marked. He cherished deep convictions and would not tolerate any innovation contrary to the traditions of the Church. He was strong and he was true. The church was his paramount interest and this was shown by his givings as well as attendance upon its meetings. He was most generous. The claims of the Budget of our Church were his first call. He had a special interest in the British and Foreign Bible Society and the Orphaned Missions, and all other causes worthy of consideration received his attention. He will be sorely missed both by the Session and congregation of Parkdale. Highly respected, he was a steadying influence in the church. He is survived by Mrs. Fulton and one son, Rev. Gordon Fulton.

#### Glamis, Ont.

Success attended the efforts of Rev. George Extence while he occupied St. Paul's Church for the past six months. The membership was increased by fifteen, fourteen of whom were received on Confession of Faith and one by letter. Four of them were young men. There were five baptisms of children and one adult. The anniversary services commemorating the foundation of the church 85 years ago were held on the last Sunday of September with Rev. W. A. Cameron of Toronto, Secretary of the Board of Missions, as preacher for the day. The services were well attended, helpful addresses were given and the choir contributed specially for the occasion. The offering too was generous. At the morning service Mr. Extence read a brief history of the church. In 1858 a fine log church was the place of worship and this was occupied for 38 years, being then replaced by the present structure. The records show that the several pastorates were long and the congregation was ministered to by able ministers.

#### Regina, Sask.

The congregation of Northside Church recently celebrated the Fourteenth Anniver-

sary of the opening of their church. The services, which were conducted by the minister, Rev. Richard H. Williams, were well attended, not only by members, but by many friends. The services also marked the re-opening of the church which had been closed for decoration. The work was paid for by the Friendship Circle, and the interior is now one of the most beautiful in the city. Two very fine flags, a Union Jack and a St. Andrew's, have been purchased and will be placed in the choir loft.

During the past few years, the congregation has made steady progress in every department. Since 1941 more than sixty new members have been received. The mortgage has been considerably reduced and a plan has been arranged whereby the remainder will be liquidated within a few years. The congregation has taken a growing interest in the work of the Church at large. This is evidenced in the increase in the Budget contributions which this year are expected to reach \$225, a sum which is \$100 in excess of the allocation.

The congregation regularly shares its services with people throughout the Prairies by means of the Radio. We believe that Northside is the smallest congregation in The Presbyterian Church in Canada to broadcast regularly. Our people look forward to the future, confident of the part which Northside will play in the life of the community.

#### REV. DAVID JOHNSTONE

##### Minute of appreciation in the records of the Presbytery of Winnipeg.

AT this meeting of the Presbytery of Winnipeg we wish to place on record our high appreciation of the services of Rev. David Johnstone, formerly of Calvin Presbyterian Church, Winnipeg, and now retired, to The Presbyterian Church in Canada both before and after the union of 1925.

Mr. Johnstone studied at Glasgow University and the Free Church College there, under well known teachers, such as Professor Henry Drummond.

Coming to Canada in 1902, he was appointed to supervise two missions in Brandon. In 1903, Dr. Patrick, Principal of Manitoba College, recommended him to the charge of Swan River where he remained for a period of four and a half years. From Swan River he came to Waskada, Man., where his ministry extended over seven years. In 1915 he resigned his charge and engaged in supply work in the Presbytery of Winnipeg. Called to Rapid City, Man., he spent another period of seven years there. In 1922 a local union had been



brought about at Oakville, Man., and to this congregation he proceeded from Rapid City to minister until the year 1925. In that momentous year Mr. Johnstone returned to Winnipeg, was appointed to the charge at Calvin, which was the only church in Winnipeg, apart from Kildonan, to remain within The Presbyterian Church in Canada, and has been minister of that church until now. Here then in brief outline is a summary of a very faithful ministry extending over forty years within the province of Manitoba.

During the past eighteen years, his best work has been done for The Presbyterian Church in Canada, which he loves so deeply, and to which at all times he has been so faithful. As the sole minister left in the Presbyterian Church in Winnipeg, he, along with many faithful members in the city who were left without a habitation or a name, set about building the old walls of their beloved Zion.

Appointed Presbytery Clerk—a wise appointment—he has seen new churches come into being, new ministers come to these churches and the same ministers leave for other fields, but during all this time he has remained minister at Calvin, Clerk of Presbytery, as well as Clerk of the Synod of Manitoba. Of him it can be said with truth that his work has been established in this city and province. God has established the work of his hands. In the words of the Apostle, he has been found “steadfast, unmoveable, always abounding in the work of the Lord.” Today we honor him and place in the record of our Presbytery minutes this word: “His labor in the Church has not been in vain.”

### SCRIPTURES FOR THE SERVICES

The British and Foreign Bible Society in Canada and Newfoundland is much encouraged by the continual demands from Chaplains for Presentation New Testaments for those on Active Service with H. M. Forces. The number already issued through the Chaplaincy Department stands at about 565,000, which is over 100,000 more than in the last great war.

Supplies are also sent to the R.A.F. Chaplains, serving in Canada, for judicious distribution amongst airmen who may not have received their copy in the United Kingdom.

Each week thousands of copies are sent out, and there are sufficient supplies on hand for immediate needs and for the estimated numbers required for at least a year.

Canadian Chaplains Overseas obtain supplies from the Bible House in London, England, for those who may have been overlooked before leaving Canada.

New Testaments in waterproof envelopes are being supplied to the Royal Canadian Navy and to the Merchant Navy, to be placed on lifeboats and rafts.

## BOOKS

We are confronted by two difficulties in our book review this issue, one is the number of books, which is large, and the space is limited permitting only bare mention.

\* \* \*

Published by the Macmillans in Canada:

### A Child's Story of the Nativity

By Louisa Raymond, with illustrations by Masha. Price \$2.00.

There are two distinct editions of this book, one based on the King James Version and the other on the Douai Version, used by Catholics. The only difference is that in the Scriptural quotations one follows the King James and the other the Douai Version.

### God Will Help You

By James Gordon Gilkey, D.D., LL.D., Litt.D. Price \$1.75

### The Second Christmas

By John Haynes Holmes. Price \$1.50.

### Dunkirk (A Memorial)

By Arthur Bryant. Price 10c.

### Somi Builds a Church

By Raffaello Busoni. Price \$2.50.

### Science, Religion and the Future

By C. E. Raven. Price \$2.50.

### Biblical Politics

By Alexander Miller. Price 85c.

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Published by The Westminster Press, 925 Witherspoon Bldg., Philadelphia, Pa.

### Choose Ye This Day

(A statement on evangelism)

By Elmer G. Homrighausen. Price \$1.50.

### The Clue to Pascal

By Emile Cailliet. Price \$2.00.

### Five Minutes a Day

By Robert Elliot Speer. Price \$1.00.

### The Divine-Human Encounter

By Emil Brunner. Price \$2.50.

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Published by Longmans, Green & Co.

### Enemy Brothers

By Constance Savery. Price \$3.00.

\* \* \*

Published by Abingdon-Cokesbury Press, Nashville, Tenn.

### When Christ Controls

By John M. Versteeg. Price \$1.50.



**REV. DR. GEORGE SUMMEY**

**Pastor - Emeritus, Third Presbyterian Church, New Orleans, La., and Professor-Emeritus Systematic Theology Austin Seminary, Austin, Texas.**

Rev. Dr. George Summey is a very warm friend of our Church and with him the Editor of the Record also enjoys intimate relationship. He has addressed our General Assembly on three occasions and now writes in terms of high regard for our Church, reporting also personal matters in which all our readers will, we are sure, be interested:

New Orleans, La.,

Sept. 16th, 1943.

Rev. W. M. Rochester, D.D.,  
Toronto, Canada.

Dear Dr. Rochester,

A few days ago there came to me, by the continued courtesy of your Stated Clerk, a copy of the Minutes of the General Assembly of your Church. Besides the valuable and interesting information which it contained, it brought volumes of precious recollections!

It has been a great joy to me to know and be associated with you and others of your faithful and beloved Church. The omission of the last due meeting of the Western Section (Alliance of Reformed Churches) grieved me much. My conscience and judgment approved of the omission, but my heart entered a vigorous protest. The Western Section's appointment of me as its representative to your Assembly in 1940 and 1942, following my own Assembly's appointment in 1925, developed into an affection and admiration on my part which have been amongst the finest and most joyful of my life. May God continue to bless The Presbyterian Church in Canada with the best things He has in store for those who are true to Him!

My own life has run on, since I saw you last, at Montreal, in the same pleasant lines. Blessed with health and cheerful spirits, and abundant opportunities for vigorous work, I have kept right on in my ministry, a little more irregular perhaps but none the less happy to me, and, apparently, fruitful. I have just completed a many weeks' service in the First and Third Churches of New Orleans, and a few months back, in an inter-regnum between pastorates, I was in full charge of my great old church in this city and on October 3rd I am to be in North Carolina to preach the dedication sermon of a stately church of which, many years ago, I planted the seed in a little out-post in one of my early pastorates, it being No. 1 of a little line of seven such enterprises of that kind in my pastorate that have grown into splendid

life. My only regret, and shame, is that the number has not been fourteen or twenty-one as it might have been had I diligently used my opportunities and performed my duty!

When last with you, I rolled into my eighty-ninth year. A few weeks ago I reached the full ninety! My great old church in New Orleans made a great event of it, first with a congregation that packed the house, lecture room and Sunday school rooms included, with special music and five addresses, two of them outsiders, with a lot of handsome presents, and enough flowers for a first-class funeral; and, later, with a reception attended by hundreds, with messages, telegrams, letters galore, resolutions of other churches, auxiliaries, General Assembly, words from judges, senators, editors, college presidents and professors, the Episcopal Bishop, the Roman Archbishop. The whole business gave me the "swelled head" badly but it was touching and beautiful. . . .

With the very best wishes for yourself, for your work, and for your beloved Church.

Affectionately yours,

George Summey.

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9 Whitehouse Terrace,  
Edinburgh 9,  
September 24, 1943.

Dear Dr. Rochester,

I was delighted to have your letter of 7th August and to hear that the Rev. J. Rossie Brown's visit to your Assembly was a success. I think he is doing very good work in Canada with the Air men. I had the pleasure of seeing him in Ottawa when I was there two years ago. I have also had a full report of his visit from Mr. Rossie Brown himself. He was most favorably impressed by the conduct of your Assembly, and by the kindness you all showed to him. It seems, therefore, that you and he were mutually pleased with one another.

Thank you very much for your kind congratulations. I take this further opportunity of conveying the fraternal greetings of our Church to yours.

With warm regard.

Yours very sincerely,

John Baillie.

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Stone walls do not a prison make  
Nor iron bars a cage;  
Minds innocent and quiet take  
That for a hermitage.  
If I have freedom in my love  
And in my soul am free,  
Angels alone that soar above  
Enjoy such liberty.



# Children and Youth

## STUDENTS AND THE PIONEERING CHURCH

### NOW AND AFTER THE WAR

Hugh MacMillan

**C**HRISTIAN students of North America are planning a wartime Conference on the World Mission of the Church. It is called to convene at Wooster, Ohio, December 28th to January 3rd next. It is a joint undertaking under the sponsorship of The Commission on University Work of the Council of Church Boards of Education, The National Intercollegiate Christian Council, The Student Christian Movement of Canada, and the Student Volunteer Movement. The conference will meet to consider the pioneering mission of the world-wide Church and will be organized and carried through by the last named body, The Student Volunteer Movement for Foreign Missions. Wooster succeeds the conference held in Toronto during the Christmas vacation 1940 and is in the succession of great Student Volunteer Conferences, Indianapolis 1936, Buffalo 1932, Detroit 1928, Indianapolis 1924, Des Moines 1920, Kansas City 1914, Rochester 1910, Nashville 1906, Toronto 1902, Cleveland 1898, Detroit 1894, and Cleveland 1891.

Of the series, this is the second held in war time. The first was the Toronto conference of four years ago. That was a few months after the outbreak of the present war in Europe and two and a half years after war's outbreak in Asia. Have we begun a new series of missionary conferences in a war infected area? is a question that may well be asked. Of the whole series Toronto 1940 was the smallest in number of delegates. There were 345 students present. Wooster will be similar in size. It is limited by available space and by wartime restrictions on travel. Only two or three from each Canadian University may attend. This is small compared with gathering of the past. About 400 went from Canada alone to Des Moines in 1920. These found themselves in a crowd nearly twenty times their number. Yet Wooster may be none the less significant. Mass movements are not characteristic of the Missionary Enterprise.

To call together a gathering of North American students in wartime will be recognized as no easy task. Difficulties are almost insurmountable. Students in the armed forces have difficulty in arranging leaves. Students not in uniform carry unusually heavy university schedules, made heavier still by the tension of the times. "No time for such a thing as a conference" or "travel is too uncertain" would seem like unanswerable excuses for turning it down.

Yet few make excuse. Time for such things as these conferences stand is increasingly recognized as important. Without such "time off" for thought and prayer the world of our time can hardly be faced. Dr. Cody, President of the University of Toronto, welcoming North American students in 1940 said, "I welcome you heartily at this time because you are discussing the greatest of all subjects. I trust that your vision may lead to a wider fellowship and a more determined resolve to set forth the Christ, the answer to all human problems".

Great Student Volunteer conferences of the past did not actually meet in wartime but this did not mean the absence of difficulties. Des Moines 1920 meeting just after the close of World War I, was confronted three weeks before the opening day with all Iowa put on coal rations because of a strike; business houses in Des Moines were closed or were running on short hours and the railway service was largely crippled. The fuel administration telegraphed that the conference could not be held unless conditions changed. Student delegations were asked to pray that some solution might be found. A medical student in one of the universities wrote about the resolve of his group to meet twice a day for this purpose. He compared that resolve with a previous meeting where "everyone vociferously proved (?) the utter absurdity of intercession". It was with thankfulness he received the news that within a week the coal strike ceased and plans for the conference went forward. And there were other difficulties too. In addition to the high cost of wartime living in the States we Canadians found additional burdens when our dollars were worth only eighty-three cents!

Peacetime conferences had other difficulties also. Buffalo 1932 was held in the midst of the great depression. Sir Arthur Salter, for many years head of the Economic Section of the League of Nations, in an article in the Yale Review just prior to the Buffalo Conference wrote, "This is a sombre and indeed tragic prospect. The foundation of the system under which we have grown up is threatened. Many of the institutions which have been the main pillars of our economic and political structure may be destroyed or profoundly modified". During those years in the States it was reported that about 40,000 people in the country received annual incomes of over \$50,000. And there were about eight millions unemployed! In Germany at the same time there were said to be five millions unemployed and more than fifteen millions receiving less than \$25 a month. Germany too had millionaires. Canada similarly had comparatively an equal number of unemployed and a like crop of wealthies. Yet in spite of the





GLENMOHR Y. P. SUMMER SCHOOL.

depressing atmosphere of the times, in spite of difficulties getting money for ticket and food, in spite of a 15% discount on Canadian money, nearly three hundred crossed the border. The conference indeed did not a little to lift students above the depression and show them a way out. Dr. Walter Judd of China it was, who pictured depression as he knew it in his part of the world. Ours could not be compared. Yet he could rise above it and pointed to a way out. "The way of love. It works, but it is the way of the cross. But let no man fear, let no man hesitate".

Now it's Wooster 1944. It is still war-time. Leaders say the most costly war days are still before us. Yet expectancy of victory is more hopeful than ever. The clouds we saw in 1940 are lifting slightly. Bits of clear sky begin to appear. Stories of resistance in the Christian faith come through from occupied lands. The pioneering spirit of the Younger Church is read between the lines of many a mission report. In times like these what will Wooster mean? To Christian students who attend and to others whom they represent what visions may open up of possibilities for the Kingdom of God in the new world of to-morrow? What pioneering challenge may come to them? That a new world is emerging, who would doubt? That pioneering is called for, who would be blind enough to miss? To what areas and in what work will Christ call willing pioneers? That He is calling to-day as He has ever called is our assurance. Let us pray that the response of youth may be great and that the Church may be ready to pioneer with them, in understanding their minds, in sharing their vision, in supporting their endeavor.

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The strongest moment of my life  
Is when I think about the poor;  
When, like a spring that rain has fed,  
My pity rises more and more.

### P.Y.P.S. CONVENTION Tenth Annual Ontario

**A**NOTHER grand Thanksgiving weekend of inspiration and fellowship was enjoyed by over three hundred and fifty youth at the Tenth Annual Ontario Presbyterian Young People's Convention held in Knox Church, Toronto. They also formed a link in a chain of fellowship with the young people of Winnipeg Presbytery and the Maritimes who were in convention at the same time. Twenty-three Presbyteries including four distant ones, Montreal, Ottawa, Glengarry and North Bay, were represented.

The theme, "Live by Faith", was considered in three gospel messages in a most inspiring challenging manner by the theme speaker, Rev. Herbert S. Mekeel, of First Presbyterian Church, Schenectady, N.Y. A short synopsis of his three addresses is being published in the P.Y.P.S. Bulletin and will be sent to all societies in Ontario and representatives in the other provinces. All the young people present, touched by his sincere messages, are indebted to him. He also conducted an informal fellowship period following the Sunday Evening Rally Service.

A highlight of the Convention is always the early Sunday morning Communion. It was largely attended and was conducted by Rev. T. Christie Innes, and Session, assisted by Rev. L. M. Johnson, D.D.

According to the usual custom, the delegates who were billeted throughout the city attended the regular morning service with their hosts and hostesses, and in the evening attended the grand Rally in Knox. It opened with one of several impressive song



GLENMOHR CAMP LEADERS.



services and was conducted by the Provincial Executive, with William Lawson presiding. The following Provincial Officers were installed for the 1943-44 season by Rev. T. Christie Innes:

Honorary President, Rev. E. H. Johnson, 100 Adelaide St. W., Toronto; Past President, William Lawson, Box 397, Dundas; President, Gordon Hammill, McMaster University, Hamilton; Vice - President, Thomas Cunningham, 23 Avenue Place, Welland; Secretary, Jean Cornhill, Box 36, Chatham; Record Secretary and Editor, Margaret Smellie, Box 116, Fergus; Treasurer, May E. Brandon, 73 Northcote Ave., Toronto 3; Worship Convener, Jessie Reid, 557 Wentworth St. N., Hamilton; Service Convener, Margaret Wilson, 47 Wentworth Ave., Lansing; Fellowship Convener, Ross Yeo, Fort Erie, North.

A group of the young people taking an active part in the convention follows:

Convention Song Leader, John Robson, Toronto; Convention Soloist, Ruth Chappell, Toronto; Banquet Song Leader, George Cunningham, Orillia; Banquet Pianist, Maymie Cunningham, Orillia; Convention Pianist, Norma Troyer, Magnetawan; Toronto General Convention Committee, Hon. Chairman, Rev. T. C. Innes; Chairman, Margaret Wilson; Vice-Chairman and Publicity, Helen C. Seaton; Registrar, Nancy Shannon; Secretary, Edna McIntyre; Reception, Frank Hunt; Program, John A. Harbinson; Treasurer, May E. Brandon; Banquet, Bruce J. Constable; Arrangements, George A. Lowe; Billeting, Marie Melbourne. Many others worked willingly in a spirit of co-operation, contributing much towards the success of the convention.

The discussion groups and quiet times were well attended. On Saturday morning, Rev. J. B. Rhodes, of the Toronto Bible College, led a group on "Know Your Bible", and at the same time, Miss T. Negro, Y.W. Travelling Secretary, W.M.S., conducted a Service Workshop, introducing the new Mission Project, The World Church—British Guiana and Latin-America. On Monday morning, discussion groups on Worship, Service, Fellowship and Leadership Training, were led by Norma McMillan, Margaret Wilson, Ross Yeo, and Mina Kitson respectively. The quiet times were conducted by Miss Doris Bryant, Worship Convener, Chatham Presbytery, and Miss Margaret Smellie, Provincial Editor.

The Theme Hymn was, "My Hope is built on nothing less than Jesus' blood and righteousness", and the Theme Chorus was, "I'd rather have Jesus than silver or gold".

Two sessions of Provincial Council were held during the week-end. It was decided unanimously to sponsor Summer Camps next year, and that an effort be made to circulate

information as early as possible in order that the young people can arrange holiday plans. The Labor Day Council meeting will be resumed. "Every Day" prepared by several Presbyterian ministers in Canada is to be sponsored by the Ontario P.Y.P.S. and a Know Your Bible Contest will be based on it. An airman attending reported that many of his pals in the service are already using it. Miss Mary Harbinson of Richmond Hill was announced as winner of last year's Know Your Bible Contest. Only four Presbyteries in the Province went over the top in their missionary contributions.

For comparison, the registrations at Chatham in 1942 were 324 and in Guelph in 1941, 305.

The Fellowship banquet was held in St. Paul's Presbyterian Church Sunday School on Saturday night and over 300 attended. Tickets were limited and were only sold to the number that could be accommodated. Following an appetizing meal provided by Hunt's, Daniel J. Firth, presided. Greetings were received from the Maritimes, Winnipeg, British Columbia, men in the services, and representatives of other denominations. The Elsie Thomson Trophy was presented by Miss Elsie Thomson of Hamilton to a representative of Ottawa Presbytery. Close runner-up was Chatham, followed by Hamilton and Guelph Presbyteries. The young people were pleased to have in their midst at the banquet and other sessions several of the former provincial executive officers. Their continued interest and support is much appreciated. A play party conducted by Ross Yeo, Provincial Fellowship Convener, followed the banquet.

Last, but certainly not least, comes the contribution of Miss Laura K. Pelton, General Secretary of the W.M.S. of the Presbyterian Church in Canada, W.D., who won the hearts of the young people as a speaker at Chatham Convention. Discussing Modern Missions, Sunday afternoon, she delivered a stirring address on the World Church Community and conducted a Missionary Forum. Referring to conditions following the present war, she stated, "We must open our doors again to the defeated in spirit, the suffering, and the disillusioned". She asked her youthful listeners the challenging question, "Is the Church going to present a dynamic faith in Christ?" and expressed the hope that the leaders of the nations in a spirit of love will sit around the table to draw up a peace after the war.

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Not less I deem that there are Powers  
Which of themselves our minds impress;  
That we can feed this mind of ours  
In a wise passiveness.



## FOURTH ANNUAL MARITIME CONFERENCE

Jean G. Fraser

**M**ORE than 60 delegates from the Maritime Provinces and Newfoundland met in St. Andrew's Presbyterian Church, Moncton, for the Fourth Annual Conference on the week-end beginning October 8th, with the President, Ralph Kane, presiding over all the meetings.

The meeting on Friday evening opened with a service of song led by Rev. Hugh Creaser, Tyne Valley, P.E.I. Rev. E. H. Johnson, Toronto, gave an inspiring address on the Conference Theme, *Vision of Youth*.

On Saturday morning discussion groups were held under the leadership of Rev. Donald Archibald, East River St. Mary's, and Rev. M. Y. Fraser, Springhill.

The nominations for the new executive brought in by Miss Francis Lawlor, were as follows: Ralph Kane, Halifax, President; an Executive Council consisting of:

Melvin Chisholm, Moose River, N.S.; Boyd Berristo, Kensington, P.E.I.; Noel Barr, St. John's, Nfld.; Mary Wilcox, Glace Bay, N.S.; William Collins, Truro, N.S.; Helen Pulsifer, Fredericton, N.B.; James Millins, Boom Road, N.S.

Secretary, Jean G. Fraser, New Glasgow, N.S.; Publicity Sec., Norma Foster, Saint John, N.B.; Treasurer, Austin Munroe, Westville, N.S.

An invitation was accepted from the Fredericton Young People's Society to meet there for the 5th Annual Conference.

The Moncton Young People's Society took charge of the devotional period on Saturday afternoon. The Scripture reading was taken from St. Luke followed by a story from the life of Robert Louis Stevenson. In Rev. Mr. Johnson's afternoon talk he stated that the reason people do not support churches and missionary work is because they have a low estimate of the work of Jesus Christ.

Saturday evening was featured with a tasty and satisfying banquet served by the members of the Ladies' Guild. This was followed by a program of local talent and games.

On Sunday morning a Communion Service was held for the delegates by Rev. R. D. MacLean. The 11.00 o'clock sermon was preached by Rev. Donald Archibald, who chose a suitable Thanksgiving topic.

Sunday afternoon Rev. Mr. Johnson answered the questions that had been placed in the Question Box and other questions on Missionary Work.

The evening service was under the direc-

tion of the Executive. The Scripture Lesson, from Psalm 105, was read by Mr. Mullins followed with prayer by Jean Fraser. The installation of the officers was conducted by Rev. Mr. Creaser. Jean Clark gave the findings of the Credentials Committee and Miss Lochart presented the Resolutions and Courtesies, also the findings of the discussion groups. The offertory Prayer was given by Noel Barr. Rev. Mr. Johnson then summed up all his talks but centering his theme on "I beseech you brethren, present your bodies a living sacrifice to God." After the evening service a fellowship circle was formed around the congregation by the young people, while they sang four verses of *Blest be the tie that binds*.

The Fourth Annual Maritime Conference was brought to a close with an hour of fellowship and song.

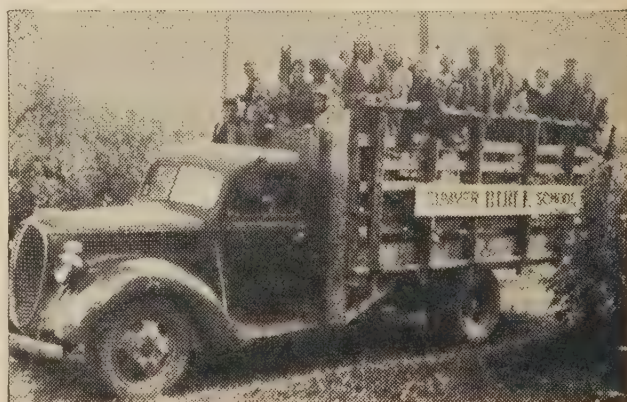
## SUMMER BIBBLE SCHOOL

New Brunswick

For the second year the Summer Bible School was held at Millerton in the month of August. There was an enrolment of 83 and an average attendance of 6. It was under the direction of Rev. P. McK. Sampson, as Principal. The staff consisted of



Mr. and Mrs. Sampson, Miss Johnston (Deaconess), Mrs. Lessie Hubbard, Mrs. D. M. Vye, Mrs. Alvin Bryenton and Mrs. Earl McAllister. In the group picture of the school Mr. Sampson is shown on the ex-





treme right. In addition to this school the usual summer program was carried out in July at Sunny Corner. Enterprise in assuring attendance at the schools is shown in the picture which exhibits a truck filled with eager-looking children. The truck does not merely ensure attendance but makes attendance possible for all available in a large area and service is rendered by this truck in gathering children on both sides of the Miramichi for the school at Sunny Corner in July and that at Millerton in August.

CANADIAN GIRLS IN TRAINING  
CHRISTMAS VESPER SERVICE

To be Held Across Canada

The Annual Christmas Vesper Service held by Canadian Girls in Training emphasizes the national character of this program of Christian Education for teenage girls within the Protestant Churches of the Dominion. The simple, beautiful, and worshipful service is sponsored by the National Girls' Work Board and is designed (a) to provide an opportunity for girls to share in the worship experience using a candle-lighting ceremony especially prepared for the occasion; (b) to support the Canadian Girls' in Training Movement through making possible the work of a National Secretary. Offerings taken at the service are the only source of support for the National Girls' Work Board.

Not only do these offerings make possible the services of Miss Muriel W. Jacobson, M.A., who for the past three years has been providing skilled and experienced leadership to the movement but they make possible the publication of materials which are of practical assistance to leaders.

SYNODICAL LIBRARY

Rev. J. R. Hardwick

SOME years ago Rev. Dr. Ephraim Scott and the Rev. W. G. Hanna donated a large number of books for the use of ministers within the bounds of the Synod of Saskatchewan. These books found a temporary home in a room in the Presbyterian Residence. However, this room was used for other purposes and was not very satisfactory. Through the kindness of the Superintendent of the Presbyterian Residence, Mrs. C. P. Young, a very comfortable room has been provided, to be used exclusively as a Synodical Library. At the Synod of Saskatchewan held in North Battleford recently, a Librarian and an Assistant Librarian, Miss Mary E. Anderson, a deaconess, were appointed. The

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Our Church Calendar

Vacancies

Alberton and West Point, P.E.I., Mod., Rev. H. M. Creaser, Tyne Valley, P.E.I.
Amos, Dromore, Normanby, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.
Angus, Ivy & Baxter, Ont., Mod., Rev. G. C. Little, Alliston, Ont.
Arnprior, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.
Banff, Alta., Mod., Rev. A. J. Gowland, 240 13th Ave. W., Calgary, Alta.
Boston, Omagh, Ont., Mod., Rev. John Riddell, Box 57, Milton, Ont.
Bradford, Ont., Mod., Rev. Dr. N. R. D. Sinclair, 59 William St., Barrie, Ont.
Brandon, Man., St. Andrew's, Mod., Rev. K. McL. Glazier, The Manse, 315 Twelfth St., Brandon, Man.
Bristol, Que., Mod., Rev. Robert Johnston, D.D., 25 Delaware Ave., Ottawa, Ont.
Brookfield, etc., P.E.I., Mod., Rev. H. M. Buntain, New London, P.E.I.
Buckingham, Que., Mod., Rev. A. B. Casselman, 22 Front St., Hull, Que.
Calgary, Alta., Grace, Mod., Rev. R. J. Burton, 803 13th St. E., Calgary, Alta.
Colborne, etc., Ont., Mod., Rev. E. W. B.



MacKay, Cobourg, Ont., Supply for duration.  
 Dutton, Ont., Mod., Rev. A. C. Young, Glencoe, Ont.  
 Elmvale and Knox Church, Flos, Ont., Mod., Rev. W. A. Henderson, Hillsdale, Ont.  
 Gairloch, Middle River and West River Station, N.S., Mod., Rev. W. H. Heustin, Hopewell, N.S.  
 Grand River, Framboise and Loch Lomond, N.S., Mod., Rev. W. Scott Duncan, Glace Bay, N.S.  
 Hamilton, Ont., Calvin, Mod., Rev. Peter A. Dunn, 92 Charlton Ave. W., Hamilton, Ont.  
 Hamilton, Ont., St. David's, Mod., Rev. W. I. McLean, 136 Mountain Park, Hamilton, Ont.  
 Harvey Station, N.B., Mod., Rev. J. D. L. Howson, Fredericton, N.B.  
 Hastings, Havelock & Norwood, Ont., Mod., Rev. J. O. Ralston, Campbellford, Ont.  
 Hensall, Ont., Mod., Rev. Hugh Jack, Seaforth, Ont.  
 Holstein, Ont., Mod., Rev. Peter W. MacInnes, P.O. Box 43, Durham, Ont.  
 Indian Head and Qu'Appelle, Sask., Mod., Rev. Norman D. Kennedy, 2234 Angus St., Regina, Sask.  
 Iroquois & Dixon's Corners, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.  
 Kemptville & Oxford Mills, Ont., Mod., Rev. M. W. Heslip, Prescott, Ont.  
 Lachine, Que., St. Andrew's, Mod., Rev. E. J. White, 586 Bourgeois St., Montreal, Que.  
 Levis, etc., Que., Mod., Rev. Harold Reid, Quebec, Que.  
 Martintown & Williamstown, Ont., Mod., Rev. M. N. McDonald, Avonmore, Ont.  
 Montreal, Que., Livingstone, Mod., Rev. C. Ritchie Bell, 375 De L'Epee Ave., Outremont, Que.  
 Mount Forest, Ont., Mod., Rev. K. H. Palmer, D.D., Palmerston, Ont.  
 Neepawa, Man., Knox, Mod., Rev. Gordon Bastedo, Carberry, Man.  
 New Glasgow, N.S., St. Andrew's, Mod., Rev. Dr. W. A. Cunningham, 305 Washington St., New Glasgow, N.S.  
 Niagara Falls, Ont., Drummond Hill, Mod., Rev. Wm. Coutts, Chippawa, Ont.  
 Orangedale and River Denys, N.S., Mod., Rev. D. C. MacPherson, Kirkwood, Lake Ainslie, N.S.  
 Outremont, Que., Mod., Rev. H. S. Rodney, 4350 Girouard Ave., Montreal, Que.  
 Penetanguishene & Wyebridge, Ont., Mod., Rev. A. C. Stewart, Midland, Ont.  
 Pictou, N.S., St. Andrew's, Mod., Rev. S. J. Macarthur, Stellarton, N.S.  
 Red Deer, Alta., Mod., Rev. R. A. Sinclair, Innisfail, Alta.  
 Riverfield and Howick, Que., Mod., Rev. W. Brown, Ormstown, Que.  
 Ross & Beachburg, Ont., Mod., Rev. F. R. Meredith, Renfrew, Ont.  
 Sherbrooke, Goldenville and Stillwater, N.S., Mod., Rev. D. G. Archibald, East River, St. Mary's, N.S.

South Mountain and Mountain Station, Ont., Mod., Rev. Wallace Mackinnon, Winchester, Ont.  
 Spencerville, etc., Ont., Mod., Rev. W. Fitz-Simons, Cardinal, Ont.  
 St. Mary's, Ont., Knox, Mod., Rev. B. L. Walden, 46 Church St., Stratford, Ont.  
 St. Thomas, Ont., Knox, Mod., Rev. T. J. Watson, 332 St. James St., London, Ont.  
 Stellarton, N.S., First, Mod., Rev. F. G. MacDonald, Merigomish, N.S.  
 Sydney, N.S., The Presbyterian Church, Mod., Rev. W. Scott Duncan, Glace Bay, N.S.  
 Truro, N.S., Mod., Rev. M. Y. Fraser, Springhill, N.S.  
 Verdun, Que., Mod., Rev. C. Ritchie Bell, 357 De L'Epee Ave., Outremont, P.Q.  
 Warkworth, Ont., Mod., Rev. J. O. Ralston, Campbellford, Ont.  
 Waterdown, etc., Ont., Mod., Rev. W. B. Mitchell, Dundas, Ont.  
 Weyburn, Sask., Mod., Rev. C. Younger-Lewis, St. Andrew's Manse, Swift Current, Sask.  
 Woodlands, etc., Ont., Mod., Rev. R. Millar, Finch, Ont.  
 Wyoming and Aberarder, Ont., Mod., Rev. John Honeyman, Strathroy, Ont.

#### Calls

Prince Albert, Sask., St. Paul's, to Rev. James Clarke, Selkirk, Man.  
 Streetsville, Ont., to Rev. M. E. Burch, Fenelon Falls, Ont.

#### Inductions

Erin, Ont., Rev. J. McKenzie.  
 New Westminster, B.C., St. Andrew's, Rev. Gordon Troyer.  
 Paisley, Ont., Rev. W. E. Smyth.

## INTERNATIONAL S. S. LESSONS

### LESSON—DECEMBER 12

#### Christ's New Commandment

Mark 12: 28-34; John 13: 34, 35; 15: 10-14.

Golden Text: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.—John 13: 34.

### LESSON—DECEMBER 19

#### Christ the Fulfilment of the Law

Hebrews 1: 9; Romans 10: 4-10.

Golden Text: God . . . hath in these last days spoken unto us by his Son.—Hebrews 1: 1, 2.

### LESSON—DECEMBER 26

#### God's Great Love and His Gift

Matthew 2: 1-12.

Golden Text: For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.—John 4: 16.

### LESSON—JANUARY 2

#### Jesus Begins His Ministry

Mark 1: 9-22.

Golden Text: Repent ye, and believe the gospel.—Mark 1: 15.



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(Continued from page 379)

catalogue is being revised. There are about 1,000 volumes. The collection is a very valuable one, and amongst the books are records and proceedings of church courts going back not only to the beginning of The Presbyterian Church in Canada but to the various branches of the Presbyterian Church which united to form the present Church. There are a great many standard works of Theology, a number of ecclesiastical Canadiana, and expositions of Scripture by great scholars. Saskatchewan is a very large province, and our clergy are scattered over wide areas, many of them being in places where a public library is not available for hundreds of miles, and an ecclesiastical library not available at all, outside of the personal libraries of the ministers themselves. It is planned, therefore, to make these books available to our ministers and laymen within the bounds of the Synod at no cost other than postage. It is the hope of the librarian, Rev. John Hardwick, 535-24th St. East, Saskatoon, that ministers and laymen in various parts of Canada will contribute books or financial assistance to the Library so that it may become increasingly useful to our Church. A large Synodical Theological Library will be of inestimable value not only in extending the bounds of Presbyterianism, but will materially assist in building up a knowledge of our Church, and give to our people a secure foundation upon which to build their faith.

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When the mind is enlarged the body is at ease.

The oldest friend is the best friend for a man.

Though living near forests, do not waste firewood.

Much wealth will not come if a little does not go.

Without going out-of-doors one may know the whole world.

We always have time enough if we will but use it aright.

The higher our rank the more humbly let us behave ourselves.

Whatsoever you would laugh at in others laugh at in yourself.

How many unjust and improper things are sanctioned by custom.

The great use of life is to spend it for what will outlast it.

The New Testament does not eliminate pugnacity but sublimates it.

The practical effect of a belief is the real test of its soundness.

It is a dangerous thing to lose our sense of being worthwhile to God.

Do not anticipate the happiness of to-morrow but discover it in today.

Few are good economists of their fortune and still fewer of their time.

The tongue which is yielding endures; the teeth which are stubborn perish.

He who is contented with his own possessions the greatest and most certain riches.

No man can be provident of his time who is not prudent in the choice of his company.

Of all animals, it is man in whom heredity counts for least and conscious building for most.

Life and death are the great preachers and truly it matters not what temple science may build in this or any subsequent age there will always need to be hard by a Gothic chapel for wounded souls.

To worry about to-morrow is to fail of devotion to the tasks of to-day, and so to spoil both days.

There is only one real failure in life that is possible, and that is, not to be true to the best one knows.

Nothing is more certain than that improvement in human affairs is wholly the work of uncontented characters.

Milton saw not, and Beethoven heard not, but the sense of beauty was upon them, and they fain must speak.

Some of the most indispensable helpfulness can be rendered only by those who have struggled with inferiority.

Genius is commonly developed in men by some deficiency that stabs them wide awake and becomes a major incentive.

He who comes to any decision while one side is not heard, even though the decision should be just, is not just himself.

To redeem time is to fill the hours full of the ripest freight, to fill them with the life of thought, feeling, and action.

How truly valuable is virtue which cannot be taken from us by force or fraud, and which is not to be lost by shipwreck or by fire.

Look upon each day as the whole of life, not merely a section; and enjoy and improve the present without wishing through haste to rush on to another.

So heart be still!  
What need our little life  
Our human life to know  
If God hath comprehension?

Teach me to feel another's woe,  
To hide the fault I see;  
That mercy I to others show,  
That mercy show to me.

There is a time in every man's education when he arrives at the conviction that envy is ignorance, that imitation is suicide; that he must take himself for better, for worse, as his portion.

He is an excellent cook who makes a good dinner out of left-overs, and hardly a more invigorating truth is taught by history than that most of the finest banquets spread for the race have been prepared by men out of the leavings of disappointed hopes.